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REPORTS

FROM

COMMISSIONERS:

FIFTEEN VOLUMES.

—(8.)—

MAYNOOTH COLLEGE.

Session

12 *December* 1854 — 14 *August* 1855.

VOL. XXII.

1854-55.

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REPORTS FROM COMMISSIONERS.

1854-55.

FIFTEEN VOLUMES:—CONTENTS OF THE

EIGHTH VOLUME.

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MAYNOOTH COMMISSION.

REPORT

OF

HER MAJESTY'S COMMISSIONERS

APPOINTED TO

INQUIRE INTO THE MANAGEMENT AND GOVERNMENT

OF THE

COLLEGE OF MAYNOOTH.

PART I.

Report and Appendix.

Presented to both Houses of Parliament by Command of Her Majesty.

DUBLIN:
PRINTED BY ALEXANDER THOM AND SONS, 87, ABBEY-STREET,
FOR HER MAJESTY'S STATIONERY OFFICE.

1855.

[1896]

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COMMISSION for Inquiring into the Management and Government of the College of Maynooth.

VICTORIA *R.*

Victoria by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith: To our right trusty and right well beloved Cousin Dudley Earl of Harrowby, our right trusty and well beloved Councillor David Richard Pigot, Chief Baron of our Court of Exchequer in that part of our United Kingdom of Great Britain and Ireland called Ireland, our trusty and well beloved Mountifort Longfield, Doctor of Laws, one of our Counsel learned, in the Law, Travers Twiss, Doctor of Civil Law, and James O'Ferrall, Esquire, Greeting:

Whereas, an humble Address has been presented to Us by the Lords Spiritual and Temporal in Parliament assembled, praying that We would be graciously pleased to issue a Commission to Inquire into the Management and Government of the College of Maynooth, the Discipline and the Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845. Now know ye that We, reposing great trust and confidence in your knowledge, ability, and discretion, have authorized and appointed, and do by these Presents authorize and appoint you the said Dudley Earl of Harrowby, David Richard Pigot, Mountifort Longfield, Travers Twiss, and James O'Ferrall, to be our Commissioners for Inquiring into the Management and Government of the College of Maynooth, the Discipline and the Course of Studies pursued therein: also into the effects produced by the increased Grants conferred by Parliament in the year 1845.—And for the better enabling you to carry these our Royal intentions into effect, We do by these Presents authorize and empower you, or any three or more of you, to call before you, or any three or more of you, such persons as you may judge necessary, by whom you may be the better informed on the matters herein submitted for your consideration; also to call for and examine all such books, documents, papers, and records as you shall judge likely to afford you the fullest information on the subject of this Our Commission; and to Inquire of and concerning the premises by all other lawful ways and means whatsoever. And it is our further will and pleasure that you, or any three or more of you, do Report to Us in writing, under your Hands and Seals, within the space of twelve months from the date of these Presents, or sooner if the same can be reasonably done, your several proceedings by virtue of this Our Commission, together with your opinions touching and concerning the several matters hereby referred for your consideration.

And We will and command, and by these Presents ordain, that this Our Commission shall continue in full force and virtue, and that you our said Commissioners or any three or more of you, may from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment. And for your assistance in the due execution of this Our Commission We have made choice of our trusty and well beloved Henry West, Esquire, one of our Counsel learned in the Law, and John O'Hagan, Esquire, Barrister-at-Law, to be Joint Secretaries to this Our Commission, and to attend you, whose services and assistance We require you to use from time to time as occasion may require.

Given at Our Court at Saint James's, the Nineteenth day of September, 1853, in the Seventeenth Year of Our Reign.

By Her Majesty's Command,

PALMERSTON.

COMMISSION extending the duration of the Commission for Inquiring into the Management and Government of the College of Maynooth.

VICTORIA *R.*

Victoria by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith: To our right trusty and right well beloved Cousin Dudley, Earl of Harrowby, our right trusty and well beloved Councillor David Richard Pigot, Chief Baron of our Court of Exchequer in that part of our United Kingdom of Great Britain and Ireland called Ireland, our trusty and well beloved Mountifort Longfield, Doctor of Laws, one of our Counsel learned in the Law, Travers Twiss, Doctor of Civil Law, and James O'Ferrall, Esquire, Greeting:

Whereas in pursuance of an humble address, presented to us by the Lords Spiritual and Temporal in Parliament assembled, praying that We would be graciously pleased to issue a Commission to Inquire into the Management and Government of the College of Maynooth, the Discipline and Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845, We did by our Commission under our Royal Sign Manual, bearing date the Nineteenth day of September, 1853, in the Seventeenth Year of our Reign, appoint you to be our Commissioners for Inquiring into the Management and Government of the College of Maynooth, the Discipline and the Course of Studies pursued therein; also into the effects produced by the increased Grants conferred by Parliament in the year 1845. And Whereas We did by our said Commission declare our will and pleasure to be that you our said Commissioners should report to Us in writing, under your Hands and Seals, within the space of Twelve Months from the date of our said Commission, or sooner if the same could reasonably be done, your several proceedings by virtue of our said Commission, together with your opinions touching and concerning the several matters thereby referred for your consideration.

And Whereas it has been humbly represented unto Us, that it would be expedient to extend the period in which you our said Commissioners were therein required to make your Report. Now know ye, that We have extended, and by these Presents do extend the duration of our said Commission for the period of Six Months from the date at which our present Commission expires, for the purpose of enabling you our said Commissioners to complete the Inquiries thereby required to be made, and to make your Report thereon.

And our further will and pleasure is that upon due examination of the premises therein mentioned, you do within the said period of Six Months from the date at which our present Commission expires, or sooner if the same can conveniently be done, report to Us in writing under your Hands and Seals, your several proceedings by virtue of this our Commission, together with your opinions touching and concerning the several matters thereby referred for your consideration.

Given at Our Court at Saint James's, the Seventh day of September, 1854, in the Eighteenth Year of Our Reign.

By Her Majesty's Command,

PALMERSTON.

PROCEEDINGS OF THE COMMISSION.

PROCEEDINGS.

OFFICE, DUBLIN CASTLE.

The First Meeting was held on Tuesday, September 20, 1853, at two o'clock.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

Ordered,

That the Secretaries write to the President of the College of Maynooth to apprize him that the Commissioners propose to visit the College on Thursday the 22nd instant, if it would not be inconvenient for him to receive them on that day.

Resolved,

In the first instance to examine Dr. Flanagan, Secretary to the Trustees, *viva voce.* He was written to accordingly.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Second Meeting was held on Wednesday, September 21, 1853, at two o'clock, P.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

Her Majesty's Commission was read.

A communication was received from the Rev. Dr. Renehan, the President, stating his willingness to receive and attend the Commissioners.

A draft of interrogatories was read.

Ordered,

That copies of the draft interrogatories should be printed, and furnished to each Commissioner for consideration.

The Very Rev. Dr. Renehan, President, and the Rev. Mr. Farrelly, Bursar of the College, and also Rev. Dr. Flanagan, Secretary, attended the Commissioners.

Dr. Flanagan was requested to prepare certain returns as to the proceedings of the Trustees.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Third Meeting was held on Thursday, September 22, 1853.

On this day Her Majesty's Commissioners, attended by the Secretaries, visited the College, and passed several hours there inspecting the buildings, and conversing with the President, Professors, &c.

HARROWBY, Chairman.

The Fourth Meeting was held on Friday, September 23, 1853, at two o'clock, P.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Questions in Papers A, B, and C, were considered and adopted.

Ordered,

That the Secretaries should write to the Commissioners of Public Works, requesting them to furnish returns of the sums expended by them in the repairs of the College, and in procuring furniture since the Act of Parliament of 1845.

The Commissioners adjourned at six o'clock, P.M., to Monday.

HARROWBY, Chairman.

The Fifth Meeting was held on Monday, September 26, 1853, at two o'clock, P.M.

Present:

The Earl of Harrowby, Chairman.
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication received from the Chief Baron, that he was confined to his bed by illness, and requesting the Commissioners to proceed in his absence.

Questions in Papers D and E considered and decided on.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Sixth Meeting was held on Tuesday, September 27, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A similar communication to that on the previous day was received from the Chief Baron.

Questions in Papers F and G were considered and decided on.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Seventh Meeting was held on Wednesday, September 28, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

A communication was received from the Chief Baron that he was still confined to his bed.

A communication was received from the Board of Works.

Answers to the Questions in Papers A, B, and C, received from Professors Callan, Russell, Gillic, Crolly, Furlong, Neville, and Gargan.

Rev. Dr. Flanagan, Secretary to the Trustees, further examined; produced the books of the Trustees.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Eighth Meeting was held on Thursday, September 29, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

A communication was received from the Chief Baron to the same effect as the day previous.

Answers were received from Professors Crolly, O'Hanlon, Jennings, and Kelly.

Questions in Paper H considered and decided on.

Resolved,

That Paper H be communicated to the Visitors and Trustees of the College, and to the Roman Catholic Bishops, not Visitors or Trustees.

Ordered,

That the Secretary write to Professors Crolly and O'Hanlon, to attend before the Commissioners for examination on Tuesday, October 4, at noon.

The Bursar of the College attended the Commissioners.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Ninth Meeting was held on Friday, September 30, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

A communication received from the Chief Baron that he was still confined by illness to his room.

Further answers received from the Rev. Messrs. O'Hanlon, Murray, Kelly, Gargan, and M'Carthy.

The answers of the Rev. Doctors O'Hanlon and Crolly were considered with a view to their oral examination on the next day of meeting.

Ordered,

That the Secretary write to the Rev. Dr. Russell, and the Rev. Dr. Murray, requesting their attendance before the Commissioners, on Wednesday, October 4.

The Commissioners adjourned at four o'clock, P.M.

HARROWBY, Chairman.

The Tenth Meeting was held on Tuesday, October 4, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

Further answers were received from the Vice-President, Rev. P. Murray, the Rev. Thomas Furlong, the Rev. L. Gillic, the Rev. Denis Gargan, the Rev. C. W. Russell, D.D., the Rev. W. Jennings, and the Rev. Dr. Flanagan.

A letter was received from the Rev. Dr. Callan, requesting to be excused, on the ground of ill health, from taking further part in the inquiries of the Commission.

Ordered,

That the Secretaries should write to him excusing him from the necessity of attendance.

The oral examination of the Rev. Dr. O'Hanlon was proceeded with and terminated.

The oral examination of the Rev. Dr. Crolly commenced.

Ordered,

That the Secretaries write to the Rev. Dr. Murray, excusing his attendance until Friday next.

That the Secretaries write to Professors Neville and Gillic, to attend on Thursday, the 6th inst.

The Commissioners adjourned at a quarter past four o'clock, P.M.

HARROWBY, Chairman.

The Eleventh Meeting was held on Wednesday, October 5, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

Rev. Dr. Crolly's examination proceeded with.

Rev. Mr. Harold's examination commenced.

A letter was received from the Rev. Dr. Flanagan, requesting liberty to make certain additions to his evidence.

The Commissioners adjourned at four o'clock, P.M.

HARROWBY, Chairman.

The Twelfth Meeting of the Commissioners was held on Thursday, October 6, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Mr. Neville was orally examined.
The Rev. Mr. Gillic was orally examined.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirteenth Meeting of the Commissioners was held on Friday, October 7, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

An answer from the Most Rev. Archbishop Dixon, one of the Trustees of the Maynooth College, to Paper H, received.
The Rev. Dr. Russell was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Fourteenth Meeting of the Commissioners was held on Monday, October 10, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A letter received from the Right Rev. Bishop Walsh, one of the Trustees of Maynooth College, in answer to Paper H.
An answer was received from the President to Paper D.
From the President, Vice-President, and Deans, to Paper G.
From Dean Gaffney, to Paper E.
From Dean Lee, to Paper E.
From Dean O'Kane, to Paper E.
A letter was received from Dr. O'Hanlon in reference to his evidence.
The Rev. Dr. Murray attended, but was excused from being orally examined until Tuesday, the 11th instant, in consequence of ill health.
The Secretaries were directed to write to the Rev. Messrs. Kelly, Gargan, and Furlong, requesting their attendance on Wednesday, the 12th, and to the Rev. Dr. Moriarty, requesting his attendance on Thursday, the 13th.

The Commissioners adjourned at three o'clock, P.M.

HARROWBY, Chairman.

The Fifteenth Meeting of the Commissioners was held on Tuesday, October 11, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Dr. Murray was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Sixteenth Meeting of the Commissioners was held on Wednesday, October 12, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A letter was received from the Right Rev. Bishop M'Gettigan, in answer to Paper H.

The Rev. Dr. Furlong was orally examined.

The Rev. Mr. Gargan was orally examined.

The Secretaries were directed to write to the Rev. Professors M'Carthy and Jennings, requesting their attendance on Friday, the 13th instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Seventeenth Meeting of the Commissioners was held on Thursday, October 13, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A letter was received from the Right Honorable Lord Ffrench, one of the Trustees of Maynooth College, in answer to Paper H.

The Rev. Dr. Moriarty was orally examined.

The Rev. Mr. Kelly was orally examined.

The Secretaries were directed to write to Deans Gaffney and Lee, requesting their attendance on Saturday, the 15th instant.

The Secretaries were directed to write to the Rev. Mr. O'Callaghan of Oughterard, and to the Rev. Mr. Crotty of Parsonstown, requesting their attendance on Tuesday, the 18th instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Eighteenth Meeting of the Commissioners was held on Friday, October 14, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The President's answers to Paper A received.

The President's returns of the names and ages of the students who entered Maynooth College during the three last academical years, and of those who were admitted to Holy Orders during the same period, were received.

The Rev. Mr. Jennings was orally examined.

The Rev. Mr. M'Carthy was orally examined.

The Secretaries were directed to write to Deans Gaffney and Lee, countermanding their attendance on Saturday, the 15th instant; and to write to Deans O'Kane and Hackett, requesting their attendance on that day.

The Secretaries were directed to write to the Rev. Dr. Flanagan, requesting him to attend with the Journal and Minute Book of the Trustees.

The Commissioners adjourned at a quarter to five o'clock, P.M.

HARROWBY, Chairman.

The Nineteenth Meeting of the Commissioners was held on Saturday, October 15, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longford, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Dr. Murray's answer to Paper C received.

The Rev. Dean Hackett was orally examined.

The Rev. Dean O'Kane was orally examined.

The Secretaries were directed to write to Dean Lee, requesting his attendance on Tuesday, the 18th instant, at two o'clock, P.M.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Twentieth Meeting of the Commissioners was held on Monday, October 17, 1853, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Right Honourable the Earl of Rosse, in answer to Paper H.

A communication was received from the Rev. John O'Callaghan, stating that he would be in attendance on Tuesday, the 18th instant.

A letter was received from Parsonstown (Birr), stating that the Rev. Mr. Crotty was not then at Birr.

The Rev. Dr. Moriarty was further orally examined.

The Commissioners adjourned at a quarter to four o'clock, P.M.

HARROWBY, Chairman.

The Twenty-first Meeting of the Commissioners was held on Tuesday, October 18, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The President's answer to Paper A received.

The Rev. John O'Callaghan was orally examined.

The Rev. Dean Lee was orally examined.

The Secretaries were directed to write to the Vice-President, requesting his attendance on Wednesday, the 19th instant.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-second Meeting of the Commissioners was held on Wednesday, October 19, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The President's answers to Paper C received.

The Rev. Dr. Whitehead, Vice-President, was orally examined.

The Secretaries were directed to write to the Rev. Mr. Galvin, Student in the First Theological Class, requesting his attendance on Thursday, the 20th instant.

The Secretaries were directed to write to the Very Rev. Dr. Renehan, the President, requesting his attendance on Thursday, the 20th instant, and his permission for the Rev. Mr. Galvin to attend; and to Messrs. Owen, Architects of the Board of Public Works, requesting their attendance on Friday, the 21st instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-third Meeting of the Commissioners was held on Thursday, October 20, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Right Hon. Lord Naas, in answer to Paper H.
A communication was received from A. S. Hussey, Esq., in answer to Paper H.
The Very Rev. Dr. Renehan, President, was orally examined.
The Rev. Coleman Galvin, Senior Student of the Senior Theological Class, was orally examined.
The Secretaries were directed to write to the President, requesting him to permit the Senior Student of the Dunboyne Establishment, and the Senior Students of the three Junior Theological Classes, to be in attendance on Friday, the 21st instant.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-fourth Meeting of the Commissioners was held on Friday, October 21, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Mr. O'Connor, Senior Student of the First or Junior Class of Divinity, was orally examined.
The Rev. Mr. Carroll, Senior Student of the Second Class of Divinity, was orally examined.
The Rev. Mr. Lavelle, Senior Student of the Dunboyne Class, was orally examined.
The Rev. Mr. Madden, Senior Student of the Third Class of Divinity, was orally examined.
Jacob Owen, Esq., M.R.I.A., was orally examined.
James Owen, Esq., C.E., was orally examined.
The Secretaries were directed to write to the Rev. Messrs. Farrelly, Slattery, and Hurley, Students of the Fourth or Senior Class of Divinity, requesting their attendance on Saturday, the 22nd instant, by permission of the President.
The Secretaries were directed to write to the Rev. Messrs. O'Sullivan, Fagan, O'Donnell, Cahill, M'Auley, and O'Rafferty, Students of the Dunboyne Establishment, requesting their attendance on Saturday, the 22nd instant, by permission of the President.
The Secretaries were directed to write to the Rev. William Crotty, Roundstone, Galway, requesting his attendance on Tuesday, the 25th instant.
The Secretaries were directed to write to the Rev. W. J. Burke, Bangor, Ballina, requesting his attendance on Tuesday, the 25th instant.

The Commissioners adjourned at a quarter to six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-fifth Meeting of the Commissioners was held on Saturday, October 22 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Right Rev. Bishop Denvir, in answer to the Queries enclosed in Paper H.
The Rev. Daniel Slattery, Student of the Fourth Divinity Class, was orally examined.
The Rev. James Flanelly, Student of the Fourth Divinity Class, was orally examined.
The Rev. Patrick Hurley, Student in the Fourth Divinity Class, was orally examined.
Paper K. was examined and approved of.
The Secretaries were directed to write to the Rev. Dean Gaffney, requesting his attendance on Monday, the 24th instant.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-sixth Meeting of the Commissioners was held on Monday, October 24, 1853, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

A communication was received from the Rev. William Crotty, of Roundstone, Galway, mentioning that he had never been within the walls of Maynooth College, and that he was unable to give any evidence which would assist the Commissioners in their Inquiry.

The Secretaries were directed to write to Mr. Crotty dispensing with his attendance.

The Rev. Dean Gaffney was orally examined.

The Rev. Michael O'Sullivan, Student on the Dunboyne Establishment, was orally examined.

The Rev. Edward Fagan, Student of the Dunboyne Establishment, was orally examined.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Twenty-seventh Meeting of the Commissioners was held on Tuesday, October 25, 1853, at half-past eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Charles M'Auley, Dunboyne Student, was orally examined.

The Rev. Patrick O'Donnell, Dunboyne Student, was orally examined.

The Rev. Thomas Cahill, Dunboyne Student, was orally examined.

Paper L (Questions to Physician and Surgeon) considered and adopted.

Paper M (Questions to Dr. O'Kelly) considered and adopted.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-eighth Meeting of the Commissioners was held on Wednesday, October 26, 1853, at half-past eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The Rev. Patrick Lavelle was further examined.

Certain heads of a Report were considered.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Twenty-ninth Meeting of the Commissioners was held on Tuesday, January 3, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

The Rev. Daniel Leahy, of Bermondsey, was orally examined.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirtieth Meeting of the Commissioners was held on Wednesday, January 4, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

The Rev. W. J. Burke was orally examined.
The Rev. Dr. Brasbie was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-first Meeting was held on Thursday, January 5, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

Answers from D. J. Corrigan, M.D., Physician of the College, were read and considered.
The Rev. W. J. Burke was again orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-second Meeting of the Commissioners was held on Friday, January 6, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

The Rev. W. J. Burke, was orally examined.

The Commissioners adjourned at five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-third Meeting was held on Saturday, January 7, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, Esq., D.C.L.
Henry West, Q.C., Secretary.

The Rev. Thomas Butler, D.D., was orally examined.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirty-fourth Meeting was held on Monday, January 9, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

The Rev. Thomas Butler, D.D., was orally examined.
The answers of the Medical Attendants of the College considered.

The Commissioners adjourned at half-past four o'clock, P.M.

HARROWBY, Chairman.

The Thirty-fifth Meeting was held on Tuesday, January 10, 1854, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Mountifort Longfield, LL.D., Q.C.,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., Secretary.

The Rev. Henry Neville, D.D., was orally examined.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-sixth Meeting of the Commissioners was held on Wednesday, January 11, 1854, at eleven o'clock, A.M.

Present:

The Earl of Harrowby, Chairman,
The Chief Baron,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.,
Henry West, Q.C., Secretary.

A communication was received from the Right Rev. Bishop Mac Nally.

The Commissioners adjourned at half-past twelve o'clock, P.M.

HARROWBY, Chairman.

OFFICE, TREASURY, LONDON.

The Thirty-seventh Meeting was held on Monday, January 1, 1855, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The draft of a Report was considered.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman.

The Thirty-eighth Meeting was held on Tuesday, January 2, 1855, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The draft of a Report was further considered.

The Commissioners adjourned at half-past five o'clock, P.M.

HARROWBY, Chairman.

The Thirty-ninth Meeting was held on Wednesday, January 3, 1855, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Travers Twiss, D.C.L,
James O'Ferrall, Esq.
Henry West, Q.C., and John O'Hagan, Esq., Secretaries.

The draft of a Report was further considered.

The Commissioners adjourned at six o'clock, P.M.

HARROWBY, Chairman

The Fortieth Meeting was held on Monday, January, 8, 1855, at twelve o'clock, noon.

Present:

The Earl of Harrowby, Chairman,
Travers Twiss, D.C.L.,
James O'Ferrall, Esq.,
Henry West, Q.C., and John O'Hagan, Esq., Secretaries

The Report was read and adopted.

HARROWBY, Chairman.

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MAYNOOTH COMMISSION.

REPORT.

To the Queen's Most Excellent Majesty.

Your Majesty having been pleased to appoint us Commissioners for inquiring into the management and government of the College of Maynooth, the discipline and the course of studies pursued therein, also into the effects produced by the increased grants conferred by Parliament in the year 1845, we beg to submit to your Majesty the following Report of the proceedings, which we have adopted in pursuance of your Majesty's Commission, together with our opinions on the several matters thereby referred to our consideration.

At the commencement of our proceedings, we decided upon conducting our inquiry by means both of written interrogatories, and of oral examination. We accordingly forwarded, from time to time, papers of questions to the President, Vice-President, Professors, and Officers of the College, accompanied in each case by a copy of your Majesty's Commission. These questions and the several answers to them are set forth in the Appendix to this Report. App., Nos. 7.

We also enclosed to each Visitor and Trustee of the College, and to every Roman Catholic Bishop in Ireland, a copy of your Majesty's Commission, with a letter, stating that the Commissioners were ready to receive any communication or suggestion on the subject of the inquiry, and inviting his attention more particularly to the questions contained in Paper H. We received in reply, App., No. 7, p. 42. communications from two of the Visitors, five of the Trustees, and four Roman Catholic Prelates who are not officially connected with the College. These communications are also set forth in the Appendix. App., No. 9, p. 210.

We examined orally the President, the Vice-President, the Deans, and the Professors of the College except two, namely, the Rev. Dr. Callan, Professor of Physics, whose state of health did not permit him to attend, and the Rev. Mr. Tully, Professor of Irish, who, from illness, was absent from Ireland.

We inspected the Minute Book containing the entries of the meetings of the Board of Trustees, from the foundation of the College down to the present time.

We also referred, for the purpose of obtaining information on the subject of our inquiry, to the evidence given before the Commissioners of Education Inquiry in the year 1826, as set forth in the Appendix to their Eighth Report.

We examined several of the students with respect to their preparatory education, their college studies, and the general condition of the College. We endeavoured to test their proficiency in their secular studies. With respect to the latter class of questions and the answers to them, we have thought it unnecessary to report them, though the result of the examination has necessarily influenced us in our conclusions as to the efficiency of the secular studies of the College. We have, therefore, printed among our Minutes of Evidence so much only of the evidence of the students as relates to their education before entering Maynooth, to certain matters connected with the discipline and course of studies in the College, and to the instruction which they Ev., pp. 266–299. had received during their Divinity course upon certain special subjects, to which we shall hereafter advert.

We also visited the College, and inspected the several buildings, the lecture-rooms, chapels, library, hospitals, &c., and some of the apartments of the Professors and students.

As the education of Roman Catholic Ecclesiastics was the special end for which the College of Maynooth was endowed, we thought it right to seek for information as to the discipline and course of studies pursued in other colleges designed for the same purpose. With that view we requested the attendance before us of the Very Rev. Dr. Moriarty, President of the Missionary College of All-Hallows, at Drumcondra, near Dublin, a college in which young ecclesiastics are educated for foreign missions. From him we received full information as to the constitu- Ev., pp. 111–132. tion, discipline, and studies of that college. We have also received information

Ev., pp. 121, 194, 255. from Dr. Moriarty, and from some of the other witnesses, with respect to the College of St. Sulpice in Paris, and several of the ecclesiastical colleges in Rome.

App., p. 45. With the same view we prepared the several papers of questions marked N and O; and through the medium of your Majesty's Secretary of State for Foreign Affairs, obtained information of considerable value with respect to the education of ecclesiastics in France, Austria, Prussia, Belgium, Portugal, and the Dominions

App., pp. 215–277. of the Holy See. These answers are appended in full.

As we were aware that certain specific charges had been from time to time made against the teaching in Maynooth, which charges it was alleged could be substantiated by persons who, having been educated in that Institution, had afterwards become Protestants, we caused our Secretaries to communicate with the Rev. Thomas Scott, Secretary to a Society called "The Priests' Protection Society;" and also with the Rev. Edward F. Wolesley, Secretary to a Society called "The Friends of Conscience Society," for the purpose of ascertaining from them the names of such gentlemen, formerly educated at Maynooth, as they might suggest for examination. We received from them the names of the Rev. John O'Callaghan, of Oughterard, County Galway; the Rev. Mr. Crotty, of Parsonstown; the Rev. Daniel O'Crolly, of Phibsborough, near Dublin; the Rev. Roderick Ryder, of Clifden; the Rev. Mr. O'Reilly, of Chapel House, Queen's-square, Bath; the Rev. John Burke, of Ballycroy, Newport; the Rev. Daniel Leahy, of S. Paul's, Bermondsey; the Rev. Denis Leyne Brasbie, of Elgin, North Britain; the Rev. P. J. O'Leary of Manchester; and the Rev. Thomas Butler, D.D. of Chelsea.

We addressed letters to all these gentlemen. In reply we received communications from Mr. Ryder and Mr. O'Leary, to the effect that they had not been educated at Maynooth; and from Mr. O'Crolly, excusing himself from attending on the grounds of infirm health. We were apprized that Mr. Crotty, of Birr, was

Ev., pp. 183, 299–340. absent. From Mr. O'Reilly, of Bath, we received no answer; Mr. O'Callaghan, Mr. Burke, Mr. Leahy, Mr. Brasbie, and Dr. Butler attended, and were examined before us.

In investigating the course of studies pursued at Maynooth, we conceived it to be our duty to inquire into the doctrines and principles of the Roman Catholic Church inculcated there, so far as regarded questions in which we conceived that the State was directly interested, or upon which the teaching at Maynooth had been impugned as immoral.

We have also inquired into the number of persons educated at the College, the number of Roman Catholic clergymen whom it annually supplies, the proportions of the entire number of Roman Catholic clergymen, in Ireland, so supplied, and the extent to which the College of Maynooth furnishes Roman Catholic clergymen for Great Britain, the Colonies, or foreign states.

In making our report with respect to the several subjects submitted to us, we have followed the order defined by your Majesty's Commission.

Commencing with a brief account of the origin of the College, and of the most important changes which have occurred with respect to it down to the present time, we have dealt with the subjects of our inquiry in the following order:—

First.—The government and management of the College. Under this head we have endeavoured to ascertain the number of Roman Catholic priests supplied by it, and whether such supply is more or less than adequate to the wants of the Roman Catholic Church in Ireland.

Secondly.—The discipline of the College.

Thirdly.—The course of studies, embracing under this head the consideration of the Dunboyne Establishment, and also the teaching upon the several questions indicated above.

Fourthly.—The effects produced by the increased grant conferred by Parliament in 1845.

In dealing with these several subjects, we have stated the several recommendations which we have considered it our duty to make for the improvement of the College, and the more efficient carrying out of the end proposed by the Legislature in its foundation.

ORIGIN OF THE COLLEGE.

Memoirs of Viscount Castlereagh, vol. 2. In the year 1794, Archbishop Troy, of Dublin, presented a memorial to the Earl of Westmoreland, then Lord Lieutenant, on behalf of himself and the other Roman Catholic prelates of Ireland. In this memorial, after referring to the

destruction of the ecclesiastical colleges in France, and representing the absolute necessity for places of education for the Roman Catholic clergy, the memorialists stated that they were induced to undertake the establishment of proper places for the education of the clerical youth of their communion, and prayed a royal licence for the endowment of academies and seminaries for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in Ireland under ecclesiastical superiors of their own communion.

The result of this memorial was the passing of the Act of the Irish Parliament, 35 Geo. III., c. 21, A.D. 1795. 35 Geo. III. c. 21.

This Act did not expressly ordain the foundation of a College for the education of Roman Catholic ecclesiastics, but provided facilities for the foundation of a Roman Catholic College, which the then existing state of the laws affecting Roman Catholic education did not permit.

By that Act, after reciting that by the laws then in force in the kingdom of Ireland, it was not lawful to endow any college or seminary for the education, exclusively, of persons professing the Roman Catholic religion, it was enacted, that the then Lord Chancellor of Ireland, the then Lord Chief Justice of the King's Bench, the Chief Justice of the Common Pleas, and the Chief Baron of the Exchequer, six Roman Catholic laymen, namely, the then Earl of Fingall, Viscount Gormanstown, Viscount Kenmare, Sir Edward Bellew, Richard Strange, and Sir Thomas French, and the four Roman Catholic Archbishops, and seven other Roman Catholic Ecclesiastics, should be appointed Trustees for the purpose of establishing, endowing, and maintaining one academy for the education only of persons professing the Roman Catholic religion. They were empowered to receive subscriptions and donations for that purpose, and to purchase and acquire lands, not exceeding the value of £1,000 per annum, and to erect and maintain the necessary buildings for that purpose. App., p. 1. Sec. 1.

The Trustees, or any seven of them, were authorized to appoint a President, and as many Masters, Fellows, Professors, and Scholars, on the foundation, and with such salaries as they should think fit; and to make such bye-laws, Rules, Regulations, and Statutes for the government of the said Academy, and for the education and government of all such persons to be on the foundation or educated in the College, as they should think fit, subject to the provision of laying all bye-laws (not affecting the Roman Catholic religion and the religious discipline thereof) before the Lord Lieutenant for his approval; all such bye-laws to be deemed valid if not disapproved of within a month from the time of their being laid before the Lord Lieutenant. Sec. 3. Sec. 4.

The Trustees were further invested with visitorial power over the College, and were empowered to fill up vacancies in their own body from time to time, except in the case of the *ex officio* Trustees; and the Trustees, officers, and students were required to take the Roman Catholic oath appointed by the 13th & 14th Geo. III. c. 35. A sum of £8,000 was also granted towards the establishing of the academy, followed by an annual Parliamentary grant, varying from time to time. Sec. 5. Sec. 7. Sec. 10.

The Trustees met on the 24th of June, 1795, immediately after the passing of this Act, and, upon the following day, at a meeting of the Trustees, attended by the Roman Catholic Trustees alone, Dr. Hussey was appointed President of the intended College, at a salary of One hundred guineas per annum; and the establishment of the several Professorships, at the several salaries following, was resolved upon:— Journal of the Trustees. Minute of 24th June, 1795.

1. Dogmatical Divinity and Ecclesiastical History,	£70
2. Moral Divinity and Canon Law,	70
3. Sacred Scripture and Hebrew,	70
4. Natural and Experimental Philosophy,	50
5. Logics, Ethics, and Metaphysics,	50
6. Rhetoric,	50
7. First Class of Greek and Latin,	50
8. Second do.,	50
9. English Elocution,	50
10. Irish Language,	50

A Vice-President was also appointed at a salary of £70 a year, to whom were confided the duties of Bursar to the College. It was further determined to admit 200 students into the College, as free scholars, for whose board £20 a year each should be allowed. The 200 free places were directed to be distributed among the four Roman Catholic ecclesiastical provinces of Ireland, in the following proportions:—To the provinces of Armagh and Cashel were allotted

sixty each, to those of Dublin and Tuam forty each, and the respective Archbishops were empowered to settle with their suffragans, as to the distribution of the respective numbers among the several dioceses of each province.

Journal of Trustees. Minute of 11th Nov., 1795.

The College was opened for students in the latter part of the year 1795, and fifty students were thereupon admitted.

The Trustees having made known to the Cardinal Prefect of the Propaganda at Rome the fact of the establishment of the College, and that it had been devoted to the education of young men for the sacred ministry in Ireland, a communication in reply was received from the Cardinal Prefect, of the date of the 9th July, 1796, directed to such of the Roman Catholic Archbishops and Bishops as were Trustees of the College.

App., p. 33.

This document, and the reply of the Roman Catholic Bishops, are appended in full.

Although the main object in view in the establishment of Maynooth College was the creation of a seminary for the education of Roman Catholic clergymen in Ireland, yet a lay seminary, for the education of students not designed for the priesthood, was established in the year 1797 in connexion with the College, with a prefect and teachers distinct from the ecclesiastical seminary, but nevertheless under the general control of the President.

The lay college continued in existence until the year 1817.

See minutes of 24th June, 1795, 28th July, 1795.

It appears, from the minutes of the meetings of the Trustees, that the *ex officio* Trustees, who, by the law as it then stood, must have been Protestants, never took any part in the proceedings of the Trustees with respect to the studies, discipline, or management of the College; the only meetings of the Trustees, which they attended, being those at which the business related exclusively to the building contracts.

Shortly afterwards the *ex officio* Trustees were abolished by the Act to which we shall next refer; since which time the Trustees of the College have been exclusively Roman Catholic.

40 Geo. III. c. 85. App., No. 2, p. 2.

By the Statute of the Parliament of Ireland, 40 Geo. III., c. 85, after noticing that a college or seminary had been founded at Maynooth, for the education of persons professing the Roman Catholic religion, and that large sums of money had been granted to the Trustees thereof, the provisions of the former Act con-

Sec. 1.

ferring visitorial powers upon the Trustees were repealed, and the Lord Chancellor, the Lord Chief Justice of the Common Pleas, and the Chief Baron, and their successors, from time to time, together with the then Earl of Fingall, and Archbishops O'Reilly and Troy, were appointed Visitors of the College, with full visitorial powers.

Sec. 4.

It was further declared that the Lord Chancellor and the three Chief Judges should cease to be *ex officio* Trustees of the College, and the provisions of the former Act were repeated, whereby it was made necessary to submit the bye-laws for the approval of the Lord Lieutenant, to be binding if not disapproved of within a month, with a special proviso exempting bye-laws affecting the Roman Catholic religion from the above regulation.

Sec. 9.

The visitorial powers in matters affecting the Roman Catholic religion were vested in the Roman Catholic Visitors alone, to be exercised in the presence of the Lord Chancellor, the three Chief Judges, and the Chancellor of the Exchequer, if they should think proper to attend; provision

Sec. 10.

was made for keeping up a constant succession of at least three Roman Catholic Visitors, to be elected from time to time by the Trustees, with the approbation

Sec. 11.

of the Lord Lieutenant; and power was given to the Trustees to sue and be sued in the name of their secretary.

Further legislation with respect to the College was rendered necessary by the absence of power in the Trustees, under former Acts, to compromise suits. Litigation having arisen with respect to a devise for the benefit of the College, contained in the will of Lord Dunboyne, (to which we shall hereafter have occasion to advert), a compromise was recommended, which gave occasion to an

Journal of Trustees. Minute of 26th June, 1805. 48 Geo. III. c. 145. App., No. 3, p. 4.

application to Parliament for the necessary power.

Accordingly, by the Statute 48 Geo. III., c. 145, power was given to the Trustees to compromise suits relative to the property of the College, and by the same Act power was given to them to purchase lands to the extent of £1,000 a-year, exclusive of the lands then held by them.

COLLEGE STATUTES.

At the first institution of the College, a body of Rules was framed for the domestic discipline of the house, called "Regula Pietatis et Disciplinæ Domesticæ," which has continued in force unaltered down to the present day. There

were, in addition, some further regulations, forming what has been called the "Jus Vetus." In the year 1800 the Statutes of the College were settled and finally approved of, and having been, at the request of the Trustees, translated into Latin by the Most Rev. Dr. Troy, were immediately afterwards printed and published: all former regulations being thereby abolished, with the exception of the Regula Pietatis. A second edition of the Statutes was published in 1820, differing from the former chiefly in its provisions with respect to the Dunboyne Establishment.

Journal of Trustees. Minute of 17th Nov., 1800.

We subjoin this second edition of the Statutes and the Regula Pietatis, with the translation submitted to the Commissioners of Education in 1826, under the sanction of the then President, Dr. Crotty, marking the changes which have been subsequently made from time to time by the Trustees with the approbation of the Lord Lieutenant, as required by the Act of 1795.

App., p. 10.

THE DUNBOYNE ESTABLISHMENT.

The foundation known by the name of the "Dunboyne Establishment" had its origin in the following manner:—John Butler, Baron Dunboyne, Roman Catholic Bishop of Cork, in 1787 conformed to the Established Church. He died in the year 1800, having by his will devised an estate worth about £1,000 a-year to the Trustees of Maynooth College for the benefit of the College. The validity of the will being, however, disputed by his Lordship's heir-at-law, a compromise, after some litigation, was arranged, by which the estate was divided equally between the heir-at-law and the College, and the College became entitled to £500 a-year. The Government having agreed to make an additional grant of £700 a-year, an annual fund of £1,200, Irish currency, was thus provided, which the Trustees resolved to devote to the maintenance of twenty of the more distinguished students who should remain in the College for a period of three years beyond the ordinary course, applying themselves during such period to the acquisition of further theological knowledge and of the Hebrew language. Each of these students received £30 a-year in money, the remaining £30 being spent upon his support. In the Statutes they are designated "Senior Students," but they have been more familiarly known by the name of Dunboyne Students. The mode of their appointment, as well as their studies, will be specially treated of in another part of our Report.

Journal of Trustees. Minute of May, 1809.

Journal of Trustees. Minute of 28th June, 1812.

FUNDS OF THE COLLEGE.

From the time of its foundation down to the passing of the Act of 1845, the College has been chiefly supported by annual Parliamentary grants. These grants varied from the time of the foundation of the College down to the year 1813, from which period, down to the year 1845, the annual grant was uniformly £8,928 sterling.

BURSES.

The College has also, from time to time, received legacies and donations, some applicable to the general purposes of the College at the discretion of the Trustees, and others specifically devoted to burses for the entire or partial maintenance of one or more Students, during their college course.

The total amount of pecuniary legacies and donations to the College, independently of the sums given for burses, has been £4,436 14*s.* 3*d.*

SALARIES AS FIXED IN 1827.

The salaries of the Superiors and Professors, which were originally fixed at the low rates previously mentioned, were, from time to time, increased by the Trustees, and were at length, by a resolution of the 8th of February, 1827, fixed at the following sums:—

President,	£316	0	0	Professor of Physics,	£102	0	0
Vice-President,	112	0	0	„ Logic,	102	0	0
Senior Dean,	112	0	0	„ Rhetoric,	102	0	0
Junior Dean,	102	0	0	„ Greek and Latin,	102	0	0
Librarian and Prefect of Dunboyne Establishment,	112	0	0	„ English and French,	102	0	0
Professor of Dogmatic Theology,	112	0	0	„ Irish,	102	0	0
„ Moral do.,	112	0	0	Secretary to Trustees,	73	10	0
„ Sacred Scripture and Hebrew,	112	0	0	Agent,	276	18	4
				Physician,	52	10	0

8TH AND 9TH VIC. c. 25.

The most important change in the condition of the College since its foundation was proposed to Parliament by the late Sir Robert Peel, and carried into effect by the Act of the 8 & 9 Vic., c. 25.

App., No. 4, p. 6.

Sec. 1.

By that Act, the Trustees were rendered a body politic and corporate, and all lands previously purchased or acquired were made to vest in them, in their corporate capacity.

Sec. 2.

They were empowered to purchase and acquire lands to the value of £3,000 a year, in addition to those previously acquired, and to hold them, notwithstanding the statutes of mortmain.

Sec. 4. After reciting that it was expedient that provision should be made for the salaries of the President, Vice-President, Officers, and Professors of the College, and for the expense of commons, attendance, and other necessaries for their use, and that the number of professors should be increased, it was provided that an annual sum, not exceeding £26,000 a year, should be paid to the Trustees, for the above purposes.

Sec. 5. A sum of £40 each was assigned for the twenty senior students on the Dunboyne Establishment.

Sec. 5. A sum of £20 each was provided for 250 students in the three senior classes.

Sec. 6. And provision was made for the maintenance of 500 free students in the College,—250 in the four junior classes, and 250 in the three senior classes, an annual sum, not exceeding £28 for each student, being appropriated for the expense of commons, attendance, and other necessaries for the 500 free students, and a like sum for the twenty students on the Dunboyne Establishment.

Sec. 8. After further reciting, that the buildings for the public purposes of the College, and for the lodging and accommodation of the students and Professors, were inadequate, insufficient, and out of repair, and that it was expedient to make provision for the erection of additional buildings, and for putting the existing buildings into sufficient repair, and for keeping them in repair, and providing them with sufficient furniture, the Commissioners of Public Works in Ireland were constituted Commissioners for the purpose of purchasing houses or lands necessary for the College, and for the erecting thereon suitable and necessary buildings and improvements, and for repairing and furnishing the College, from time to time.

Sec. 9. And the Commissioners of Public Works were authorized to purchase and provide necessary lands and buildings, and to enter into any contracts for that purpose; and it was directed, that the premises so purchased should be assigned or demised to the Trustees of the College.

Sec. 10. And the expense of purchasing or providing such lands or buildings, and of making such repairs, not exceeding £30,000, was directed to be paid out of the Consolidated Fund.

Sec. 12. The accounts of the expenditure under the Act were directed to be annually audited by persons to be appointed for that purpose by the Commissioners of the Treasury.

Secs. 12 & 13. And the provisions of the 40 Geo. III., whereby the Lord Chancellor and the three Chief Judges, and their successors, from time to time, were appointed Visitors, were repealed; and it was provided, that the remaining Visitors, together with such five persons as Her Majesty should from time to time appoint under the Sign Manual, should be the Visitors of the College, and of the Corporation of the Trustees, and that they should hold annual instead of triennial visitations, together with additional visitations when ordered by the Lord Lieutenant.

Sec. 14.

Sec. 15. It was further declared, that the authority of the Visitors should not in any way affect the exercise of the Roman Catholic religion, or its doctrine or discipline; and visitorial powers as to such matters were conferred upon the Roman Catholic Visitors alone, to be exercised in the presence of the other Visitors, if they, or any of them chose to attend.

The changes in the College consequent upon this Act form a special subject matter of our Report.

GOVERNMENT AND MANAGEMENT OF THE COLLEGE.

TRUSTEES. The governing body of the College are the Trustees, who were constituted by the Act of 1795, and rendered a body politic and corporate by the Act of 1845.

40 Geo. III. c. 55. In them is vested the appointment of the President, subject to the approbation of the Lord Lieutenant; they have the absolute power of appointing the Deans, Professors, and other Officers of the College; and although in the appointment of Professors a public concursus takes place, the Trustees do not consider themselves bound by the result of that concursus, and, in point of fact, it sometimes happens that the successful candidate at the concursus is not selected.

The Trustees have the power of making statutes and bye-laws, which become valid within one month after being laid before the Lord Lieutenant for his approval, unless in the mean time disapproved of by him. But statutes affecting the Roman Catholic religion, or its discipline, do not require such approval for their validity.

The Trustees meet usually twice a year, in January or February and in June. They are summoned by their Secretary twenty-one days before the day of meeting. Seven Trustees form a quorum. App., p. 190.

The present Trustees are—

LAY TRUSTEES.

The Right Hon. the Earl of Fingall.	The Right Honourable Lord Bellew. App., p. 195.
The Rt. Hon. Lord Viscount Gormanstown.	The Right Hon. Earl of Kenmare.
The Right Honourable Lord Ffrench.	Anthony Stronge Hussey, Esq.

ECCLESIASTICAL TRUSTEES.

The Most Rev. Archbishop Dixon.	The Right Rev. Bishop James Browne.
The Most Rev. Archbishop Cullen.	The Right Rev. Bishop George Browne.
The Most Rev. Archbishop Slattery.	The Right Rev. Bishop Haly.
The Most Rev. Archbishop M'Hale.	The Right Rev. Bishop Ryan.
The Right Rev. Bishop Egan.	The Right Rev. Bishop Walsh.
The Right Rev. Bishop M'Gettigan.	

Of the seven ecclesiastical Trustees, three, according to usage, are for the province of Ulster, the Roman Catholic Archbishop (Armagh) and two of his Suffragans: three for the province of Munster, the Roman Catholic Archbishop (Cashel) and two of his Suffragans: and five for Leinster and Connaught, i.e., the Roman Catholic Archbishops (Dublin and Tuam) and three Suffragans, two of whom are alternately from Leinster or Connaught. When the third Trustee for either province dies or resigns, the right of appointment falls to the other province. Rev. M. Flanagan, Ev., p. 1.

The Trustees have the power of filling up vacancies in their own body, but this power, which is by law unrestricted, has been controlled by usage, so that certain designated persons succeed to vacant Trusteeships. The custom established in that respect is as follows:—When an Archbishop's seat, as Trustee, becomes vacant, his successor is nominated, as a matter of course. In the case of a Suffragan Bishop, the Metropolitan of the province for which the appointment is to be made proposes one of his Suffragans, and the nomination being seconded by a Suffragan from the same province, the Bishop named is elected. 35 Geo. III. c. 21. sec. 7. 41 Geo. III. c. 85, sec. 4. Rev. M. Flanagan, Ev., p. 1

With respect to the Lay Trustees, the system has been practised of always selecting the heir of the deceased Trustee, so that the five present Lay Trustees are the representatives of the five laymen appointed by the Act of 1795. Rev. M. Flanagan, Ev., p. 1.

This practical concession of an hereditary right to an office merely personal, does not appear to be attended with any corresponding advantage, and seems calculated to neutralize what might be the beneficial action of the Lay Trustees at the Board.

SUGGESTED CHANGE IN THE CONSTITUTION OF THE BOARD OF TRUSTEES.

There is one change in the general constitution of the Board of Trustees which seems desirable whenever legislation takes place—namely, that a certain number of the Trustees should vacate their places in rotation, and other persons be appointed in their stead. If the number of Ecclesiastical Trustees, exclusive of the four Metropolitans, were reduced from seven to six, a cycle of six years might be established, and two Trustees might go out of office every year, the Lay and Ecclesiastical Trustees resigning in alternate years. The retiring Lay Trustees should not be again eligible for six years. With respect to the Ecclesiastical Trustees, the four Roman Catholic Metropolitans should be permanent Trustees: the other six might be, as with scarcely an exception they have always been, Roman Catholic Suffragans: but instead of the Board exercising the right to supply vacancies, the Roman Catholic Suffragans should succeed to the office by rotation. The Lay Trustees, on the other hand, should be selected by the Board. By this means, a greater degree of energy and activity is likely to be infused into the Board from the periodical accession of fresh members.

VISITORS.

Under the Act of 1845, five of the Visitors of the College are appointed by Her Majesty, by Warrant under the Sign Manual, and the remaining three by the Trustees, with the approbation of the Lord Lieutenant. The present Visitors are—

Appointed by Her Majesty.	*Elected by the Trustees, &c.* App., p. 195.
The Duke of Leinster.	The Most Rev. Dr. Cullen.
The Earl of Kenmare.	The Most Rev. Dr. Slattery.
The Earl of Rosse.	The Right Honourable the Earl of Fingall.
The Rt. Hon. D. R. Pigot, Chief Baron.	
The Chief Secretary.	

The Visitors hold annual visitations, and make an Annual Report to your Majesty, as prescribed by that Act.

SUPERIORS AND OFFICERS.

The internal management of the College, and the superintendence of its study and discipline, are distributed among the following superiors and professors:—

App., p. 195.

Very Rev. L. F. Renehan, D.D., President.
Rev. R. F. Whitehead, D.D., Vice-President.
Rev. M. Gaffney, D.D., Senior Dean.
Rev. Walter M. Lee, D.D., Junior Dean.
Rev. James O'Kane, Junior Dean.
Rev. Richard Hackett, Junior Dean.
Rev. John O'Hanlon, D.D., Prefect of Dunboyne Establishment, and Librarian.
Rev. Thomas Farrelly, Bursar.
Rev. Daniel M'Carthy, Professor of Sacred Scriptures and Hebrew.
Rev. Patrick Murray, D.D., Professor of Theology.
Rev. George Crolly, Professor of Theology.
Rev. T. Furlong, Professor of Theology.
Rev. Henry Neville, Professor of Theology.
Rev. C. W. Russell, D.D., Professor of Ecclesiastical History.
Rev. Nicholas Callan, D.D., Professor of Natural History.
Rev. William Jennings, Professor of Logic and Metaphysics.
Rev. Charles M'Aulay, Professor of Rhetoric.
Rev. D. Gargan, Professor of Humanity.
Rev. Matthew Kelly, Professor of English Rhetoric.
Rev. J. Tully, Professor of the Irish Language.
Rev. Matthew Flanagan, D.D., Secretary to Trustees.

THE PRESIDENT.
Coll. Stat. cap. ii. App., p. 11.

The duties of the President are defined by the Statutes. They are thus enumerated by Dr. Renehan, the present President of the College:—

App., p. 130.

"To superintend the different departments of the College; to preside at all "literary exercises; to distribute prizes; to admit among the Students candidates "found worthy of matriculation; to expel those found guilty of offences punish- "able by expulsion; to estimate and enforce other penalties for other offences; "to decide (after consultation with the Vice-President and Deans), upon the "candidates for Holy Orders; and to conduct the epistolary correspondence "incident to his office."

It is the duty of the President to attend the Meetings of the Board of Trustees, and to make a specific and detailed report of the state of the house.

The President takes part in the half-yearly Examinations of the Students. The present President states his practice to be to visit as many as possible of the halls in which the Examinations are conducted, and to examine the Students in rotation with the other examiners.

The President must be a natural born subject of the British Empire, at least thirty years old, in priest's orders, and one who has completed the entire academical course.

The President is permitted by the Statutes a month and a half's leave of absence during every year, but he may obtain further leave of absence from the Trustees during the meeting of the Board, and in the intervals of their meetings, from two Visitors. The salary of the President is £594 12*s*.

THE VICE-PRESIDENT.
Coll. Stat. c. iii. App., p. 13.

The duties of the Vice-President are to assist the President, to supply his place during a vacancy or on occasion of the illness or absence of the President, to exercise a superintendence over the morals of the entire establishment, and to report to the President whatsoever he may have ascertained by personal observation, or otherwise, bearing upon the interests of the house.

The same qualifications with respect to country, Orders, age, and attainments, which are required for the President are also required for the Vice-President.

The Vice-President is entitled to a month's absence every year. Further leave of absence can only be obtained under the same restrictions as in the case of the President. The salary of the Vice-President is £326 12*s*. 8*d*.

THE DEANS.
Coll. Stat. c. iv. App., p. 13.

The charge of the discipline of the House is confided to the Deans, of whom there are now four, one Senior Dean, and three Junior Deans.

The same qualifications (except with respect to age) which are required for the President are required for the Deans.

The duties of the Deans prescribed by the Statutes, are to attend at morning and evening prayer, and other religious duties; to act as directors and assistants

in the exercises practised out of class; to inspect the students during recreation; to conduct them during the public walks; and to visit them while at study; and to imbue the minds of the students with the precepts of piety and decorum.

The additional duties of the Deans performed on special occasions are thus described by Dr. Lee, the senior of the Junior Deans:—

"The Deans give to the students the distribution of the rooms, of their places "in the refectories, chapels, and prayer-halls, and provide the professors with "lists of their respective classes. They accompany the students on the public "walks; assist at the sermons preached by the students on Sundays; give them "religious instruction; preach the ritual, preparatory to the reception of Orders; "hear the confessions of a portion of the students; confer with the President "once a month, and sometimes oftener, on matters appertaining to the discipline "of the College, and the conduct of the students; and for four or five weeks "previous to the general ordination at Pentecost, they discuss with the Presi- "dent and Vice-President, during several hours daily, the aptitude of the students, "individually, for the Orders to which their standing in the College might entitle "them, with the sanction of their Bishops. By a recent regulation of the "Trustees, the Deans are required to instruct the students in the sacred cere- "monies of the Church, and to superintend the classes of ecclesiastical chant." App., p. 162.

The Deans are empowered in the same manner as the President and Vice-President to visit the rooms of the students by night or day, and they are bound to do so at least twice a fortnight, to see whether the rooms present the appearance of cleanliness and regularity. They have power to examine the books of the students; and in case of the existence of a well-founded suspicion, they have also power, with the permission of the President, to inspect the desks and papers of the students; but this Statute has never been considered as conferring authority to open sealed letters. Coll. Stat. c. iv. s. 4.

They are bound to make a monthly report to the President of any thing they may have ascertained with respect to the character or dispositions of the students. Sec. 5.

They have the power of punishing the students by a pecuniary fine, not exceeding one shilling. This mode of punishment is, however, in fact disused. If a student offends a second time, or disregards the authority of the Deans, they are bound to report his name to the President. Sec. 6. App., p. 163.

The Deans select the monitors, whose duties will be considered more fully hereafter. Sec. 7.

The Deans are not permitted to be absent from the College for more than eight days in succession, and not more than a month altogether in the year. With respect to obtaining further leave of absence, they are under the same regulations as the President. The salary of the Senior Dean is, £264 12*s*. 8*d*., and that of each of the Junior Deans, £241 12*s*. 8*d*.

THE PREFECT OF THE DUNBOYNE ESTABLISHMENT AND LIBRARIAN.

The office of Prefect of the Library is held conjointly with that of the Prefect of the Dunboyne Establishment, but no salary is attached to it.

The qualifications for the office of Prefect of the Library are the same as those for the Deans. Coll. Stat. c. x.

His duties are to see that the books are properly catalogued, and kept in good condition, and to exercise a strict superintendence as to the observance of the rules for the regulation of the library. His other duties, as Prefect of the Dunboyne Establishment, are to give lectures in divinity and canon law to the students upon that establishment, and to superintend their studies and general conduct.

He is entitled to the same leave of absence and under the same conditions as the Deans. The salary of the Prefect of the Dunboyne Establishment is £308 12*s*. 8*d*.

THE BURSAR.

The Procurator or Bursar is appointed by the Trustees. His qualifications must be same as those for the Deans. Coll. Stat. c. xi.

His duties are to arrange the expenses of the College, to procure provisions and other necessaries, to keep the College accounts, and generally to manage the financial concerns of the College. App., p. 21.

He has entire control over the servants of the establishment.

He is bound to make up his accounts every month, and to have them audited by the President and Senior Dean. Within fifteen days after the quarterly payments he is required to make up the accounts of the preceding three months,

copies of which, with the vouchers, signed by the President and Dean, are submitted to the Trustees.

He is not permitted to leave the College except with the sanction of the President; and as to leave of absence, he is subject to the same rules as the Professors. The salary of the Bursar is £264 12*s.* 8*d.*

THE PROFESSORS. Coll. Stat. c. v. App., p. 13.

The Professors are appointed by the Trustees, after a public examination or concursus.

The duties of the Professors consist in lecturing, and conducting the examinations of their own classes, and in assisting at the examinations of other classes.

It is their duty, under the Statutes, to take care that their pupils be modest and docile, and to inform the President of those who are remarkable for talent, dulness, or sloth. The salary of each of the Professors of Theology, of Sacred Scripture, and of Ecclesiastical History, is £264 12*s.* 8*d.*; of each of the remaining professors, £241 12*s.* 8*d.*

MODE OF THEIR ELECTION. Coll. Stat. c. vi. App., p. 15.

Within three days after a vacancy in the place of Professor, public notice, in writing, is given in the class-rooms and the College halls. Within sixty days after such notice a public examination for the place is held.

Sec. 1. Sec. 2.

The candidates may either be other Professors, or Students of the Dunboyne Establishment, or Externs who have completed the course of studies read in the College, which fact must be certified by their Bishop.

It has been lately decided by the Trustees, that according to the strict interpretation of the Statutes, the Deans are not admissible to compete for a vacant professorship.

Externs seeking to be admitted as candidates must state to the President their name, country, and Orders; they must also bring a testimonial from their Bishop, and a recommendation either from the Board of Trustees, or during an interval of the meetings of the Board, from two of the Visitors who are also Trustees.

Sec. 3.

The judges of the concursus are the President and his Council, *i. e.*, the Vice-President, Deans, and Professors of Theology and Sacred Scripture, together with a Professor of that faculty (if there should be more than one) in which the vacancy is to be filled up.

Sec. 4.

The examinations are carried on for four days, and occupy, according to the number of candidates, from two to six hours each day.

In the examinations for the Theological chairs, the candidates are examined during the first two days in Theology; on the third, in Philosophy and Mathematics; and on the last, in writing on a given subject appertaining to the chair contended for.

In the examinations for the chairs of Philosophy, the first day is given to Theology, the second and third to Moral and Natural Philosophy, the fourth to writing on subjects which peculiarly belong to the studies of the class.

In the examination for the chair of Rhetoric or Humanity, the first day is devoted to Theology and Philosophy, the second to the Greek authors, the third to the Latin authors, and the fourth to written essays.

Sec. 6.

After the conclusion of the examination, the judges send in to the President their votes on paper, stating their own names and that of the candidate for whom they vote, together with the determining motives of their votes. The President having received the suffrages, encloses them in a cover, in the presence of the Council, and having sealed them, holds them over to the next meeting of the Trustees.

The choice is made by the Trustees, after considering the votes and the determining motives of the judges; but the Trustees are not bound by the result of the concursus.

COLLEGE COUNCILS.

There are in the College two deliberative boards, the Council of the President, consisting of the Vice-President, Deans, and Professors of Theology and Sacred Scripture; and a body consisting of the Vice-President and Deans alone, who are sometimes familiarly termed a Council, though not bearing that name in the Statutes. The duty of the latter is to advise the President as to the selection of candidates for holy orders, and in matters relating to the general administration and discipline of the house. In addition to these, the Statutes appear to contemplate two other Councils, one consisting of the President, Vice-President, and Professors of Theology, for the arrangement of the course of theological studies; the other of the President, and the whole body of the professors, for the arrangement of the general courses of study in the College. Neither of

Coll. Stat. cap. v. sections 2 and 4.

the two latter Councils is now in action; and it has been stated to us by the President, that the provisions of the Statutes with respect to them have been interpreted, as directing that the courses of theological and of general study should be settled once for all by these bodies after the promulgation of the Statutes, but, that this having been done, their functions have been considered to be at an end; the power of varying the courses of study so settled remaining with the Trustees alone. It appears, however, that upon the establishment of a fourth chair of theology, in 1845, consequent upon the increase of the Parliamentary grant, the former of these two councils did meet for the purpose of rearranging the course of theological study.

President. Ev., pp. 238–240.

Professor Crolly, to paper K. q. 6, p. 400.

With respect to the Council of the President, which is the chief board of administration contemplated by the Statutes, its duties and powers consist in electing students on the Dunboyne Establishment; in voting at the election of professors, as before explained; and in fixing the period of the cessation of studies previous to the half-yearly examinations. The times of meeting of the President and his Council at present are, the Tuesday next after the 23rd of January, a day shortly after the distribution of prizes at Midsummer, and the day before the examination for a vacant professorship. They may be convened at other times by the President.

App., p. 131. Professor Crolly. Ev., p. 38.

OBJECTIONS TO THE PRESENT CONSTITUTION OF THE COUNCIL.

The present constitution of this Council has been objected to upon two grounds —First, that all the Deans, some of whom may be young men who have just completed their College course, and who are not chosen after a test of literary distinction, are members of the Council, and consequently sit as judges in the concursus for Professors, and have a voice in the election of Dunboyne students, while all the Professors, except those of theology, are excluded; and that a tribunal so constituted is not the best adapted for deciding upon literary merits. To this objection it has been replied, that candidates either for professorships, or for the Dunboyne Establishment, are chosen, not on the grounds of literary merit alone, but for their moral and religious qualifications also, of which the Deans, whose special charge is the discipline of the house, are likely to be the most competent judges. The second objection is, that the exclusion of the Professors of all departments except that of theology from the Council, leads to this result, that the studies of the departments so excluded have neither in the election of Professors, nor in the selection of Dunboyne students, adequate attention paid to them, which circumstance acts unfavourably upon these studies during the entire College course. There appears to be weight in both objections.

Professor Crolly. Ev., p. 39.

President. Ev., p. 239.

Conceding that in the appointment of Professors and Dunboyne students, the superintendents of the discipline of the house should have a full voice, we think that others of the duties of the Council, such as fixing the time for the suspension of the lectures before the examinations at the end of the year, and settling the duration and arrangement of the examinations, are matters so much more peculiarly within the departments of the Professors, that a larger representation of their influence and opinion on these subjects is legitimately due to them. We are further of opinion that the absence of representatives amongst the Council with respect to all the junior, and some of the senior departments of the College studies, has a necessary tendency to deprive these branches of study of their due weight, both in the concursus for Professors, and in the selection for the Dunboyne Establishment, and consequently to impair materially the consideration and attention given to them throughout the College course.

PROPOSED INSTITUTION OF TWO COUNCILS.

As a remedy for these inconveniences, a suggestion has been made which appears to point out the most advisable course, namely, that there should be two Councils—one of discipline and one of studies—duly constituted under these names; that the preponderating voice in the former should be with the superintendents of discipline, in the latter, with the Professors; each department being however, to a certain extent, represented in both Councils: that to the Council of Discipline should be committed certain of the functions at present discharged by the Council of the Vice-President and Deans, and all matters relating to the general discipline and internal management of the house; to the Council of Studies would be intrusted the arrangement of lectures and of courses of study, and the periods, duration, and subject matter of the examinations; subject, of course, to the superior authority of the Trustees. There are, however, certain duties, such as the decision upon the admissibility of candidates for Holy Orders, which would continue to be performed by the President, Vice-President, and Deans.

Professor Crolly. Ev., p. 39.

RECOMMENDATION AS TO THEIR CONSTITUTION.

We would recommend that the Council of Discipline should consist of the President, the Vice-President, the Deans, the Prefect of the Dunboyne Establishment, and the Senior Professor of Theology; and that the Council of Studies should consist of the President, the Vice-President, the Prefect of the Dunboyne Establishment, the two Senior Deans, the Professors of Theology, of Sacred Scripture, of Ecclesiastical History, of Physics, and of the senior classes of Greek and Latin.

And with respect to the election of professors, and the selection of students for the Dunboyne Establishment, we recommend that a voice should be given to every member of the Council of Studies.

MEDICAL DEPARTMENT.

App., pp. 205-210.

The medical officers of the College are a Physician, Surgeon, and Resident Medical Attendant. Dr. Corrigan, the Physician to the College, visits it on the first Thursday of every month, and makes extra visits when specially summoned on any serious case by the Resident Medical Attendant; he receives a salary of £120 a-year. Dr. Ellis, the Surgeon to the College, does not make regular periodical visits, nor does he receive any fixed salary; he visits the College when specially summoned by the Resident Medical Attendant, and receives a fee of three guineas for each visit. Dr. O'Kelly, the Resident Medical Attendant, assisted by his son, Dr. O'Kelly, jun., who has been associated with him by appointment of the Trustees, visits the infirmaries of the College daily; he receives from the College half a guinea a-year for each student, and also receives a guinea a-year from each of the superiors: these sums include the remuneration, both for attendance and medicine. There are in the College two infirmaries, one for the senior and one for the junior students, the former of which is in an extremely dilapidated condition.

Ev., pp. 279, 281, 287.

Some of the students who were examined before us, complained of the present management of the medical department, to which evidence we content ourselves with referring. Dr. Ellis, the Surgeon to the College, furnished us with suggestions for the reform of the medical department, drawn out by himself, and submitted to the Board of Trustees in the year 1845. These suggestions will be found in our Appendix.

App., p. 208.

FINANCES OF THE COLLEGE.

App., p. 56.

The funds of the College are derived from four sources:—

1. The Parliamentary Grant under the Act of 1845.
2. The rent of the Dunboyne Estate.
3. The interest of the funds devoted to burses.
4. The entrance fees of students.

PARLIAMENTARY GRANT.

1. The amount and application of the Parliamentary Grant is determined by the Act of 1845 as follows:—

	£
Salaries, commons, attendance, &c., of superiors, officers, and professors,	6,000
Pensions of £40 each, to twenty Dunboyne students,	800
Do. of £20 each to 250 students in senior classes,	5,000
Commons, attendance, and necessaries, for 520 students,	14,560
	£26,360

See App., pp. 61, 69.

This sum has been accordingly paid over annually by the Commissioners of the Treasury to the Trustees of the College, and has been applied for the purposes prescribed by the Act. Owing, however, to the number of students not being always full, and to the fluctuation in the price of provisions, the annual expenditure has varied, leaving, sometimes, a balance in favour of the College, which is carried to the account of the following year.

DUNBOYNE ESTATE.

2. The rent of the Dunboyne estate is £461 10*s.* 9*d.* This sum was originally at the disposal of the Trustees for any purposes they might think fit; but, as the Act of 1845 has made the Parliamentary grant of £40 each to the twenty students on the Dunboyne Establishment dependent upon the application of the rents of the Dunboyne estates to the same purpose, those rents may now be practically considered as devoted to increase the pension of the Dunboyne students to £63 11*s.* 6*d.* a year.

BURSES.

App., p. 74.

3. The original capital of the funds from time to time given to the College for the maintenance of burses, amounted in all to £14,431 2*s.* 2*d.*, and produced an income of £467 17*s.* 7*d.* The interest was applicable, and previous to 1845 was applied to the entire support of twenty-six students, and the partial support of two other students. The annual sum applicable to the support of each

App., p. 59.

student upon these burses averaged, accordingly, about £17 6*s.*; but after the passing of the Act of 1845 the Trustees, with the consent of the several Bishops

under whose jurisdiction the respective burses were, resolved not to admit any more students upon them until, by accumulation of the dividends, the capital should amount to a sum sufficient to produce for each burse £28 annually, equivalent to the parliamentary allowance. This resolution has been accordingly carried into effect, and no student has been admitted to the enjoyment of a burse since 1845. In April, 1853, there were only five students in the College supported upon burses. The particulars of all the burses in the College, and of the present increased income, will be found in the Appendix to our Report. App., p. 74.

4. A fee of £8 8*s.* is paid by each student at entrance. An income varying from £500 to £700 a-year is thus produced, the application of which is entirely under the control of the Trustees. From the passing of the Act of 1845 down to the year 1853 this sum has been expended in repairs and additional works in the College not provided for out of the parliamentary funds, and in the purchase of books and on other general purposes of the College. The Board of Trustees, in their meeting of June, 1853, appointed a third junior dean, with a salary equal to those of the others, and directed that this salary should be paid out of the entrance fees. The balance remains applicable to the general purposes of the College. ENTRANCE FEES. App., pp. 70, 71.

The students for the most part receive subdeacon's orders at the end of their first, and deacon's orders at the end of their second year's theology. Orders of priesthood are conferred at the end of the course. Many, however, of the students are not ordained priests until after they have left the College, but the other orders are usually conferred within the College; and the instances appear to be few in which subdeaconship particularly is conferred outside. The number of subdeacons ordained annually within the College affords, therefore, the nearest approximation, that can be obtained from the College Ordination List, to the annual supply furnished by Maynooth College to the Roman Catholic priesthood of Ireland. From a return furnished to us by the President, it appears that during the ten years, from 1844 to 1853 inclusive, the average number of subdeacons annually ordained within the College was fifty-four, and during the preceding ten years, fifty-nine. As there are some—though not many—who receive sub-deacon's orders in their respective dioceses, even this list falls somewhat short of the annual number of priests supplied from the College. The President has, however, obtained and furnished a return of the students educated in Maynooth who have received ordination as priests, as well without as within the College, during the ten years from 1844 to 1853, inclusive, from which it appears that the annual average of those so ordained has been a little more than sixty. SUPPLY OF ROMAN CATHOLIC CLERGYMEN FURNISHED BY THE COLLEGE. App., pp. 50, 133. Ev., 222. App., p. 133. App., p. 50.

In order to ascertain the proportion which the number of priests educated at Maynooth bears to the entire priesthood of Ireland, we sent to the President the catalogue of the Roman Catholic prelates and clergy of Ireland contained in "Battersby's Catholic Directory" for 1853, with a request that he would mark in it with an asterisk the names of the clergymen who had received their education in Maynooth. In reply, we received the marked catalogue, which will be found at p. 133 of the Appendix. In transmitting it, the President observes as follows:—

"I have prefixed, in the catalogue forwarded by the Commissioners, an asterisk "to the names of all the Bishops and priests therein who were educated at Maynooth, including even those who came to complete their studies there only after "they had received the greater part of their ecclesiastical education in other "colleges; but that mark is not prefixed to the names of the very few priests "who retired from Maynooth through sickness or other causes, and subsequently "prosecuted their studies elsewhere. The list so marked contains the names of "twenty-three Archbishops and Bishops, and of nearly 1,220 (almost half the "total number of priests in Ireland), parish priests and curates, besides some "others employed in colleges, or as chaplains. Notwithstanding the utmost "diligence in comparing the catalogue of priests with the College books, and a "great deal, also, of personal inquiry, it may yet be too much to presume that "in so extensive a classifying list mistake has been altogether avoided, particularly in cases where several priests of the same name were educated, some in "Maynooth, and some in other colleges. Presupposing, however, that the Catalogue selected by the Commissioners is correct; the list marked as was "requested does, I think, pretty accurately represent the number of priests "educated at Maynooth who were resident in Ireland when that catalogue was "prepared for publication in the 'Catholic Directory' for the year 1853. Some "changes must have since occurred by death and otherwise; but the mistakes App., p. 132.

"in the list for that date, if any, cannot, I think, exceed ten, or, at the utmost, "twenty."

NUMBER OF MAYNOOTH PRIESTS AMONG THE R. C. CLERGY OF IRELAND.

From the return so furnished we have made out the following table, showing the number of Maynooth priests in every Roman Catholic Diocese in Ireland :—

	Educated in Maynooth.	Not Educated in Maynooth.	Total.
Roman Catholic Archbishops,	2	2	4
Roman Catholic Bishops,	21	4	25
PARISH PRIESTS AND CURATES.			
Archdiocese of Armagh,	60	53	113
Diocese of Meath,	91	45	136
„ Derry,	38	58	96
„ Clogher,	51	30	81
„ Raphoe,	33	15	48
„ Down, Connor,	30	6	36
„	19	5	24
„ Kilmore,	43	42	85
„ Ardagh,	29	51	80
„ Dromore,	19	13	32
Archdiocese of Dublin—City Parishes,	53	24	77
Country Parishes,	65	50	115
Clergymen officiating in public establishments,	5	12	17
Diocese of Kildare and Leighlin,	61	60	121
„ Ossory,	33	67	100
„ Ferns,	59	34	93
Archdiocese of Cashel,	54	41	95
Diocese of Cork,	47	35	82
„ Killaloe,	51	59	110
„ Kerry,	44	37	81
„ Limerick,	39	59	98
„ Waterford and Lismore,	34	65	99
„ Cloyne,	54	53	107
„ Ross,	8	14	22
Archdiocese of Tuam,	53	54	107
Diocese of Clonfert,	30	7	37
„ Achonry,	20	17	37
„ Elphin,	49	32	81
„ Kilmacduagh,	9	6	15
„ Kilfenora,	5	7	12
„ Galway,	11	10	21
„ Killala,	25	8	33
Total,	1,222	1,069	2,291

RESULT OF THE FOREGOING TABLE.

App., p. 159.

President. Ev., p. 222.

Thus it will be seen that, among the parochial clergy, the number educated in Maynooth amounts to very little more than one-half. In addition, there are among the collegiate and other non-parochial priests in Ireland fifty-two who have been educated in Maynooth. Of the Roman Catholic clergy officiating in Great Britain, twenty-four have received their education in Maynooth. The President states that, on the whole, the students who leave Maynooth to perform clerical duties in any other country besides Ireland, would not average more than one in three or four years of those who have completed their education in Maynooth; nor annually more than two or three of those who received there any part of their education. He says, that they do not amount to nearly half the number of those who annually abandon the ecclesiastical vocation altogether, and leave Maynooth in order to devote themselves to secular pursuits; nor to half the number of those who annually leave other colleges before their studies

are completed, to finish their education in Maynooth, and be ordained priests for Ireland.

The proportion which the clergy educated in Maynooth bear to the whole priesthood of Ireland is on the increase, and is likely for the future to continue so. It is calculated that ten years ago there were about as many students educated for the Irish parochial ministry in other Irish colleges and on the Continent, as there were in Maynooth; but that at present the number of students educated in Maynooth is twice the number of Irish ecclesiastical students in all these other colleges together. It appears, that several of the Irish colleges, which formerly educated up to full orders, have ceased to do so since the increase of the grant to Maynooth. Returns will be found in the Appendix showing the names of all the students in the several classes in Maynooth, and the respective dioceses from which they came; so that materials are given for ascertaining, during the next six years, the names of the Roman Catholic clergy of Ireland who will have received their education in Maynooth.

Ev., p. 223.

App., p. 51.

It would be desirable that a calendar should be annually published by the College, stating the names of the several students who have left the College, after the completion of the course, and their respective destinations; its *alumni* at the time alive, and the places in which they are severally performing their functions. With the co-operation of the Roman Catholic Bishops, there would be no difficulty in providing the materials for such a publication. It would be advantageous to the College in itself, and it would furnish information to which Parliament, and the nation generally, are fairly entitled, in a case in which public funds are almost exclusively employed.

RECOMMENDATION OF PUBLICATION OF A CALENDAR.

DISCIPLINE.

Maynooth College is divided into two Houses, the Senior House and the Junior House.

DIVISION OF THE COLLEGE.

The former, which includes the entire of the new buildings, is occupied by the students of the classes of Divinity and Physics; the latter, by the students of the classes of Logic, Rhetoric, and Humanity. The students of one House can have no communication with those of the other House except by permission. To pass the boundaries of the College without leave is an offence punishable by expulsion.

App., p. 168.

Coll. Stat. c. xiii, s. 6.

The Deans have the superintendence of the discipline of the College. One Dean resides in the Junior House, and has charge of the discipline of that House. The other three Deans reside in the Senior House, and each of them has special charge of a certain number of the students' rooms; but it is understood that all the deans exercise a general superintendence over the whole body of students.

App., p. 163.

Every student has a private room, with the exception of about fifty of the junior students, who sleep in double-bedded rooms. The same rooms serve for sitting and sleeping-rooms, the students studying there during the period of the year when the study halls are closed. The students are absolutely prohibited from visiting one another's rooms on any pretence whatever.

App., p. 162.

App., pp. 164, 169.

It is the duty of the Deans to visit the rooms of the students under their charge at least twice in the fortnight, but this duty does not seem to be performed oftener than once in a fortnight. During these visits, which are stated to occupy about five minutes, the Deans observe the general state of the rooms, and the studies of the young men.

Coll. Stat. c. iv, s. 4. App., p. 13.

Dean O'Kane. Ev., p. 175.

The Professors take no part in the discipline of the College, nor are they in any way charged with or deemed responsible for it. The relation between Professor and pupil is confined to that which takes place during the hour of lecture.

Professor Neville. Ev., p. 54.

The Superiors take their meals together in a hall apart from the students.

The hours of rising, of meals, and of recreation, are uniform for all the students; and so also are the hours of study and religious exercises, with some slight variations.

App., p. 168.

The hour for rising is six o'clock, during all the year, except from the Sunday after Easter to the close of the summer examination, during which period they rise at five; and for about a week during the Christmas holidays, when they rise at seven.

App., p. 169.

The following is the distribution of the several hours of the day:—

DISTRIBUTION OF TIME.

On Mondays, Tuesdays, Thursdays, and Fridays throughout the year: rising, 6

App., p. 171.

o'clock; prayer, 6½; study, 7; Mass, 8½; breakfast, 9; recreation, 9¼; study, 10; lecture, 10½; recreation, 11½; study, 12; lecture, 2; visit to Blessed Sacrament, 3; dinner, 3¼; recreation, 3¾; study, 5; examination of conscience, 8; supper, 8.10; recreation till 9; prayer, 9; at 10, lights extinguished. After Easter an additional half-hour is added to study in the morning, and another immediately before the morning lecture. On Saturdays the order of duties is the same until 12 o'clock, an hour is then left at the disposal of the students, previous to the lectures of Sacred Scripture and Ecclesiastical History in the Senior House, and of Scripture and Christian doctrine, and of the French language, in the junior house. The foregoing lectures occupy an hour, from one to two o'clock; at a quarter past two the study and practice of church music commences, and lasts for half an hour. The evening is set aside for confession. On Wednesdays the classes of Sacred Scripture and Ecclesiastical History in the Senior House, and of Sacred Scripture and Christian doctrine, and of the French language, in the Junior House, occupy, the former an hour and a-half (from half-past ten till twelve o'clock), the latter an hour (till half-past eleven o'clock). Sundays are principally employed in devotional exercises (with intervals of recreation), viz., low mass, at which the students communicate, high mass, sermons, vespers. The two hours from six to eight o'clock in the evening are devoted to study. A portion of the second year's divines attend the Irish Class throughout the year, four evenings in each week, from seven till eight o'clock; and the rhetoric and humanity students, the class of English rhetoric at the same time.

When the hour of rising is five o'clock, there is study from six to eight; mass at eight; study from half-past nine to half-past ten, the rest of the day being distributed as before. On Wednesday the time of class for the senior students is an hour and a half; for the junior students only an hour. On Sundays and Wednesdays the junior students receive religious instruction from half-past five till six. When class is suspended the students have a great part of the day at their own disposal.

It will thus be seen that about two hours in the day are given to religious exercises; nine to study and class; and four and a half to meals and recreation.

MEALS.

The students of each House take their meals in a common hall, one of the Deans being always present, though not dining with the students. During meals the rule of silence is strictly observed, and no conversation is permitted. At dinner one of the students reads aloud, first, a chapter of the Bible, next, a passage from some historical or literary work, and afterwards a passage from the Roman Martyrology.

Reg. Piet., App., p. 31.

STUDY.

Dean O'Kane. Ev., p. 176.

The young men study in their own rooms, except during the winter, that is from the 20th of October until the Sunday after Easter, when, in consequence of the absence of fire-places in their rooms, they use the study-halls, of which there are seven in all.

During study one of the Deans usually walks through the hall, observing the application of the students, and the books upon which they are engaged.

MONITORS.

Col. Stat. c. iv. s. 7 Professor Neville, Ev., p. 55.

In maintaining discipline at meals, study, and prayers, the Deans are assisted by the monitors, who are certain of the elder students, twenty-three in all, selected from the two senior classes of theology by the Deans. Their duty is to observe the students, and return to the Deans the names of those who are absent, or who commit an infraction of discipline.

RECREATION.

Every Wednesday, when the weather is fine, all the students of the College take a walk into the country for three hours, under the superintendence of one of the Deans, who take this duty in turn. No student is permitted to be absent without a legitimate excuse.

Reg. Piet., App., p. 31.

App., pp. 169, 172, 174.

On other days some of the students amuse themselves during the hours of recreation with playing at ball, or bowls, or prison bar, but the recreation of the greater number consist in simply walking about the recreation grounds or corridors. Chess and backgammon, though not prohibited, are discountenanced.

CUSTOM OF ASSOCIATING WITH CO-DIOCESANS.

App., p. 174.

A custom has grown up in the College, which though not enforced by any statute or bye-law, has now almost acquired the strength of a rule. Students from the same diocese are in the habit of associating exclusively with one another during the after-dinner recreation. Whatever may have been the origin of this practice, it is certainly so far countenanced by the College authorities, that a departure from it on the part of a student would be a subject of remark.

As to the degree of importance attached by the superiors of the house to the observance of this custom, there is some difference of opinion; one of the Professors stated that a wilful and continued violation of it by a student would expose him to a reprimand, and, possibly, to the penalty of the refusal of Orders; but the President says that the only consequence would be to create a suspicion as to there being some singularity of disposition in such a student, which would require more vigilant observation as to his general character. OPINIONS ON. Professor Neville. Ev., p. 55. President. Ev., p. 225.

With respect to the custom itself, the members of the College appear in general to approve of it, as tending to create and maintain an intimacy among those who afterwards on the mission will be working together in the same diocese. On the other hand, it must have the effect of fettering the choice of companions amongst members of the same class, and youths of similar tastes and pursuits, and must thus tend to maintain local prejudices, and deprive them of the advantages which would be derived from a wider intercourse with students from various parts of the country. OBJECTIONS TO.

At other times the students associate with different classes of companions; but here, also, custom has intervened to regulate to a certain degree these companionships during recreation. These customs are thus stated by the President:— President. Ev., p. 224.

"As far as I know, they associate with persons from the same dioceses principally "after dinner, with their class-fellows after their first lecture, at half-past eleven, "with others from the same class, or the same diocese, or neither, after breakfast, "and after supper with others whom they choose likewise, without reference to "dioceses or classes. To prevent disappointments, they agree to meet and walk "with each other at these daily stated times of recreation, so that the same three, "or four, or five, companions walk together every day, at the same hours, except "after supper, when, I understand, they have commonly different sets of com-"panions for different nights, and thus not rarely associate at this hour of recrea-"tion with as many as twenty companions, during the seven nights of the week. "These observations, however, are applicable only to these stated daily hours of "recreation, and even to these only as far as regards those students who spend "them only in walking round the grounds and corridors or cloisters. At other "exercises and amusements, on the public walks outside the College, at the extra "times of relaxation, on Wednesdays and other days, there are usually no com-"panions previously selected, but every student associates with those who may be "disposed to join in the same amusement, or whom accident may bring in his way."

It is the opinion of some of the Professors that the life of the students is too laborious and monotonous, and that somewhat more relaxation is required than is at present permitted. Dr. Murray states that it was formerly the custom of the College, that whenever the usual weekly walk was prevented by wet weather on two successive Wednesdays, the latter half of the next dry day should be selected for the purpose, so that the students should not be altogether deprived of their customary walk by the accident of the weather. He suggests that this custom should be resumed. Dr. Murray. App., p. 91.

The religious exercises are performed in each house by the students, assembled in the Prayer Hall. In the morning there is meditation and morning prayer for half an hour, in the evening, an examination of conscience and night prayer. Prayers are read aloud by one of the Deans. All the students hear Mass daily, and make a visit to the chapel for a short time before dinner. RELIGIOUS EXERCISES.

On Sunday, in addition to Mass in the morning, they attend Solemn High Mass from ten to eleven o'clock, sermon from twelve to half-past twelve, and vespers in the afternoon from two to three.

All the students receive Communion at least once a fortnight, the period prescribed by the "Regula Pietatis," but the majority of the students communicate much more frequently. App., p. 171.

In addition to the ordinary religious exercises, there are at two periods of the year Retreats—that is, special courses of religious instruction and meditation on the truths of religion. The first Retreat, which lasts four days, is given at the re-assembling of the students at the commencement of the academical year. Some clergyman, not a member of the College, is usually invited to conduct this Retreat. The other is given at Pentecost, immediately before the conferring of holy orders, and is for the most part conducted by the Senior Dean. The latter Retreat lasts a week for those who are about to take Orders, and four days for the rest of the students. During the entire of these periods of retreat absolute silence is observed, even during the hours allotted for exercise. RETREATS. App., p. 171. Ev., p. 219.

RELIGIOUS INSTRUCTION.

App., p. 175.

Every student is bound to provide himself at entrance with a Bible, and some other pious books, such as the "Memorial of a Christian Life," and the "Elevation of the Soul to God."

The Vice-President lectures on the History of the Bible, and explains the Catechism, on Wednesdays, from half-past ten to half-past eleven, and on Saturdays from one to two. The students of the Humanity and Rhetoric Classes attend these lectures. The Senior Dean gives religious instruction to the junior students, on Sunday evenings, from half-past five to six; on Wednesday evenings at the same hour, and on Friday mornings from half-past six to seven. On Friday mornings the instructions chiefly regard meditation or mental prayer, its

Ev., p. 170.

necessity, advantages, and the best method of making it. On Sunday and Wednesday evenings the instruction is chiefly on the duties of the priesthood.

On other occasions, as on the first Sunday of the month, and on the principal festivals of the Church, the Second Dean gives instruction to the junior students.

The junior students have also on Sundays a spiritual lecture read to them, under the direction of one of the Deans.

Religious instruction is given to the students of the senior house, including the Dunboyne students, on Saturday mornings, and on the mornings of some of the principal festivals.

This instruction is given during that period of the half hour allotted to morning prayer and meditation, which is not occupied in prayer. No other special religious instruction is given to the students of the senior house.

BOOKS PERMITTED AND REQUIRED.

App., p. 170.

The students may possess books for their private reading, subject to the inspection of the Deans, whose duty it is to take care that they shall not have any book of an immoral, infidel, or seditious tendency. Besides the Bible and the books of devotion above mentioned, the students are required to have such of the College Class Books as were published by the College itself, and these are supplied by the Bursar at entrance.

NEWSPAPERS.

App., p. 178.

There is a prohibition against the introduction of newspapers into the College, which is enforced as strictly as possible. It is, however, found impracticable, notwithstanding every exertion on the part of the deans, to effect their complete exclusion.

CORRESPONDENCE.

Coll. Stat. c. iv. s. 4.

App., p. 170.

Rev. Mr. O'Callaghan.

Ev., p. 189.

The students have perfect freedom of correspondence by letter with persons outside the College. A power of inspecting open letters is supposed to be conferred by the Statute which authorizes the Deans to inspect the desks and papers of the students; but it is stated by the President, that this power has not been exercised during his administration. The friends and relations of the students are permitted to visit them, but they are in this respect very disadvantageously circumstanced.

WANT OF RECEPTION ROOM FOR VISITERS OF STUDENTS.

There is no hall or private room set apart for their reception; and, consequently, they must either be received in the open air, or in the sleeping rooms of the students, or in the corridors of the College. This deficiency is felt to be more than an inconvenience; it appears to produce an injurious effect upon the minds of the students, who refer it to a want of consideration and respect for their feelings and comfort.

TAKING OF THE OATH OF ALLEGIANCE, 35 GEO. III, c. 21, 10 GEO. IV.

All the students are required, during the year following their entrance, to take the oath of allegiance. Accordingly, at the Maynooth Quarter Sessions, in the January following their entrance, they take the oath prescribed by the 10th George IV., before the Assistant Barrister. The whole class, averaging about one hundred, standing in the gallery of the Court, repeat the oath together after the Clerk of the Peace, and subsequently sign a roll kept by that officer. We are not fully satisfied that the period in their college course prescribed for taking the oath, and the place in which it is administered, are those best calculated to give the proper solemnity to the proceeding.

PUNISHMENTS.

Coll. Stat. c. 13. s. 6.

For slight breaches of discipline, such as must be of frequent occurrence in so large a community, the punishment is a private reproof from one of the Deans. For more serious or repeated infraction, a solemn admonition is given by the President, in the presence of the Vice-President and Deans; and for certain very grave offences, specified by the Statutes, the penalty is expulsion.

The offences so punishable are—

1. Perverse and public disobedience to the commands of the President.
2. Passing the College boundaries without leave.
3. Private revelling, or the introduction of intoxicating liquors into the College.
4. Intoxication.
5. Striking another severely with intent to injure him.

6. The introduction of books calumniating the Roman Catholic religion, or of an immoral or seditious tendency.

7. Designedly withdrawing from the body of the students during the weekly walk.

It is very seldom, however, that the punishments prescribed by the Statutes are needed. The fear of an unfavourable report to their Diocesans and of exclusion from Orders, operates upon the minds of the students more effectually than any defined punishments; and the students are stated to be generally well disposed, and willing to comply with their duties.

RESULTS OF DISCIPLINE.

As to the results of the discipline of Maynooth, we have heard no imputation from any quarter against the moral character of the young men, and we have no reason to believe that their general conduct is other than irreproachable.

Several of the witnesses before us have, however, expressed their opinion that there are certain defects in the system of discipline, in its bearing upon the formation of the character of the young men, which it would be very desirable to correct.

ALLEGED DEFECTS IN SYSTEM.

The system has been complained of as defective in the following respects:—

1st. That the numbers occupying each of the two houses are much too large for the efficient working of any system of discipline. That the largeness of these numbers, on the one hand, precludes any effective supervision or attention to the formation of individual character, and, on the other, tends to engender something of the unsettled and turbulent spirit which characterizes a multitude, and which forms a serious obstacle to their training for a spiritual office.

2nd. That there is too wide and marked a separation between the superiors and the students, the former not associating with the latter at meals, or recreation, or prayers—and the Professors, especially, having no kind of intercourse with, or control over their pupils, except during class hour—that the result of this system is the absence of affectionate relations between the young men and the heads of the College, and of paternal influence on the part of the latter over the former.

3rd. That larger and better regulated spiritual instruction is needed during the entire course.

4th. That the material appliances of spiritual training are inadequate.

PROPRIETY OF FURTHER DIVISION OF THE HOUSE.

Upon the subject of the further division of the house, Dean Gaffney says:—

"The number in the senior house is much too large; a division of the College "into two or three separate communities is most desirable. The ends for which "the College was established would be effectually promoted by such an arrange-"ment."

Dr. Lee, the Second Dean, says, in his answers to paper E:—

App., p. 164.

"For many years I have been of opinion that the most important improve-"ment which could be effected in the government, management, and discipline "of the College, would be the subdivision of the senior students, on the same "principle, as far as practicable, that the juniors are divided from the seniors. "This subdivision of the senior students would facilitate the management of the "College, improve its discipline, enable the superiors to acquire a more certain "knowledge of the habits, characters, and dispositions of the candidates for "Orders, and thus to discharge more perfectly the most important of all their "duties, viz., the selection for the priesthood of those who are fit, and the exclu-"sion of those who are not."

Dr. Russell. App., p. 178.

The Professor of Ecclesiastical History, after stating his opinion that the spiritual training of the students is in every essential respect solid and judicious, and that it is the same substantially as that pursued in all ecclesiastical colleges, says:—

"There is, however, one unavoidable difference: in consequence of the much "greater number of our community, there is less opportunity for that formation "or direction of individual character, which can only be the result of familiar and "constant personal intercourse between the director and the student, than in the "smaller and more subdivided communities abroad. If a further subdivision "(even partial) of the community were possible, I think it would be attended "with good results."

Professor Furlong. Ev., p. 92.

Professor Furlong is of the same opinion. He says that the further division of the College has always been considered to be a very important and necessary measure for the improvement of the discipline of the College, and the moral

App. to Report of 1826, p. 120.

training of the students; and he refers to the evidence given before the former Commission of Inquiry, by Dean Dowley, upon the same subject.

INTERCOURSE BETWEEN SUPERIORS AND STUDENTS.

Upon the question of the introduction of more frequent and intimate intercourse between the Professors and students, and of a more paternal system of discipline altogether, opinions are more divided. Several think that such a change could not be carried into effect without an entire reconstruction of the College system, while others—considering that no more is necessary, as the preliminary to such a change, than a further division of the College, which is by all admitted to be desirable—earnestly advocate the change itself, as the great means of elevating the whole spirit and tone of training at Maynooth.

Dr. Moriarty. Ev., p. 116, Qq. 72–76.

Dr. Moriarty gave the following evidence as to the system of intercourse between Professors and students pursued in the College of All-Hallows, of which he was the head:—

SYSTEM AT ALL-HALLOWS.

"Do the professors and students take their meals together?—They all take "their meals together, students and professors.

"Do you consider it of importance that that course should be followed?—I "consider its course is of the greatest importance.

"Will you state for what reason?—In the first place, I consider it of import-'ance, inasmuch as it accustoms the student to a gentlemanly tone of feeling, by raising him in his social position; I think this is particularly important in 'our circumstances, when we have to transfer a number of young men to a much "higher station in society than that which they previously occupied. It becomes "then particularly necessary to make them feel, for years before they begin to "move in society, that they belong to that class with which they are hereafter to "associate. I think also that this association with their superiors, and with the "distinguished visitors who will occasionally dine at the College, imposes upon "them a gentlemanly restraint, and that it improves and refines their manners.

"Do you think that such training is very necessary for persons who are to alter "their positions in society so much in their progress through the College?—So "necessary do I think it, that I should not wish to have any thing to do with "ecclesiastical education in any college, where that course was not followed.

"Is it equally essential, in your opinion, for those who are intended for the "mission at home as for those that go abroad?—There is some difference, but "not much. In the missions abroad, our students commence to occupy a respon-"sible position almost immediately after their ordination; they come into official "intercourse with the civil and military authorities in the British colonies and "dependencies; and I, therefore, am more anxious that they should acquire the "manners and habits which that responsible position demands.

"Do you not think that a similar intercourse takes place between clergymen "and the authorities in this country, which would require all that you seem "to exact from clergymen going to foreign missions?—Not exactly to the same "extent; because an Irish priest is for some years a curate, and does not com-"mence to occupy so responsible a position until he has been perhaps for several "years on the mission. But I think the difference is very trivial.

Q. 89.

"Is it the practice of the professors to perform any other duties towards the "students besides those of mere teaching—for instance, to attend to their spiri-"tual, or moral, or practical training?—Yes; it is one of the principles of our "system that all the directors and the professors shall attend, as far as their par-"ticular duties will allow, the spiritual exercises performed by the students. We "consider this practice of the utmost importance, upon the common principle, "that example is better than precept, and also, because the students will per-"form their spiritual exercises not as a task imposed, but as duties becoming "their state, and they will be more likely to contract permanent habits of piety "and order.

Qq. 101–103.

"Do you find that your training does not unfit a man to encounter any hard-"ship or privation to which he may be exposed?—I think not; for our system "of discipline is rather severe—early rising, very plain food, rather uncomfort-"able beds, and, on the whole, there is as little of domestic comfort as in any "other college.

"Does it in any way unfit them for intercourse with persons of the meanest "condition or of the lowest education?—No; I think, on the contrary, that "students so trained would be more courteous and condescending to persons in "a low station.

"His style of manners is not so raised as to make him less acceptable or intel-
"ligible to persons of inferior education and station?—The humblest people are
"pleased and gratified by delicate and refined manners in a clergyman."

And the same witness thus describes the system of training at St. Sulpice, upon which that of All-Hallows was founded:— At St. Sulpice.

"The superiors at St. Sulpice associate with the students in the hours of "recreation, they wear the same dress, and in all their intercourse treat the "students as their equals in social rank. This idea was put forward by the "founder, M. Olier, who lived about 1650. He had carved in stone, in the "quadrangle of the college, so that it might meet the eye of the student at "entrance, the text of Saint Paul to the Ephesians, chapter the second, '*Jam non "estis hospites et advenæ, sed estis cives sanctorum et domestici Dei.*' I consider "that the advantages of this system are:—First, that as we advance in social posi-"tion our feeling of responsibility in the regulation of our conduct increases, and "the student who, instead of being governed as a schoolboy, is treated as a "clergyman and a gentleman, feels that he has taken his place in society, and "that he must begin to act as a clergyman and a gentleman should. Secondly, "by associating as a friend and companion with those in authority, his feelings "and interests become identified with theirs, and he is through life a more "moderate and a more obedient man. Thirdly, his manners are refined by "associating with those who have more experience of the world. Fourthly, there "is a constant effort on the part of the superiors to form the minds and hearts of "the students in their conversations with them. It is true that a superior in such "association with the students might act imprudently, by speaking lightly of the "discipline of the College, or of his colleagues, or by heating the minds of students "with party questions either in Church or State; but I consider that there is "much more danger of such an imprudence in the opposite system where it is "likely to take place clandestinely; and besides, it simply follows, that if there "is a professor or superior capable of acting in such a manner, he is not fit for "his office under any system. Fifthly, I have always observed that the contrary "system tends either to produce a spirit of sycophancy, or insubordination, or of "suspicion of *espionage*. The Sulpician system, on the contrary, begets a habit "of politeness towards superiors, and even of affection, and at the same time "engenders in the students a more manly bearing. The next thing which I "observe in the system of St. Sulpice is a spirit of trust in the students. Ev., p. 121, qq. 33–36.

"Of trust in what respect?—The absence of suspicion in the superior that the "student would be guilty of anything derogatory to his position. This spirit of "confidence in the students is carried out by the Rule which directs them, should "they need a dispensation from College Rule, and not find it convenient to ask "it, to dispense themselves, and afterwards inform their superiors that they have "done so.

"Is no further surveillance exercised?—Surveillance is, of course, necessary in "order to form the habits of students, and in order to ascertain their real "character; but in the St. Sulpician system surveillance is perfectly attained by "the association of the superiors with the students. They watch without watch-"ing—the superior is not set over the students like a gaol warden. The system "of discipline is altogether paternal. It is the same system which was carried "out with such magnificent results by the great Dr. Arnold, of Rugby, who thus "formed some of the greatest men of England.

"In fact, you would say that the surveillance is exercised in the same way as "the head of a family which is living together becomes acquainted with all their "transactions, and their characters, without the necessity of any special watch "upon their conduct?—Precisely. The Sulpician system in this respect rests "upon the principle which a German philosopher thus expressed—'When we "treat men as if they were what they are, we leave them what they are; but if "we treat men as if they were what they ought to be, we make them what they "ought to be."

And with respect to the applicability of such a system to Ireland, he thus speaks— Applicability to Ireland.

"Do you think that the social training to which you have referred in your "answers to be particularly necessary in Ireland, in addition to moral and intel-"lectual training?—I consider that it is much more necessary in Ireland than in "France. Every class of society in France is generally more refined in manner Ev., p. 123, qq. 44–47.

"than the corresponding classes in this country; and hence, supposing the class "from which our students are taken to be the same as that in France, greater "attention should be paid to the refinement of their manners. I also consider "that the circumstances in which our country is placed, require that greater "attention should be paid to the formation of a meek and gentle Christian "character.

"And that you consider would be promoted by the social training which you "think is obtained from that mode of communicating between the professors and "the students which you have previously described?—Such is my opinion.

"Has the adoption of that system in your College produced a good effect upon "the characters of the students?—My experience in our College has confirmed "me in the opinion that it is decidedly advantageous both for the formation of "character and manners; and such importance do I attach to it that I should "sever my connexion with the College if a contrary system were adopted.

"Do you think that there is any peculiarity in the character of the Irish "student that would make this system which you have described less applicable "to him than to the student of any other country?—Decidedly not; I have "observed the Irish character under that system in the Irish College in Paris "and in the College of All-Hallows. I have seen Irish students trained in the "College of St. Sulpice, and in many other colleges of France, and I always "observed that that system produced in them the most beneficial results. So far "from there being any peculiarity of character that would render that system "unadvisable to be adopted with Irish students, I think that whatever peculiari-"ties of character they possess render the adoption of that system more "necessary."

Ev., pp. 248, 249. Dean Gaffney hesitates as to the propriety of effecting so fundamental an alteration in a system now so long established, yet thinks that its introduction, if practicable, would be a most desirable change for the College.

DOUBTS AS TO THE PRACTICABILITY OF ITS ADOPTION.

Dr. Lee.
Ev., p. 197.

Dr. Lee, while stating his decided preference, in the abstract, for the system of free intercourse between the Professors and pupils, thus mentions his grounds for doubting the practicability of its introduction into Maynooth:—

"The government of the colleges in which that system is successfully carried "out is absolute, the Directors and Professors are appointed by the Superior, and "are removable by him at will; for the students, the will of the Superior has the "force of law. The government of these colleges is patriarchal, but absolute in "a high degree. The government of Maynooth is a constitutional government; "the Professors are appointed by concursus, and neither they nor the Superiors can "be removed by any College authority except for an offence to which the penalty "of deposition is annexed. Every student, so long as he observes the rules of the "College, is as independent in his position as a Superior or Professor. Colleges "of the former description are small, usually governed by religious congregations, "and the whole community lives together *en famille*. In colleges of the latter "description the distinction of grades is more marked, and each member falls into "his own place. I doubt very much if the system adopted successfully in smaller "colleges, governed by the Sulpicians and other similar bodies, would, in a country "like this, work as well as the system that has been adopted at Maynooth. When "the habits of a community are fully formed it is very difficult to change them, "and an attempt to introduce a system, of which freedom of intercourse forms a "part, and without which that freedom of communication would not long continue "to exist, would, in my opinion, be attended with considerable difficulties and its "ultimate success be very doubtful."

OBJECTIONS TO.

President.
Ev., p. 223.

And the President states in stronger terms his grounds of objection:—

"I think the alteration referred to would not be an improvement, at least, unless "the constitution of the College in several substantial fundamental points were "also altered accordingly. The present system at Maynooth is, that the Pro-"fessors unite with the students in the principal and some of the shorter religious "exercises of class days as well as Sundays and holidays, and the Deans are with "them at all their religious exercises, at their meals in the refectory, at their "recreation and public walks within and outside the College. The more constant "and familiar intercourse contemplated in the question, is a system better suited, "I think, to small than to very numerous communities—to seminaries for the "education of young boys rather than for grown-up young men. Its advantages "would, I conceive, be greater in a small than in a large community, and would

"not be at all considerable in a college so very large and advanced as Maynooth; "but its disadvantages—for even in a small community disadvantages might "result—would be greater in a large than in a small community.

"I would apprehend that such familiar intercourse would tend to lessen, not, "perhaps, the respect, but the desire, for lectures and religious instructions, and "that interest in them which even novelty helps to create. It might also tend "to weaken authority in the enforcement of the duties prescribed by the rules of "the institution. In colleges where the pupils are young and their number small, "authority, which in these houses is usually absolute, however parental, and "practically under almost no limitation or control, is easily maintained; but "where the scholars are more advanced in years, and their number very great, "and the governing authority very strictly limited by jealous constitutional "restraints, and subject to different and unconnected courts of appeal, such limited "authority can be more easily endangered. Hence it was that I said that in such "Colleges as Maynooth the disadvantages would be greater, and that I would "think it a perilous experiment to reintroduce there a system which the Trus-"tees, after some trial, thought proper long since to abolish.

"What are the evils that you apprehend would result from such intercourse in a "small community?—Partly those which I have just now endeavoured to describe; "and again, I would fear that if there were at any time among the professors or "persons in authority even one whose conversation was sometimes less improving "or circumspect, or suited to the condition and edification of students, evils of "another kind might arise, even in a small community, which, however, in a large "community would be very much greater.

"The evil which you apprehend, I presume, is that familiarity would breed a "contempt of authority?—Not exactly a contempt: I stated rather that I feared "it might weaken or lessen respect for authority, having before my mind not "merely the direct effects of such familiarity or companionship, but also the "danger that it might lead to suspicions of partiality or prejudice towards those "students with whom a professor might happen more or less frequently to "associate, and to jealousies, little parties, a less even and unagitated tone of feel-"ing, and, in consequence, a less simple, undiscriminating, religious respect for "authority than would be desirable. Its advantages, moreover, would not be "very great in so large a College as Maynooth, where a Professor could not "often be the companion of any one individual, the number of students being so "great in proportion to the number of Professors.

"Taking the number of students at Maynooth, roughly, at five hundred, and "the number of the Professors at twenty, that would give a proportion of about "one to twenty-five; and you are of opinion that with that proportion of one to "twenty-five, the professor could not exercise much personal influence in forming "the character, the manners, and habits of the students, by his intercourse with "them?—I am fully persuaded that the Professors in the proportion specified, do "always exercise much personal influence in forming the character and habits of "the students by their intercourse with them according to the system long estab-"lished at Maynooth. But I doubt very much whether such useful influence "would be increased in proportion to the suggested increase of familiar inter-"course on somewhat different occasions. I do not even feel certain that such "useful influence might not be rather diminished thereby. On the whole, "balancing the advantages with the disadvantages of the suggested alterations, I "am of opinion that it is not desirable to try the experiment, and that it would "not be found an improvement."

The Prefect of the Dunboyne Establishment also expresses his unwillingness to disturb the present system. Dr. O'Hanlon. Answers to Paper K., p. 363.

Upon this subject, as well as upon that of the general religious training of the students, Professor Crolly thus expresses his opinion:— Religious Instruction.

"The system of religious instruction is most imperfect. This instruction might "almost be said to be confined to the spiritual Retreats which take place at the "beginning and end of each academical year. One of these Retreats is generally "conducted by the senior Dean, and the other by some stranger, who is not in "any way connected with the College. The Deans also give an occasional lecture "during the course of the academical year; but, so far as my knowledge goes, "neither the President, Vice-President, nor any of the Professors, either give "religious instructions, or are even present whilst they are given by the Deans. It Answers to Paper G. App., p. 205.

"is manifest that this system is most absurd and defective. All the heads of the "College who are capable of giving religious instruction should be obliged to "assist in discharging this most essential duty. It would seem to have been "devised for the purpose of carrying out the perfect estrangement which exists "between professors and student, that not one of those whose duty obliges "him to teach the students has ever been invited to conduct a Retreat. This "irrational system should be totally abolished. The heads of the College should "dine with the students, mingle with them in their hours of prayer and of "relaxation, and affectionately impart to them religious instruction, not only at "times of spiritual retreat, but for one hour at least during each week of the "academical year. Masters, Professors, and students, should be all obliged to "be present at these instructions. The time for religious instruction, and the "persons to impart it, during the ensuing term, should be appointed at the end "of each academical year. This would secure the efficient discharge of a most "important duty, and would bring superiors and students into a friendly, and, I "trust, into a holy and mutually purifying intercourse."

WANT OF MATERIAL MEANS OF RELIGIOUS TRAINING.

As to the absence of certain material means of religious training, Dr. Russell, the Professor of Ecclesiastical History, thus speaks:—

"There is another more striking defect in the present condition of the "College,—the total absence or exceedingly inadequate character of what I may "be permitted to call the material appliances of spiritual training. The insuffi-"ciency of chapel accommodation whether for the comfort of the students, or for "the maintenance of the order and repose indispensable to recollection; the want of "sufficient space for the becoming and effective observance of church ceremonial; "the absence of those helps to spirituality which are supplied by the externals "of religious art, as correct and striking models of ecclesiastical architecture, "costume, and decorations, suitable religious pictures, statues, and other sacred "emblems, constitute, in my opinion, a defect in the system for the training of "the students of our College, and for the formation of their character and spirit, "the importance of which it is impossible to overrate, and which, in these par-"ticulars, not only lowers the prevailing habit and tone of the students' minds "in College, but exercises a most pernicious influence upon their tastes in after-"life. I think it most essential, not only for the due religious education of the "minds of the students in College, but for their direction in what will be a "most important part of their duty in the ministry—the formation of the religi-"ous character of the people, and the improvement of their religious tastes—"that the very building in which they are trained should, if it were possible, "supply in its chapel and halls what they could carry with them through life as "the ideal of propriety in every department of sacred ceremonial and sacred art; "and that it should be made to serve, almost insensibly, and by its very atmos-"phere, as a school of all the most essential principles of ecclesiology."

REFERENCE TO FOREIGN COLLEGES ON THESE HEADS.

App., p. 215.

Upon these subjects we thought it right to circulate questions among Foreign Colleges for Ecclesiastics, so as to give an opportunity of comparing their arrangements in these subjects with those of Maynooth; the results will appear from the answers set forth in the Appendix.

Upon all these questions of discipline and religious training, although the State has a deep interest in the result, yet as it cannot directly interfere, we have contented ourselves with providing the best materials within our reach, upon which the Trustees, with whom the powers and responsibility reside, may come to a practical conclusion.

STUDIES OF THE COLLEGE.

DISTRIBUTION OF THE FREE PLACES.

Statutes, c. viii., s. 4.

By the College Statutes it was provided that of the two hundred and fifty free places then established, the Provinces of Armagh and Cashel should have the right of presenting seventy-five students each; the Provinces of Dublin and Tuam fifty each, with a provision for preserving the same proportion in case of the augmentation of the numbers on the establishment. According to this arrangement the right of presenting to the five hundred free places, established by the Act of 1845, is distributed among the above Provinces in the proportions following:—Armagh and Cashel, one hundred and fifty each; Dublin and Tuam,

one hundred each; and these, again, are subdivided by agreement, among the several Dioceses of each Province, according to the following table:—

36	free places	. . for Dublin.	App., p. 75.
29	„	for Meath.	
28	„	for Tuam.	
24	„	each for Kildare and Elphin.	
22	„	for Killaloe.	
21	„	for Armagh.	
20	„	each for Cashel, Cork, Ferns, Ossory, Kerry, Limerick, and Waterford with Lismore.	
18	„	for Cloyne.	
17	„	each for Ardagh and Kilmore.	
16	„	each for Clogher, and Down with Connor.	
14	„	each for Derry and Killala.	
12	„	each for Raphoe, Achonry, Clonfert, and Kilfenora with Kilmacduagh.	
8	„	for Dromore.	
4	„	each for Galway and Ross	

BURSEHOLDERS.

In addition to the above students entirely supported by the public funds, and the Dunboyne students, there are the burseholders, to whom we have previously referred.

PENSIONERS.

As previously to the augmented grant the annual grant was adequate for the support of two hundred and fifty students only, each Bishop had the right to recommend as many additional students as were willing to pay for their maintenance and were duly qualified. Those who were thus maintained were called pensioners. Others were maintained partly as pensioners and partly on the establishment. The number of pensioners in the College on the 16th of April, 1844, was one hundred; and of students partly pensioners and partly on the establishment one hundred and eighty-three. Since the augmentation of the grant, no pensioner has been received. The number of students in the College on the 16th of April, 1853, was 515. App., p. 58.

The age at which students usually enter Maynooth is eighteen or nineteen, but some enter a few years older or younger. Their average age at entrance has rather diminished since 1845. App., pp 74, 81.

MODE OF SELECTING CANDIDATES FOR ENTRANCE.

In many of the Roman Catholic Dioceses of Ireland, diocesan seminaries have been established, under the superintendence of the respective Bishops, intended chiefly for the preliminary education of ecclesiastics. In the districts where these seminaries exist, the candidates for Maynooth are for the most part educated in them. In other places such education is obtained at ordinary schools. The total expense of the preliminary education of a student is stated to amount upon the average to about £150; and his outfit, on entering the College, to about £30. App., pp. 75, 81.

When a vacancy occurs in one or more of the free places assigned to a Bishop, he selects from among the young men of his diocese who intend to enter the priesthood the number requisite to supply the vacancies. This selection is made either according to the superior merit shown in the diocesan seminary (wherever such exists), or according to the result of an open public examination, of which previous notice is given. The student, thus selected, presents himself for entrance examination, furnished with a letter from his Bishop to the President, stating his age, parentage, residence, disposition, and character.

ENTRANCE FEE.

A fee of eight guineas is paid at entrance, as before stated. The payment of this fee was discontinued for some time after the augmentation of the grant. It has, however, been lately resumed, and the fund is applied, amongst other purposes, to the payment of the salary of the third junior Dean. App., p. 75. App., p. 197.

ENTRANCE EXAMINATION.

The general period at which the entrance examinations take place is from the 25th of August until the 1st of September in each year; and the examinations continue for about four hours each day, until all the candidates present are examined. But candidates who present themselves at any time between the 25th of August and the following Easter Sunday, are examined, when they come, in the same manner as at the general entrance examinations. The President, in either case, invites, by public notice, all the Superiors and Professors to be present at the examination. Each candidate is examined separately, and is allowed about a quarter of an hour for preparation. At every entrance examination three at least of the Professors or other Superiors, must be present as examiners. App., p. 76. App., pp. 99, 106.

Statute, c. viii. s. 4. App., pp. 19, 92.

In general, six or eight examiners attend, and all of them interrogate; but the principal part of the examination is conducted by the classical Professors; and especially by the Professor of the class to which the candidate aspires, or the class immediately preceding. The admission or rejection of the candidate is determined by the votes of the majority of the examiners present. If the candidate is not found qualified to enter the class for which he proposes, but qualified for a lower class, he is admitted into such lower class; if he be not qualified for the Humanity Class he is rejected altogether; and in that case his Diocesan has the power of sending up another candidate at any time before the following Easter, so as to save the current year.

App., p. 77.

NUMBER REJECTED DURING THE YEARS FROM 1845 TO 1853.

During the nine years from 1845 to 1853, inclusive, 851 students entered the College; 380 candidates were rejected from the higher class for which they proposed, and placed in a lower class, making an average of 42 annually; and 67 were totally rejected, making an average of a little more than seven annually.

App., p. 76.

Of those totally rejected eighteen presented themselves from Dublin, eight from Meath, seven each from Ardagh and Elphin, five from Kilmore, four from Achonry, three each from Limerick and Kilmacduagh, two each from Armagh, Cashel, Tuam, Down, Kildare, and Galway, and one each from Clogher, Dromore, Clonfert, and Ferns.

The matter of the entrance examination varies according to the class which the student seeks to enter. The following table shows the entire course for admission to the three classes of humanity, rhetoric, and logic, viz.:—

ENTRANCE COURSE.

App., pp. 75, 76.

ENTRANCE COURSE for ADMISSION to the CLASS of HUMANITY.

Latin.—Cæsar, de Bello Gall.; 1st and 2nd Books Virgil's Eclogues; 1st, 2nd, 3rd, and 4th Books Virgil's Æneid; Horace's Epistles; Sallust; Cicero's Four Orations against Catiline.

Greek.—Greek Grammar; Gospel of St. John; Lucian's Dialogues, 1st Book, (Murphy's or Walker's); Xenophon's Cyropædia, 1st, 2nd, and 3rd Books.

Also, Murray's Abridgment of English Grammar; a Short System of Geography; and the Elements of Arithmetic.

ENTRANCE COURSE for ADMISSION to the CLASS of RHETORIC.

The whole of the Examination Course for admission to Humanity, and besides—

Latin.—Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus, and Ligarius; Horace's Odes and Satires; Livy, three First Books; Virgil's Æneid, 5th, 6th, 7th, and 8th Books; Homer's Iliad, 1st, 2nd, 3rd, and 4th Books.

Also Grecian History, Roman History, and Algebra, as far as Quadratic Equations inclusive.

ENTRANCE COURSE for ADMISSION to the CLASS of LOGIC.

The whole of the two preceding Examination Courses, and moreover—

Latin.—Tacitus, first five Books of the Annals; Livy, 4th and 5th Books; Virgil's Georgics, and the four last Books of the Æneid; Horace's Art of Poetry.

Greek.—Homer's Iliad, 5th, 6th, 7th, and 8th Books; Demosthenes' Philippics and De Corona; Longinus de Sublimi.

Also, English and Irish History; and Euclid, six Books; or the whole of Darre's Geometry, including surfaces and solids.

RULE AS TO EXAMINATION IN ENGLISH.

Journal of Trustees 27th June, 1829.

App., pp. 76, 92, 99.

ITS NEGLECT.

App., p. 93.

By a resolution of the Trustees, first adopted in the year 1829, and revived in the year 1841, it was declared that no student should be admissible into the Humanity Class who should not be found capable of answering in Murray's Abridgment of English Grammar, a Short System of Geography, and the Elements of Arithmetic. This resolution, though retained on the entrance card, has remained a dead letter, and there is, in fact, no examination at entrance in English grammar or composition; nor is the examination in history a substantial or effectual one, no student being ever rejected for deficiency, however great, in that respect.

In classics, the candidates are examined in translating *viva voce*, and in parsing passages selected from the authors which constitute the course, and in the elements of prosody.

The entrance examinations in science are conducted by three of the officers of the College appointed by the Board of Trustees. These officers are, the Vice-President, the Professor of Physics, and the Professor of Humanity.

App., p. 115.

A resolution was entered into by the Trustees in June, 1847, to the effect that candidates for admission into the class of logic or physics be examined in algebra and geometry, and that for admission into the class of humanity or rhetoric, after the opening of lectures, the knowledge of as much algebra and geometry, as shall have been taught at that date in the class to which the candidate aspires, be required. This resolution, as the Professor of Physics has stated to us, has never been strictly enforced, and the efficiency of the studies in his class has been impaired in consequence.

App., pp. 103, 114, 122.

If a candidate presents himself for admission to the class of physics, he is

examined in the subjects taught during the logic year. If he propose for the lowest class of divinity, he is examined in the matter of the logic and physics years. If he propose for one of the higher classes of divinity, he is examined exclusively in the theology of the year immediately preceding.

Of the 851 students who entered College during the nine years from 1845 to 1853 inclusive, 321 entered the class of humanity; 193, that of rhetoric; 190, that of logic; 54, that of physics; 69, the first year's Divinity Class; 14, the second year's Divinity Class; and 10, the third year's Divinity Class. App., p. 77.

The standard of attainments required for entrance, so far as classics are concerned, appears to be as high as can be reasonably required, considering the condition of the preparatory schools.

It appears to be a defect that a candidate proposing to enter the Physics Class, or one of the Divinity Classes, does not undergo an examination to test his proficiency in the studies of the lower classes.

It has been also suggested, and we think the suggestion a very reasonable one, that after the general period of entrance examinations, from the 25th of August to the 1st of September, there should be certain stated days for entrance examinations, instead of the present system, which permits a candidate to present himself at any time before the succeeding Easter—a rule which is stated to occasion serious interference with the classes of the professors, who are called away to act as examiners. App., p. 123.

It has been also suggested that in the other departments, as well as in science, standing examiners should be appointed for each year.

CHIEF DEFECT IN ENTRANCE EXAMINATION.

A great defect in the entrance examination, as at present constituted, is, unquestionably, the want of an adequate test of the proficiency of the candidates in the knowledge of English. Considering the period of life at which young men enter the College—generally the age of eighteen or nineteen years—it is hardly to be expected that any collegiate training can succeed in giving the student a proper knowledge of, or mastery over, the resources of the English language, unless the groundwork has been laid in his previous education. Professor Crolly. Ev., 20.

In many instances the circumstances and position of the students who enter Maynooth are such as to give little opportunity for the early acquisition of a good English education; and in the preparatory schools which the students attend before their entrance into the College, it appears that English education does not receive sufficient attention, which may be attributable to the superior importance of Latin and Greek for the collegiate prospects of the pupils. In many instances candidates very deficient in knowledge of English are admitted; and this defect is one which it is extremely difficult to remedy within the College. Rev. John Harold. Ev., 42. Lord Ffrench to paper H, App., 211.

With respect to effecting an improvement in this respect, some, whose opinions are entitled to weight, think that any improvement must begin with the preparatory schools, and that until better and more extensive provision is made for primary education, it would be of little use to enforce a higher standard for entrance into the College; but in the opinion of the majority of the witnesses, it would produce a decidedly beneficial effect upon the preparatory education of the candidates, if it were known that their grammatical acquaintance with the English language would be rigidly tested at entrance, in which case the preparatory schools would adapt their teaching to the requirements of the College in this respect, as they have already done in the departments of classics and mathematics. The Board of Trustees seems to have been of this opinion, as they have lately promulgated and repeated the rule requiring the candidates at entrance to answer in the ordinary departments of English education. Dr. Dixon. Answer to paper H. p. 210. President. App., p. 77.

RECOMMENDATION AS TO ENFORCING OF RULE.

We therefore recommend that this rule should be no longer a dead letter, but should be for the future enforced, and that each candidate for admission should be required to write a short composition or translation in English, so as to test his acquaintance with the rules of orthography and syntax.

COURSE OF STUDIES IN THE COLLEGE.

The complete College course consists of eight years.

The academical year in Maynooth extends over nine months, commencing on the 1st of September, and terminating shortly after midsummer.

The following is a summary of the studies during the several years of the College course :—

First (Humanity) year—Latin, Greek, English Literature, Algebra, Bible History. App., p. 111.

Second (Rhetoric) year—Latin, Greek, English Literature, Geometry, Bible History.

Third (Logic) year—Logic, Metaphysics, Ethics, French, or English Literature.
Fourth (Physics) year—Natural Philosophy, Ecclesiastical History.
Fifth (1st Divinity) year—Theology, Ecclesiastical History, Irish.
Sixth, seventh, and eighth (2nd, 3rd, and 4th Divinity) years—Theology, Sacred Scripture, Ecclesiastical History, Hebrew.

The student ascends from class to class in each successive year, as a matter of course, except in two instances:—

App., p. 79. 1st. In case of marked deficiency, a student is sometimes obliged to remain a second year in the same class.

2nd. Occasionally a student, at the instance of his Bishop, is permitted to pass over a class, and, for instance, to go direct from the class of humanity to that of

App., p. 114. logic. This is done in pursuance of a resolution of the Trustees, in cases where, in any particular diocese, there is an urgent demand for clergymen.

CLASS OF HUMANITY. The average number of students in the class of humanity is about thirty-five. They attend nine lectures during the week under the Professor of Humanity, seven in Classics, and two in Algebra. They also attend four lectures in the week, of an hour each, in the class of English, and receive instruction in the Catechism and Scriptural history from the Vice-President.

The authors read in the Humanity Class are, in Latin, Cicero, Livy, and Horace; in Greek, Homer, Xenophon, and Epictetus.

The mode of teaching is in substance the same as that used in a class at an ordinary school, a certain portion of a Latin or Greek author being marked out as the business of a lecture, and a student being called upon in his turn to translate and parse a portion. Occasionally the Professor gives explanatory lectures to his class in the form of prelections.

App., p. 124. They are also exercised in Latin and Greek prose compositions. The professor gives them a theme in English to translate into Latin, and a theme in Latin to translate into Greek; sometimes he gives them a theme in English to translate both into Greek and Latin. A composition of this kind is required from each student at least once a week The Professor, after having examined in private these compositions, or as many of them as he can, (for he states that his time rarely enables him to read over them all), reads and comments upon some of them in class. Compositions in verse are sometimes, but not usually, required.

Preparatory to his instructions in algebra, the Professor instructs his class in vulgar and decimal fractions. He then goes through the rules of the algebraic course, first explaining the principles and then interrogating the students in subsequent lectures. Two lectures in the week are given upon these subjects.

EXAMINATIONS. There are two examinations in the year in the class of humanity—one in the month of January after the Christmas recess, the other at Midsummer. The subject matter of each examination is the business of the preceding half year. The examiners consist of the Professor of Humanity assisted by three assessors, two of whom are professors. Each student is under examination for about a

PREMIUMS. quarter of an hour. Four premiums are given in the Humanity Class for the best answering at these examinations, consisting of books selected by the Trustees, varying in value from £1 10*s.* to £1.

CLASS OF RHETORIC. The students of the Rhetoric Class are instructed in Greek and Latin, under the Professor of Rhetoric; in Geometry, under the same professor; in the catechism and Scriptural history, under the Vice-President; and they also attend the lectures of the Professor of English.

The choice of Greek and Latin books to be used in the Rhetoric Class is left to the Professor. The course for the last year consisted of Cicero de Oratore, Quinctilian, the Georgics of Virgil, the Agricola of Tacitus, in Latin; the Rhetoric of Aristotle, Demosthenes de Corona, and the Second Book of Thucydides, in Greek.

The examinations in this class are conducted nearly in the same manner as those in the class of Humanity, namely, by the examination of the students in

App., p. 120. turn in the day's business in class, with occasional prelections from the Professor. Such prelections are given about once a week, on the average.

In this class also, the students are exercised in prose composition in Greek and Latin, and besides in written translations from these languages into English. The practice of the Professor is to give one composition each week in Greek, Latin, and English, alternately. It is the duty of the Professor to read over

these compositions in private, and correct their defects; but it appears that he cannot, without much difficulty, find time to perform this duty, and it appears to be in practice not fully performed.

The studies in this class have a two-fold object, namely, the continuance of the classical education of the students as well as their instruction in the principles of rhetoric. For the latter purpose, the students are lectured by the Professor in the substance of Aristotle's Rhetoric, which is read as a class book; and the Professor states that he explains the text in English by references to other authors, ancient and modern. Ev., p. 151.

The students of this class also receive two lectures in the week in Geometry. The class book used by them is the Geometry of the Abbé Darré, a work compiled by a former professor of the College, which is stated to us to comprise all the demonstrations contained in Euclid's Elements, but upon a method in imitation of Lacroix. Ev., p. 156.

EXAMINATIONS.

The examinations in the Rhetoric Class take place half yearly, as in the class of Humanity. The examiners are the Professor of the class and three additional examiners appointed by the Trustees. During the last year they were the Vice-President, the Professor of Sacred Scripture, and the Professor of the fourth year's Theology. The examination of each student occupies about 15 minutes.

OPINION AS TO EFFICIENCY OF STUDIES IN THESE CLASSES.

As to the efficiency of the studies of the Humanity and Rhetoric Classes under the present system, the opinion which we have formed is, upon the whole, unfavourable. The subject matter of these studies comprehends the higher classics, algebra, geometry, and English; and we should not recommend the addition of any other subject, with the exception of ancient history. But the provision made for teaching, taken with reference to the state of preparation of the candidates, does not seem adapted to supply the defects of their previous education. To correct these defects, to teach the students accurately and critically the authors which they read, and at the same time to implant the germ of tastes and habits leading of themselves to the higher cultivation of the mind, should be the end proposed in the classical teaching of these years. It is impossible, we think, to overestimate the value of these two years of a student's life, if properly employed, especially when the general industry of the students and the absence of all temptations to idleness are taken into consideration.

GROUNDS OF.

The materials to work upon are young men from seventeen to nineteen years of age, with a knowledge of Latin and Greek sufficient to enable them to pass the entrance examination, but with scarcely any critical knowledge of those languages, with a slight knowledge only of the rudiments of algebra and geometry, and, for the most part, with a very imperfect English education. A youth so educated, on entering the Humanity Class, forms one of a class of 35 or 40, who attend lectures for seven hours in the week, and have a certain amount of matter appointed as the business of each lecture, for which they are liable to be called on by the Professor. But as the call lasts from twenty minutes to half an hour, each student is, on an average, called upon to answer in class only about once in the fortnight. The system, as was stated by one of the Professors, rather provides that a certain amount of business shall be treated before the whole class than that each student shall accurately know every part of that business. Professor Neville. Ev., p. 52.

The students, in addition, compose in the Humanity Class a weekly theme in Latin or Greek, and in the Rhetoric Class a weekly theme alternately in Latin, Greek, and English; but the Professors find it impracticable to read over and correct all these compositions, and but four or five of them are publicly read and commented on in class. It is plain that under such a system the progress of any student must almost entirely depend upon his own interest in the authors which he reads, an interest hardly likely to exist to any great extent in the absence of any means taken to create or sustain it. And the stimulus given by the hope of distinction at the examination is greatly lessened by the comparative worthlessness of the premiums. The Professor of Humanity states that he recommends to his class several books of reference on grammar, philology, and composition; but as it appears that very few, if any, of the students of this class are themselves possessed of these works, and as they have not access to any library, the recommendation to use them cannot have any practical value. App., p. 124.

PROPOSED ALTERATION OF SYSTEM.

It is the prevailing opinion among such of the superiors of the College as have turned their attention to the subject, that the mode of teaching in the junior classes should be altered, and a distinct system of teaching, upon the tutorial

method, introduced. In the present system there is, in fact, an endeavour to combine the tutorial and professorial methods, but both are done imperfectly.

MR. GARGAN'S SCHEME OF STUDIES.

Mr. Gargan, the Professor of Humanity, proposed an entire scheme of studies for the junior house—a portion of which was, that the Humanity Class in the College should, as a distinct class, be abolished; that the Rhetoric Class, the standard for entrance to which should be raised, should be the lowest College class; and that such of the students as should be unfit to enter the Rhetoric Class should be placed for a year or more under the care of some of the Dunboyne students, whose duty it should be to train them in Latin and Greek, according to the tutorial method. That the Professors of Humanity and Rhetoric should be made respectively Professors of Greek and Latin, to whom should be entrusted the charge of the Rhetoric Class, and of giving occasional lectures to the more advanced classes of the junior house, and of supervising the studies of the young men under the immediate care of the Dunboyne students.

Ev., p. 104.

PROVISION OF STATUTES AS TO EMPLOYMENT OF DUNBOYNE STUDENTS IN TEACHING.

The employment of the Dunboyne students in teaching, which this proposal contemplates, would be but carrying into practical effect a provision of the Statutes for that purpose.

By the ninth and tenth articles of the seventh chapter of the Statutes, it is provided as follows:—

App., pp. 17, 19.

"But since in establishing this class of students our principal object is, that "persons may not be wanting who, succeeding to the Professors whose places "may become vacant either by their death or otherwise, may execute without "interruption the duty of teaching in the College, which, however learned "they may be, they will not be able to discharge, unless they shall have "acquired by experience a facility of communicating instruction to others. We "desire, therefore, that the senior students also may have their share in the "province of teaching. It will, therefore, be their business at stated times, to "question the pupils of the various classes concerning the subjects which have "been discussed under the direction of their masters."

OPINIONS IN FAVOUR OF ITS ENFORCEMENT.

This provision of the Statutes has never been carried into full effect. To put it in practice and to employ some of the Dunboyne students in the function of tutors to the junior classes, has appeared to several of the superiors of the College the best remedy for the deficiency in the present system of teaching in the junior classes. Dr. O'Hanlon, the Prefect of the Dunboyne Establishment, is decidedly in favour of the adoption of that course, both as desirable for the better teaching of the Humanity Classes, and as a benefit to the Dunboyne students themselves, who should be thus employed, as a means of preserving and increasing their knowledge of the several departments through which they have passed.

Dr. O'Hanlon. Ev., p. 6.

Dr. Crolly. Ev., p. 40.

Professor Crolly is of the same opinion, and suggests that the Dunboyne students thus employed should remain a longer time in the College, and should receive an additional salary for their services. He says:—

"The statute could be put in force, I think, very advantageously, if a plan "were agreed upon by the Board of Trustees by which two Dunboyne students, "at least, or perhaps more, should be appointed to assist the Professors of the "junior classes, adopting the tutorial method of teaching, at a different time "from that at which the Professors of those classes lecture; and I think that "those Dunboyne students should receive a higher salary than the rest, which "might be done in various ways. I think, also, that those persons might be very "useful afterwards, when they would leave College, in teaching in the diocesan "seminaries. But I think that a longer time should be allowed to those tutors "on the Dunboyne Establishment, for various reasons: first, because they would "not be continually changing, they would have a longer time to perfect themselves in the languages, and the risk of inefficient persons being appointed would be much lessened; secondly, because it would be an additional inducement for a number of the Dunboyne students to prepare themselves for competing for the office of tutor, when they would be allowed to remain for a longer period in College. The appointment should be made by public competition, the subject of which should not be general, as in the case of a concursus for a Professor's chair, but should be confined to languages. This would be no inconvenience to a Bishop who might require the services of a Dunboyne student for his diocese, because any Bishop can take his own subject out of College whenever he pleases; and, therefore, it occurs to me, that allowing them to remain a longer time in College will not in any way prevent a Bishop from employing any such person in his seminary. Each Bishop has his own

"subjects, and he can call on them when he pleases; and, therefore, it would "not have any practical effect in restraining a Bishop, except that he might not "wish to deprive the student of the advantages he would enjoy in College. I "think that the tutors should get a larger salary than others not similarly em- "ployed, and this would be advantageous in other respects. The Dunboyne "Establishment is now so managed, that the very weakest student, who can get "the merest qualification for being admitted on the establishment, gets as much "as the best student on it; and as this is an unequal distribution of rewards, "this increase might be so regulated as to amend that great defect. I think "that the students of the Dunboyne Establishment appointed to those offices "should get a larger salary, and that they should be allowed three additional "years on the Dunboyne, that is six years altogether."

CONTRARY OPINIONS.

On the other hand, Dean Gaffney and Dean Hackett, while admitting the advantage to the junior classes of being tutored by the Dunboyne students, are of opinion that the latter could not devote the necessary time, except at the sacrifice of their proper studies. Ev., pp. 167, 246.

Dr. Murray, the senior Professor of Theology, recommends the employment of the Dunboyne students in the Theological Classes according to a plan to which we shall hereafter advert, but is opposed to their employment as tutors in the Humanity Classes for two reasons; first, the difficulty of finding Dunboyne students fitted for the task of classical teaching after the lapse of so many years since their own classical studies—particularly those in Greek—have been given up; and, secondly, that such employment would frustrate one, and, as he conceives, the main end of the Dunboyne Establishment, which is to make them more profound and extensive scholars. Ev., p. 79.

DR. MURRAY'S PROPOSAL.

Dr. Murray suggests a fundamental change in the system of teaching the classics, which would involve the abolition of the professorial system altogether, and the substitution of the tutorial. His words are these:—

"I would put the two classes into one. I would entirely abolish the profes- "sorial and substitute the tutorial system. I would have the students drilled "for several hours of the day, just as they are in public schools, and in some, "at least, of the preparatory diocesan seminaries, every student having his "daily task, exercise, translating, parsing, and soforth, as in schools. It is plain "to me that boys of such limited classical attainments as are the students of the "two Greek and Latin Classes in Maynooth, would learn more in a few months "under the tutorial or schoolmaster system than they do now in two years under "the present. Few priests, I apprehend, would like to undergo, or, perhaps, "from their habits, be fitted to undergo such drudgery, and to persevere in it. "You could get laymen, first-rate classical scholars, for less than a Professor's "salary. But, of course, the rights of the existing Professors should be fully "and sacredly preserved." Ev., 79.

OPINION UPON FOREGOING SUGGESTIONS.

Your Commissioners, are disposed to agree with Dr. Murray, as to the inexpediency of employing the Dunboyne students in acting as tutors to the junior classes. That duty, if at all properly discharged, is one which we are convinced could not be efficiently performed in the leisure hours of the Dunboyne students. It is quite sufficient to absorb the entire time and attention of those engaged upon it. Either, then, the duty would be discharged in an imperfect and perfunctory manner, and so as to be of no real value, or else the Dunboyne students selected must relinquish altogether their proper studies, which would, on the one hand, as Dr. Murray observes, frustrate the object of the Dunboyne Establishment, and on the other, would circumscribe without due reason the area of choice in the selection of tutors.

But we are by no means prepared to agree with Dr. Murray as to the expediency of entirely abolishing the professorial system as regards these classes. Accurate verbal training in the languages which they learn is, no doubt, the chief thing needed for them, as it is clearly the foundation of all scholarship; yet, we believe that such training alone will be very far from supplying all that should be reasonably looked for in the education of members of a college, who are no longer to be subjected to the mental discipline of mere boys. To infuse into them a due apprehension of the spirit of the authors which they read, and of the genius of the languages which they study, to give them that appreciation of and taste for classical literature which merely verbal study tends rather to cramp than to develop, are objects never to be lost sight of in a collegiate education, and these are the peculiar functions of a Professor.

RECOMMENDATION OF ASSISTANT TEACHERS.

We recommend, then, that, with a view to meet the defects of the preparatory education of the students, the tutorial system should be introduced into these lower classes, and that two Assistant Professors of Greek and Latin, or rather, two classical teachers should be appointed, to whom, under the direction of the Professors of Humanity and Rhetoric, the elementary instruction of those classes should be committed. It would thus become practicable to carry out Dr. Murray's suggestions, and to have every student exercised in translating and parsing.

OF LECTURES BY PROFESSOR IN ANCIENT HISTORY AND GEOGRAPHY.

The Professors of Humanity and Rhetoric, being relieved from a portion of their present work, might give lectures in Ancient History and Geography, both of which subjects are at present comparatively neglected.

These lectures need not be catechetical, but might be delivered in the form of prelections. It would not, however, be necessary for the Professors in all cases to give historical lectures of their own composition, but they might lecture from some historical work of which they approve. We would recommend that distinct

AND OF SUBSTANTIAL PRIZES IN THIS AND OTHER DEPARTMENTS.

and substantial prizes should be given at the half yearly examinations of these classes for the best answering in Ancient History and Geography, as well as in the other departments of study, with respect to which we were impressed with the inadequacy of the present premiums in number and value.

CLASS OF LOGIC.

The average number of students in the Logic Class is about seventy-two. They receive nine lectures in the week, during the thirty weeks of the academical year, from the Professor of Logic: two on Mondays, Tuesdays, Thursdays, and Fridays, and one on Saturdays. They are instructed in Logic from the assembling of Class in September until Christmas; in Metaphysics, from January until a few weeks before the Midsummer examinations; and in Ethics, during the latter weeks. About one-third of the weekly lectures consist of prelections from the Professors on the business to be read. The remainder consist of catechetical examinations in the text-books. The text-books are, in logic, a compilation by Joseph Valla, in metaphysics and ethics, treatises by Anglade, a French refugee clergyman, formerly a Professor in Maynooth. The language used in the Logic Class is Latin, which is considered as conducive to precision of thought.

The subject matter of the treatises in logic, ethics, and metaphysics, used at Maynooth, have been thus detailed by the Junior Professor of Theology:—

Mr. Neville. Ev., p. 49.

"The treatises from which the Professor of Logic lectures, are the Lyons "course of philosophy, reprinted in Dublin for the College. There are three "tracts—Logica, Metaphysica, Ethica. The tract 'Logica' treats of definition "of the nature and varieties of terms, the nature and the qualities of propositions, "the kinds of propositions, syllogisms, the rules of syllogisms, and various kinds "of argumentation, in its first part; in the second part it discusses the motives "of judgment. In the first part the student is taught the abstract rules of logic, "and in the second, the condition of the applicability of those rules, that is, the "existence of certain means in men of discovering real absolute truth—actual "existence. These means or sources of actual knowledge are enumerated, and "explained, and established. 'Sensus intimus,' which informs him of the present "actual state of his own mind, the ideas he has, the judgment he forms, the sen-"sations he experiences, and so on. 'Evidentia,' pointing out the relations "between ideas, their agreement or disagreement. 'Memoria,' by which we "become cognizant of former conscious states of our minds. 'Relatio sensuum,' "through which we are made aware of material existence. 'Testimonium "hominum,' on which we rely for our knowledge of facts occurring not in our "presence, &c.

"The metaphysics treatise commences with what are called general meta-"physics, which teach the general properties of beings, such as the nature of "possibility and of essence, of nature, *natura*, the relation of cause and effect, "and the general qualities of being, as they are called the transcendental quali-"ties. After general metaphysics comes the treatise of special metaphysics, "which is divided into two parts, the one regards God, the 'Spiritus Increatus,' "the other regards the human mind, 'Spiritus Creatus,' and is called psychology. "In the first part we prove, by five arguments, the existence of God, and meet "the objections of the infidels; we then pass on to establish the various attributes "of God, and mention the principal errors that have been broached regarding "them. In the second part we treat of the human soul, its spirituality, its simpli-"city, its power of thinking, experiencing sensations, forming judgments, reason-"ing—entering, meantime, into the various speculations of philosophers, Descartes, "Mallebranche, Clarke, Locke, and any others that the Professor may deem fit "to introduce, but those mentioned are treated of in the tracts themselves.

"In ethics we first treat of the nature and circumstances of a human, that is, "an imputable act, then lay down the internal rule of morals, namely, conscience, "and explain its nature, the various kinds of consciences—the timorous con- "science, the lax conscience, the scrupulous conscience, the erroneous conscience; "we then pass to what is termed the external rule of morality, which is law, "and discuss various questions relating to the natural law, whence it derives its "force, whether it can be dispensed with, even by God, refuting, as we proceed, "the opposite errors of Hobbes, Spinoza, &c. These three sets of subjects form "the study of the logic year."

CLASS OF PHYSICS.

The average number of students in the class of physics is about seventy. They receive nine lectures a week, during the academical year, from their Professor; one-third of the lectures are prelections, the remainder are catechetical. The course is said to comprise algebra, geometry, plane and spherical trigonometry, conic sections, mechanics, optics, astronomy, electricity, hydrostatics, hydraulics, pneumatics, and electro-magnetism. They have, like the other classes, two half-yearly examinations—one in January, and one in June.

Dr. Renehan. Ev., p. 231.

MODE OF TEACHING.

Before Christmas, geometry, algebra, trigonometry and conic sections, are taught: after Christmas, mechanics, astronomy, hydrostatics, pneumatics, and optics.

The mode of teaching is in a great degree prelectionary, but combined with calls. The professor explains the subject in the form of regular lectures, and at a subsequent lecture calls upon his pupils to explain in the same manner. The text books in geometry and trigonometry are the treatises of the Abbé Darré, republished by the present professor. The volumes formerly known as the Cambridge Course by Wood and Vince, are the class-books generally used for the other mathematical branches. Electricity and galvanism are read from a treatise by Dr. Callan, the present professor.

OBSERVATIONS AS TO CLASSES OF LOGIC AND OF PHYSICS.

The time allotted for physical science appears to be too short. It is impossible that so long a course can be gone through with due advantage during the thirty weeks allotted to it. An obvious loss of time during the year of physics results from the necessity of going over again the algebra and geometry taught in the humanity and rhetoric years.

This necessity arises from two causes. Many of the students have entered for the Logic Class without having undergone any real or searching examination at entrance as to their knowledge of algebra and geometry, and without having a knowledge of these subjects sufficient to enable them to pursue at once the more advanced studies, which are the proper object of the year of physics. Again, by reason of the interposition of the logic year, during which no physical science is taught, the previous acquirements of the students in algebra and geometry are very often nearly or quite forgotten at the time of their commencing the studies of the year of physics. Upon this subject we refer to the opinion of the Right Rev. Dr. Denvir, whose attainments in natural philosophy, as well as his experience as a former Professor of that department in the College, render his opinion of great value:—

OPINION OF DR DENVIR. Answer to Paper H, App., p. 213.

"The course of mathematics and natural philosophy is, in my opinion, entirely "too short. These two branches are taught by the same able professor within "the period of an academical year, which commences about the 10th of Sep- "tember, and terminates about the 1st of June. In this interval several weeks "are spent in Christmas examinations and a few short vacations, so that an "academical year cannot amount to eight months, within which time, it must be "conceded, a sufficient knowledge of mathematics and natural philosophy cannot "be acquired by a class which, under the existing arrangement, must commence "the academical year with the study of the philosophy of arithmetic, and thence "proceed through algebra, geometry, plane and spherical trigonometry, and "conic sections, before reaching the doctrine of mechanics, the very entrance of "natural philosophy. Too short a space of time then remains for astronomy, "hydrostatics, pneumatics, optics, electricity, Galvanism and other cognate "branches, geology, &c.

"To apply to this defect any adequate remedy, it is, in my opinion, necessary "that one academical year should be devoted exclusively to natural philosophy "and chemistry, mathematics being learned by the students in the preceding "portions of the collegiate course.

"For this purpose mathematics, with, perhaps, the exception of the elements "of the differential and integral calculus, which could be acquired at the com- "mencement of the natural philosophy year, should be either taught simul-

"taneously with logic, or a separate year given for acquiring them under a "separate Professor, who might at the same time give instructions on other useful "subjects.

"The latter mode (by a separate Professor) was that originally selected by the "Trustees of the College, as appears from a paragraph to that effect contained in "the Statutes which were in force until about the year 1814. These Statutes "make explicit provision for a separate Professor of Mathematics. Owing, "however, to the prevalent scarcity of clergymen, the course was made shorter "than it was intended to be in this respect, and no separate mathematical pro-"fessor was appointed.

"Since the augmentation of the grant in 1845, the number of students was "doubled; and I think that such Bishops as may desire to have their clergy "instructed more fully in the branches just now mentioned should have the "opportunity afforded to them.

"With respect to chemistry I would say, from experience, that it may be "taught by the Professor of Natural Philosophy, and that it should be learned "by the students, not only because it is in reality a branch of natural philosophy, "but also, and especially because a portion of it has reference to the improve-"ment of agriculture; and were the priesthood, by a knowledge thereof, enabled "to tender sound advice to the farming portion of their flocks, such advice would "be assuredly acted upon.

"Inasmuch as many students commence their collegiate course by the study "of logic, having read humanity and rhetoric in seminaries, they could not "acquire a knowledge of natural philosophy unless mathematics be taught, either "in conjunction with logic and metaphysics, or under a separate professor.

"About the year 1820 the Board of Trustees, on a memorial of mine, agreed "to have mathematics taught during the logic year, but their resolution to that "effect was not carried into execution."

Mr. Hussey, one of the Lay Trustees, thus expresses his opinion:—

Of Mr. Hussey. Answer to Paper H, App., p. 212.

"I have always thought that the Trustees should have appointed an additional "Professor of science (say of agriculture, chemistry, and geology—the increased "grant of 1845 allowed ample funds), and be the means of giving a class of "clergymen remarkable for scientific attainments, and who would have great "influence in recommending all new improvements to the occupiers of the soil."

RECOMMENDATION OF BIENNIAL COURSE OF LOGIC AND PHYSICS.

To add another year to the general course, for the sake of a more extended study of physics, is hardly, we apprehend, at present practicable; but a method might be adopted by which, without extending the general course in point of time, the physical and moral sciences might be studied to much greater advantage than at present. Instead of having a separate year devoted to each of the subjects of natural and moral philosophy, the two subjects might be combined in a biennial course, and taught *pari passu*. Several benefits, we think, would accrue from the adoption of this change. In the first place, the diversity of studies would be in itself an advantage; as each would supply a relief to the other. In the next place, we agree with Professor Neville in thinking, that even though in a biennial course no greater amount of time might, upon the whole, be devoted to each study than in two separate annual courses; yet, that the more extended time over which each would be spread, would enable the students to digest it better, and that both would be learned more fully and maturely. Again, under the proposed change the waste of time which at present takes place as to both studies, would be obviated. A continuous course of Physical Science would extend over the whole of the four junior years, Algebra in the Humanity year, Geometry in the Rhetoric year, the higher Mathematics, Natural Philosophy, and Chemistry during the two succeeding years, and the course of Mental and Moral Philosophy would, at the same time, be brought down, as it naturally ought, to the threshold of the Theological studies. There is another reason which we think of considerable force in favour of the suggested change. In every body of students it will happen, that there are many whose inaptitude for the study of physical science is so great, that whatever labour they may bestow, they never succeed in making progress; so that to them the year spent in physics is comparatively wasted. It would then, we think, be of great importance, that during all the period of the study of science there should be some collateral study to which those who could make no proficiency in physical science might direct their chief application. This suggestion has met with the approval of most of the Professors of the College.

Professor Neville. Ev., p. 50.

The President is of opinion that this arrangement would impair rather than increase the efficiency of the mathematical studies, which he believes are conducted to more advantage when every other study is shut out. The preponderance, however, of authority as well as of reason seems to be in favour of the proposed change. OPINION OF PRESIDENT.

We agree with Dr. Denvir and Mr. Hussey as to the advantage of teaching chemistry to the students during these two years, and especially agricultural chemistry, a branch of knowledge, the diffusion of which among the Roman Catholic clergy would be likely to act very beneficially upon the industry of the country. AGRICULTURAL CHEMISTRY.

In accordance with the suggestion of Dr. Denvir, we recommend that a Professor of Mathematics should be appointed in addition to the Professor of Physics, and to the former should be specially committed the instruction in geometry and algebra of the Humanity and Rhetoric Classes. We regret that the College is imperfectly provided with suitable apparatus for scientific studies. RECOMMENDATION OF PROFESSOR OF MATHEMATICS.

The class of English is attended by the students of the Humanity and Rhetoric Classes, and by the freshmen logicians, that is to say, such members of the Logic Class as were admitted to that class upon entrance, instead of commencing with a lower one. The number in the class averages about 100, and during the present year is 110. The mode of instruction is by lectures and catechetical instruction in grammar and rhetoric, by exercises in composition, by the practice of reading aloud and of pulpit delivery, and by lectures on composition, especially on the composition of a sermon. Once every month the students are called upon to write in the class-room, and during the hour of class, a short essay upon some subject proposed by the Professor, to which each student signs his real name, and a fictitious name. They are read over and corrected by the Professor, who on a subsequent day calls upon the writers of such of them as he thinks highly of to read them aloud, whilst others, which he considers to show a marked deficiency, are publicly commented on by him, and their defects—especially their defects in orthography—pointed out, the writer being designated by his fictitious name, that he may be made aware of his defects, and at the same time be spared the humiliation of a public exposure. In addition to these compositions, written publicly in class, the Professor encourages the students to write essays out of class (which are called private essays), either on subjects proposed by him, or subjects of their own choice; and the best of these, also, are selected to be read out publicly in class. Of the five weekly lectures, one is devoted, throughout the entire year, to the reading and criticising of these compositions, public and private. Two lectures a week are devoted, during the first half of the year, to instruction in grammar: this instruction is conveyed partly by lectures from the Professor on the general principles of grammar, as applied specially to English grammar, but chiefly by requiring the class to answer in a specific portion of the text-book, Murray's Grammar. Five or six students, at most, and sometimes not more than two or three, are called upon to answer during the hour of lecture; and although each student is expected to be prepared with the business of the lecture, it sometimes happens, owing to the number of the class, that a particular student is not examined in class more than once during the entire English course. During the second half of the year these two lectures in the week are devoted to rhetoric, which is taught in the same manner as grammar—partly by lectures from the Professor, and partly by examinations from Murray's Grammar, or from a dictate compiled by the present Professor of English. The remaining weekly lecture is devoted, during the latter part of the year, to reading aloud and to pulpit delivery. A rule of the board requires that the students of the English Class shall be exercised in public reading in the lecture hall, during the year. The Professor selects some standard English author for this reading, which occupies about a quarter of an hour once a week. The pulpit delivery consists of recitation, by a student, of some piece of sacred oratory, delivered from memory. During the latter part of the year, the Professor devotes one lecture in the week to instruction on the composition of a sermon, teaching the general principles which should regulate the structure of a sermon, as distinguished from an ordinary discourse. The limits of the time devoted to this subject, however, prevent the Professor from expounding it in much detail. CLASS OF ENGLISH. Mr. Kelly. App., p. 128. App., p. 128. Mr. Kelly. Ev., p. 134. Ev., p. 139.

It is obvious, that considering the size of the English Class, and the limited amount of attention which can be bestowed upon each individual in it, this

instruction cannot be considered as an effective means, either of supplying the defects of the preparatory education of the students in that respect, or of imparting, generally, to them a sufficient acquaintance with English letters.

SUGGESTIONS AS TO INSTRUCTION IN ENGLISH.

We recommend that the Professor of English should be relieved from the obligation of teaching French. If, as we have recommended, stricter attention be paid to the qualifications of the student in English at his entrance, it would tend to relieve the Professor from much of the elementary teaching of the language which now devolves upon him. But if, further, an assistant Professor or tutor were provided to aid him in this department of his functions, and to give ordinary tutorial instructions in English, the Professor will be enabled to direct his attention to the higher duties which we propose to cast upon him, namely, first, to give prelections upon English literature, such as may awaken the taste and stimulate the curiosity of the students to make themselves familiar with the great masters of the English language; secondly, to give to the classes of Logic and Physics lectures in modern history, a study which has been hitherto neglected in the College. History might thus be studied from the commencement to the close of the entire college course; ancient history during the first two years, modern history during the two succeeding ones, and ecclesiastical history during the four divinity years. The arrangement and the mode of teaching in the class of modern history must, of course, be confided to the judgment of the Professor.

MODERN HISTORY

HISTORICAL STUDIES DURING ENTIRE COURSE.

CLASS OF FRENCH.

App., p. 128.

The students of the Logic Class receive two lectures in the week in French, from the Professor of English, who is also Professor of the French language. These lectures are entirely catechetical, and consist of exercises in grammar and translation.

Mr. Kelly, Ev., p. 135.

The Professor has informed us that about one-third of his class are, upon their entrance, totally unacquainted with the French language, another third have a very slight acquaintance with it, and the remaining third have such a knowledge as would enable them without great trouble to translate an ordinary book.

During the year the class are enabled to get through about one half of Bossuet's Universal History. That any thing approaching to an accurate knowledge of French should be attained by the class in this year is, of course, out of the question.

We may add, that no foreign language, except French, is taught in the College.

We think it very much to be regretted that the professorship of modern languages created by the Statutes has not been maintained as a distinct chair, and that its duties have been cast upon the Professor of English Elocution, whose proper department would be of sufficient importance to claim his undivided attention.

SUGGESTION OF DISTINCT TEACHERSHIP.

We recommend that a distinct teachership be established of the French language, to be open to a native of France, approved of by the Trustees.

LIBRARY FOR JUNIOR CLASSES.

Before concluding our observations on the studies of the junior classes, we have to remark one very serious deficiency under which they labour—the want of access to books. The College library is situated in the senior department, and is open to the students of the senior classes alone. It appears that there

Dr. O'Hanlon, Ev., p. 9.

was formerly a separate supply of books, on a limited scale, to which the students of the junior house had access; but in the arrangements consequent upon the removal to the new buildings, the room in which those books were kept was, it appears, appropriated to some other purpose, and the books were removed to the library of the senior house, and are consequently out of the reach of the junior students. It is obvious that access to a good library, consisting of writers useful for study or for reference in relation to the business of the junior classes, as well as of other standard works, is desirable for the young men; and on this subject there appears to be a unanimity of opinion among the superiors of the College. A portion of the entrance fee might be assigned towards providing a library for the junior house.

DIVINITY CLASSES.

App., p. 84.

Previous to the Act of 1845, there were three Divinity Classes, which, in that Act, are called the three Senior Classes, and for the members of which, under that name, an annual stipend of twenty pounds each is provided. A fourth Professor of Theology was appointed subsequently by the Trustees, in furtherance of the provisions of the Act, and the divinity studies were, thenceforth, distributed over four instead of three years; but in order to preserve conformity with the terms of the Act, the classes are still reckoned as three—the senior class being considered as separated into two divisions. The mode of teaching is the same in all the classes. Each professor teaches both dogmatic and moral theology—the former from the opening of class, on the eleventh of September, until the

twenty-first of December; the latter from the resumption of class, on the twenty-third of January, till the summer examinations.

Each Professor, during his own year, teaches one-fourth of the entire course of dogmatic, and one-fourth of the entire course of moral theology. The course has been so distributed that each Professor, in turn, teaches each separate division of the entire course; so that, for example, the Professor of the first year of divinity, having taught a certain portion of the course of dogmatic and moral theology to the junior Divinity Class of 1854, will teach a distinct portion of the course to the junior Divinity Class of 1855, which class will in a subsequent year read under a different Professor, the portion of theology which formed the study of the junior Divinity Class in 1854. By this arrangement each Professor travels over the entire course of Dogmatic and Moral Theology in four years; but this result follows, that the order of the subjects taught to each class varies year by year. It has, however, been stated by the Professors of Theology, that this variation forms no substantial objection to the system, as the several theological subjects are distinct and independent of each other, and there is not any such order or gradation among them as to require that one should be taught prior to the other. App., p. 86. Dr. Murray. Ev., p. 80.

The following are the theological treatises read in Maynooth, distributed into four divisions, constituting, respectively, a year's course :—

THEOLOGICAL TREATISES. Ev., p. 408.

I.—1. De Religione; 2. De Trinitate; 3. De Actibus humanis; 4. De Conscientia; 5. De Legibus; 6. De Jure et Justitia; 7. De Contractibus.

II.—1. De Ecclesia; 2. De Matrimonio; 3. De Primo, Secundo, et Tertio Præcepto Decalogi; 4. De Peccatis.

III.—1. De Sacramentis in Genere; 2. De Eucharistia; 3. De Pœnitentia; 4. De Purgatorio; 5. De Indulgentiis; 6. De Incarnatione; 7. De Cultu Sanctorum; 8. De Simonia; 9. De Censuris; 10. De Irregularitatibus.

IV.—1. De Gratia; 2. De Baptismo; 3. De Confirmatione; 4. De Ordine; 5. De Extrema Unctione; 6. Quarto, Quinto, Septimo, et Octavo Præcepto Decalogi; 7. De Obligationibus Statuum; 8. De Beneficiis.

The average number in each of the Divinity Classes is sixty.

Each class receives eight lectures in the week: two on every Monday, Tuesday, and Thursday, and one on every Friday and Saturday. The Professor at each lecture appoints the subject for the succeeding lecture. The lectures consist partly of prelections from the Professor, and partly of oral examination of the students. A student is called upon to state the question, to explain the precise point to be established, to give the several theological proofs and arguments *seriatim*, and to state the several objections and their refutations. App., pp. 85, 95, 101.

This examination of a student, which is termed "a call," generally lasts half an hour, so that two such calls exhaust the time of an entire lecture. The Professor sometimes gives his class a disquisition, explaining the point in question, and detailing the opinions of other theologians and his own with respect to it. These discourses of the Professor are sometimes given before, sometimes after a call; sometimes they are interwoven with the answers of the student. Occasionally the space of an entire lecture is devoted to them without any examination whatever of a student, each Professor directing himself in this respect as he judges best for the advancement of his class. The choice of the student to be called depends altogether upon the pleasure of the Professor, so that each student must prepare himself to answer, as he can have no certainty of not being selected. The language of the theological lectures, both of prelections and calls, is Latin; but if the student has a difficulty in expressing himself in Latin, some of the professors permit him to do so in English. App., p. 86. Dr. Murray. Ev., p. 76.

TEXT-BOOKS.

The text books used in the greater portion of the course of dogmatic, and in some part of the course of moral theology, are treatises written by Dr. Delahogue, a French refugee clergyman, formerly Professor of Dogmatic Theology in the College. The text-books in the remainder of the course were, until last year, the books of Bailly, another French divine; but the works of Bailly having been placed on the index of prohibited books at Rome, the Trustees of Maynooth at their next meeting directed them to be discontinued in the College. There has not as yet been any substitution of permanent class-books in the place of the works of Bailly; but the treatises of a living Italian writer, named Scavini, have been provisionally adopted, with the exception of the subject De Matrimonio, as to which no class-book has been adopted since the discontinuance of Bailly; the professors, however, have, in general, lectured from the smaller treatise of Carrière, an eminent French theologian. App., p. 87.

TEXT-BOOKS, AUTHORITY OF.
Ev., pp. 10, 19, 51, 91, 125.

The Professors state that they do not by any means consider themselves bound by the opinions, as such, contained in the class-books from which they teach. Upon matters of doctrine considered in the Roman Catholic Church to be defined as of faith, the teaching must be uniform; but with respect to all questions upon which opinion in the Roman Catholic Church is free, under which head a large proportion of the questions of moral, and some of the questions of dogmatic theology may be ranked, the Professor is not bound by the opinions of the author used in class, nor does he bind the students either by the opinions of the class-book or by his own. The class-book serves as a guide to the subjects to be treated of, and the student is required to be prepared to state in class the several views entertained upon the subject of the lecture, as detailed in the class-book, but he need not adopt the writer's conclusions except so far as they accord with his own judgment.

RECOMMENDATION OF DISTINCT TEXT-BOOKS FOR THE COLLEGE.
Ev., pp. 19, 51, 80, 81.
App., p. 87.

With respect to the text-books, it has been represented to us that many parts of them are, in their relations to the municipal law, and in several other respects, unsuited to this country. We should accordingly recommend that there should be a complete series of text-books prepared by the Professors and sanctioned by the College, such as would be adapted to the condition and institutions of the country for which the students are in training, which might be appealed to at all times as a fair statement of the spirit of the teaching in the College, and be of value to the students themselves in the subsequent discharge of their clerical functions.

EXAMINATIONS.
App., pp. 85, 95.

There are two yearly examinations in the theological classes, one commencing on the 2nd of January, the other at a period fixed by the College Council for, generally, a week or ten days after Pentecost. As the classes close on the 21st of December the students have an interval of about ten days between that time and the examinations, for the purpose of revising their studies and preparing for the coming examinations. The interval allowed for revision before the summer examinations is four days, which period the Professor of the Senior Class of Theology states to be too short.

App., p. 85.

The examinations of the classes of divinity take place simultaneously, some superiors being appointed examiners for each class along with the Professor of that class. The matter of the January examinations comprises all the business gone through in class from its opening in the previous September. The matter of the summer examinations comprises all the business gone through during the entire academical year.

The examination occupies five hours each day. The students answer from a pulpit, into which they ascend in the order of their seniority in class. A proposition is given to the student to prove. The student goes through the proof; then objections are proposed which he is required to solve. The examination of each student in this manner occupies about ten minutes. Frequently one or two interrogatories are put at the commencement and close of the examination. The examination in moral theology is conducted chiefly in a catechetical form.

FIRST CLASS.
App., pp. 85, 86.

At the close of the summer examinations each of the Professors prepares a list of the students who have distinguished themselves at the various calls throughout the year, and at the two half-yearly examinations. Those who are thus selected are called "First Class," and amount, in general, to about a third of the entire class. Their names are read out publicly before all the students. They then undergo a second examination, for the purpose of having premiums and distinctions allotted. This examination is conducted altogether in writing, and questions are given, selected from the different parts of the entire year's course. From two to four hours are allowed to the students to write their answers, according to which the Professors make up the lists of premiums and distinctions.

App., p. 94.

There are three premiums given in each of the Divinity Classes. The three best men are called to the first premium, for which they draw lots; the three next men, in like manner, are called to draw lots for the second premium; and the three next, for the third. The value of the first premium is about two pounds; of the second, one pound ten shillings; and of the third, one pound. The students who are called, but are unsuccessful in the drawing, receive some books of trifling value. Nine men in all are thus called to premiums, but six or seven others obtain what is called a distinction, their names being published as next in order of merit.

OBJECTIONS TO MODE OF CONDUCTING EXAMINATIONS.

With respect to the mode of conducting the examinations, some of the Professors of Theology have represented, in strong terms, the disadvantages arising from the system of carrying on the examinations of the several classes simultaneously

The inconveniences of this system are thus pointed out by Professor Crolly :—

"Each class assembles in its own lecture hall, and is presided over by its own Professor. Certain other persons—Professors and Deans—are supposed to sit with each of the Professors, to relieve him of some part of the labour of examination, and to act as assessors; but the truth is, that the Professor often presides alone over his own class, during a great part of the time that it is under examination. This necessarily deprives the examinations of all solemnity. There is an established order in each class, so that the same individual is permanently first, another permanently second, and so on. This order has nothing to do with merit. It is established for convenience when students enter as freshmen, and is preserved during the entire course. In theology the examination is conducted in Latin. The examiner first interrogates the student; he then asks him to prove some point, in the study of which he has been engaged during the past year—as, for instance, the utility of Revelation, the resurrection of our Saviour—and finally proposes some objections to his proof, which he is required to solve. The time allowed for examination in the Theology Classes is ten minutes for each student. The examination commences with the first in order, he is succeeded by the second, and so on until the end of the class. All the examinations are compulsory; nothing but physical inability will excuse a student from presenting himself for examination. Each student knows the time at which he will be called up for examination; and as he is not obliged to be present at any other examination, and, moreover, as he often knows that the only examiner he will meet will be his own Professor, who is already acquainted with his abilities and acquirements, he generally comes to the hall barely in time for his own examination, and leaves as soon as it has concluded. Thus a public examination is often far less solemn than an interrogation during the ordinary lecture, because all the students of the class are obliged to be present at every lecture, and the student is thus obliged to answer in presence of from sixty to eighty persons, whereas the examination is frequently conducted between the Professor and his own pupil, with an audience which does not amount to half a dozen. Now, this intolerable abuse will never be remedied until the number of classes, whose examinations shall take place simultaneously, shall be reduced to two. By the present miserable arrangement, no one Professor of Theology can ever have the assistance of another Professor of his own department at his examinations. It is no answer to say that there are twenty superiors in College, which would allow four assistants to each of the four Professors; for, in the first place, the Deans and Bursar are otherwise employed: some have been exempted from attendance at the examinations by the Board of Trustees, some are absent, and some prevented from assisting on these occasions by bad health and other causes. But there is no use in arguing where facts speak so plainly. Since the introduction of this system of examining four classes at the same time, I have myself (and others can say the same thing) been left alone in one of the highest classes in the College during almost the entire time of my examinations. When I entered College each class was examined singly, and in succession, from the highest to the lowest. The halls were then crowded with students, and the bench with Professors. The examinations were then a very serious matter, and the lectures were concluded at a much earlier period than at present, in order to allow the students to digest their knowledge, and to prepare for them. But in order to allow the lectures to be continued for a longer period, a rule was obtained from the Board of Trustees, without the knowledge, and against the wish of the Professors, that three classes should be examined simultaneously; and from that moment the solemnity and importance of the examinations have rapidly declined. I think the transition from one examination to three at once, took place without any intermediate stage; the reason for fixing this number being, I presume, that all the theological students might conclude their examinations as nearly as possible at the same time."

App., p. 95.

On the other hand, to examine but one class at a time, until all the classes of the College should be gone through, would, it is apprehended, protract the examinations too far, and deprive them of all interest towards the close, besides occasioning a considerable inroad upon the time allotted to lectures.

The plan proposed by Dr. Murray, the Senior Professor of Theology, coincides with the view of Professor Crolly, namely, that *two*, and but two, classes should

App., p. 90.

be under examination at the same time. Some change should be made at the same time in the existing distribution of assessors, with a view to secure greater solemnity and more efficient attendance.

SUGGESTION OF PROFESSORS OF THEOLOGY AS TO CHANGE IN THEIR CLASSES.

The Theological Professors have represented to us, with great earnestness, that by the present arrangement of the classes, excessive and unnecessary labour is imposed upon them. It appears that previous to the year 1828, when there were but two Professors of Theology in the College, each Professor delivered but one lecture daily, the entire number of the theological students attending the Professor of Dogmatical Theology in the morning, and the Professor of Moral Theology in the evening, during the three years which constituted the divinity course. At the time of the appointment of a third Professor of Theology, in 1828, the students were divided into three classes, each under a separate Professor, who was to lecture his own class both in moral and dogmatic theology, giving two lectures daily on three days of the week. This system has been continued since the appointment of the additional Professor, in 1845, so that the effect of that appointment is stated to have been the extension of the divinity course, without lightening the labours of the other Professors.

The Theological Professors represent, that to lecture in Theology is a matter of so much importance, and requires so much previous preparation and attention, that to give one lecture daily is as much as ought to be imposed upon a Professor; and that at present the business of class so entirely engrosses their time as to leave them scarcely any leisure for private studies and researches, or for the preparation of class-books for the College, which they would be otherwise willing to undertake. This additional labour they contend to be wholly unnecessary, and they report, that if the four divinity classes were recast into two, the students would go over as much matter, and with as much benefit, as at present, with a great saving of time and labour to the Professors.

There would then be two Professors over each of the two united classes: one of whom would teach the dogmatic part of the year's course, the other the moral part for the whole year.

SUGGESTION AS TO EVENING DISCUSSIONS IN DIVINITY CLASSES.

Dr. Murray. Ev., pp. 79, 412.

A further plan has been submitted to us for the improvement of the divinity students, by having evening discussions on the subject matter read in class, according to a system similar to that of the 'Circles,' which prevail in the ecclesiastical colleges at Rome and elsewhere. According to this plan the students would interrogate each other in turn; and it is proposed that certain of the Dunboyne students should be appointed lecturers to preside over and regulate the discussions, and in this way to carry out the provisions of the Statutes, to which we have before adverted, with respect to the employment of the Dunboyne students in teaching.

CLASSES OF ECCLESIASTICAL HISTORY.

App., p. 112.

The lectures of the Professor of Ecclesiastical History are attended by all the students of the senior house—that is to say, the students of the Physics Class and of the four Divinity Classes. There are two classes of ecclesiastical history, the lower of which comprises the divinity students of the first year and the students of the class of physics; the higher, the divinity students of the second, third, and fourth years. The former class receives two lectures in the week, one for an hour and a half on Wednesday, the other for an hour on Saturday. The latter attends one lecture each week for an hour on Friday.

A different mode of lecturing has been adopted by the Professor with respect to his junior and senior class. In the former he follows the chronological order, using for that purpose a French translation of Alzog's History of the Church. Owing, however, to the great extent of the subject, the Professor has found it impossible to go through more than half of the entire course during the two years of his junior class.

In the senior class the chronological order is not pursued, but the Professor selects, for each year, a certain definite portion of Church History for his subject, upon which he delivers lectures, in the form of prelections, to his senior class. In the junior class the Professor delivers one prelection in the week: the other lecture is catechetical, a certain portion of the text-book being appointed as the business for the day.

In accordance with the suggestion already made that the Students of the Physics Class should attend lectures in modern history, we recommend that they should be released from attendance in the class of ecclesiastical history, which would then be composed of the divinity students alone; and that the three lectures

now delivered each week, should be continued for the divinity students exclusively, during the four years of the divinity course.

CLASSES OF SACRED SCRIPTURE AND HEBREW.

The students of the second, third, and fourth divinity years attend lectures under the Professor of Sacred Scripture and Hebrew for two hours and a-half weekly—an hour and a-half on Wednesdays, and an hour on Saturdays. On Saturdays, and during the first hour of the Wednesday's lecture, the teaching is catechetical, a specific portion of Scripture being appointed as the matter for the lecture, and the students being in turn called upon by the Professor to explain the sense of the passages, to point out the discrepancy, where it exists, between the Vulgate and the Greek text, or between different versions, and to state the several opinions of the commentators with respect to it. The Vulgate edition of the Scriptures is used in class, and the commentary appointed to be read by the Board, is that of Menochius; but from the meagreness of that commentary, those of Maldonatus, Estius, A Lapide, and several others, are made use of by the students. App., p. 108.

The last half hour of the Wednesday's lecture is occupied with a prelection by the Professor, in which he treats particularly of the Canon of Scripture, and of the history and contents of the different books of the Old Testament.

The cycle of the Scripture Class is three years. During these three years are read the principal part of the Gospels of St. Matthew and St. John, the Epistles of St. Paul, the Epistle of St. James, and some other of the Catholic Epistles, together with a portion of the book of Genesis. The late Mr. Gillic, Professor of Scripture, stated to us, that "from the manner in which the Scripture text is dealt with, dwelling upon every sentence, and every word, leaving no difficulty of any kind untouched, and from the limited time allotted to the Scripture Class, it would be impossible to go over more of the sacred text than they do." Ev., p. 358.

The class of Hebrew is attended by members of the second, third, and fourth divinity years, and by students on the Dunboyne Establishment. Attendance is voluntary on the part of the former. Such of the Dunboyne students as have not attended Hebrew lectures during their divinity years are compelled to attend them during two years of their Dunboyne course. There are two Hebrew lectures delivered in the week.

ABSENCE OF PROVISIONS FOR KEEPING UP ATTAINMENTS OF EARLIER YEARS.

In considering the general course of studies at Maynooth, we have been impressed with the absence of any provisions to require or induce the pupils to keep up the knowledge acquired during their earlier years. We refer more especially to Greek. Their knowledge of Latin is naturally retained by its use in the classes of logic and theology, but Greek, except with the few who may have a peculiar taste for classical literature, is altogether lost sight of. It was a portion of Mr. Gargan's scheme of studies, previously referred to, that one lecture in Greek, of an hour weekly, should be given to the classes of logic and natural philosophy, and that Biblical Greek should be taught to the Divinity Classes for one or two hours weekly. The Professor of Ecclesiastical History has suggested that the stimulus of annual prize essays in the several classes might be usefully employed, as a means of inducing the Students to maintain and extend their knowledge of Greek. The Vice-President has recommended the appointment of a distinct Professor of Biblical Greek. The late Professor of Sacred Scripture and Hebrew also submitted to us some suggestions as to the studies of his department, in which he deals with the question of the study of Biblical Greek during the divinity years. He says:— App., p. 109. Ev., p. 62. App., p. 168. Ev., p. 205. Dr. O'Hanlon. Ev., p. 4.

"I conceive that considerable alterations are called for in my department, App., p. 109.
"and that by such alterations the studies connected with my professorship would
"be materially advanced. The number of students who attend my Hebrew
"lectures, as may be seen from my answer to the second question, is very small.
"Students of the Divinity Classes, having nothing to make them interested in
"the study of the Hebrew language, attend in very small numbers. Hence the
"class is principally composed of the Dunboyne students, who thus commence
"the study after their promotion to that Establishment. When there are few
"in a class there can be but little emulation amongst its members, and the study
"of the rudiments of a language must be irksome and distasteful to those who
"have just completed a long course of theological studies. The result is, that
"the benefit of the Hebrew lectures is confined to few, and the study of the
"language is not prosecuted with that zeal and diligence which it requires.
"Again, three years must elapse between a student's leaving the classes in which
"Greek is taught, and his entering the class of Scripture. During this interval,
"occupied in severe study, it is natural to suppose that he must have forgotten

"a considerable portion of his previous knowledge. Hence he must find great "difficulty in the critical study of the Greek Scriptures.

"Now, I do not think it advisable to insist upon all divinity students learning "the Hebrew language. Neither do I think it wise to enforce upon all a deep "study of the Greek text. The study of theology is so arduous as to require "students of but moderate abilities to devote to it all their energies. What I "suggest, then, is this: I give at present, on every Thursday, two Hebrew "lectures, of from half to three quarters of an hour each. I propose to give "two lectures of an hour each. Of four lectures thus delivered fortnightly, "two would be, as at present, lectures on the Hebrew language; one on the "the application of the Hebrew language to the resolution of scriptural difficulties "in the Old Testament, and one on Biblical Greek. I would make attendance "on the Greek lectures during the second divinity year, and on the two ordinary "Hebrew lectures during the third and fourth divinity years, a necessary qualifi- "cation for students aspiring to the Dunboyne Establishment. The necessity "of such a qualification would, I am confident, secure the attendance of at least "one-third of each of the Divinity Classes. The remaining lecture I would have "attended by the Dunboyne students during the first year of their Dunboyne "course. The students of the second year's Divinity Class would thus receive their "knowledge of the Greek language, and would be initiated in the study of the "Greek text, in the first year of their Scripture course. The knowledge thus "gained would, I am sure, be kept up by them during the two remaining "Scripture years. Students of the second and third divinity years would receive "an hour's lecture in Hebrew every fortnight; and I am of opinion, that taking into "account the increased length of the lecture, and the taste which the proposed "arrangement would not fail to create for Hebrew studies generally, the students "would make more progress than they do under the present system. The "Dunboyne students would have acquired an intimate acquaintance with the "language, and would profit greatly by the lectures which I propose they should "attend."

CLASS OF IRISH.

The class of Irish is attended by the students of the second year's Divinity Class. Attendance upon this class is compulsory upon such of the students as come from the dioceses of the localities where the use of the Irish language is required, that is to say, from all the dioceses of Munster and Connaught, from two or three dioceses in Ulster, and from the diocese of Ossory in Leinster.

Ev., p. 52.

INSTRUCTION IN PREACHING.

There is no specific instruction given in Maynooth in pulpit eloquence, except what is given as a portion of the course of English rhetoric by the Professor of English to the junior classes. But this instruction is given long before the time when it can become practically available, and before the studies of the young men have made them familiar with the theological topics which must form the basis of discourses from the pulpit. A lay Teacher of Elocution was recently, until the time of his death, employed in the College to give instructions to the students in the art of delivery. He gave lectures on elocution for a week during the Christmas vacation, and for a week after Easter. Teaching of a more detailed and individual character was given by him during six weeks of the summer vacation to such of the students as remained in the College. The chief means relied on for teaching pulpit oratory are the sermons which are delivered on Sundays by the divinity students of the senior classes. By a regulation of the Board of Trustees, four students, selected in turn from the two senior Divinity Classes, preach every Sunday in four separate halls. Some of the Superiors and a certain number of the students are present in each hall. After the sermon, one of the superiors present makes some observations, such as the character of the discourse may prompt, directed towards the instruction of the students in that species of composition. Owing to the large number of the students, this regulation does not secure that each student shall preach more than once during his course, and it is rare that he does so more than twice.

Ev., p. 9.

Ev., p. 200.

It was the general opinion of the witnesses that the provision thus made for instruction in preaching is very insufficient; and that ampler and more specific training should be given for the performance of this important function. We may refer to the evidence of Dr. Moriarty, and to the returns from foreign Colleges, which detail the means taken in other establishments for ecclesiastical education to secure this end.

App., p. 212.

The Earl of Rosse, one of the Visitors, has suggested that the students should occasionally receive lectures in political economy. It might be desirable to

provide for the students the means of elementary instruction both in political economy and in municipal law, if it could be done without detriment to their other studies.

STUDENTS ON THE DUNBOYNE ESTABLISHMENT.

Under the College Statutes the students upon the Dunboyne Establishment are distributed among the four ecclesiastical provinces in the same proportions as the free students in the College; six being from Armagh, six from Cashel, and four from Dublin and Tuam, respectively.

Coll. Stat., c. vii., s. 4. App., p. 17.

They are appointed by the votes of the majority of the Council, the President having a casting vote. No concursus is held, but the appointments are made after examination of the distinctions of the candidates throughout their entire College course, and of their moral qualifications. Each Dunboyne student receives an annual pension of about £63; £40 from the parliamentary grant, and the remainder from the rents of the Dunboyne estate.

App., pp. 80, 83.

They remain three years in on the establishment, and during that time study theology, canon law, and ecclesiastical history under their own Prefect, and, for the most part, Hebrew, under the Professor of Sacred Scripture and Hebrew. From the former they receive four lectures weekly, from the latter two. But attendance on the Hebrew lectures is compulsory upon such only of the Dunboyne students as have not attended lectures in that language during their divinity years. Their theological course comprehends two treatises, that "De Deo et Divinis Attributis," and that "De Angelis," which are not read in the Divinity Classes, in addition to the class-books of the ordinary divinity course.

Dr. O'Hanlon. Ev., p. 4.

As in the ordinary classes, there are two half-yearly examinations held of the Dunboyne students. The examiners are, the Prefect, the President, the Vice-President, the four Professors of Theology, and the Professor of Sacred Scripture. There are four premiums given in this class of the value, in all, of £18: one, for divinity, one for canon law, one for ecclesiastical history, and one for the best written essay on some subject bearing on their studies, proposed to them by the Prefect.

App., p. 83.

SUGGESTIONS AS TO THE DUNBOYNE ESTABLISHMENT.

To enable the College of Maynooth to supply the Roman Catholic Church of Ireland with a succession of Roman Catholic clergymen distinguished for learning, was the special end for which the Dunboyne Establishment was founded and has been maintained; and, of course, its efficiency for carrying out that end is the chief subject to be considered with respect to it. Now, there are two circumstances which have been considered to interfere materially with the efficiency of the Dunboyne Establishment for that purpose: the first is, the distribution of the Dunboyne students into provinces, as above mentioned, which produces the result, that a student from the province of Armagh or Cashel may obtain an entrance to the exclusion of a superior man from another province in which there may be no vacancy. Several of the Superiors of the College are of opinion, and we agree with them, that the candidature for the Dunboyne Establishment should be thrown open to all students, without distinction of province, so that the Dunboyne Establishment shall always represent the ablest men and best scholars whom in their time the College has produced. The other defect to which we allude is the want of any examination for the Dunboyne studentship. It is true, that as the places are conferred with reference to the distinctions obtained by the students during their whole course, so far a test of merit is imposed; and we are quite of opinion that the Dunboyne studentship should be a reward as well for general attention throughout the whole course as for the acquirements of the student at the time when he becomes eligible to enter upon that Establishment. But the present system is liable to this objection, that a student may, during his divinity years, entirely neglect to keep up, and therefore may, to a great extent, forget the classical and scientific knowledge acquired during his earlier years; and we have reason to believe that this is generally the case. The late Professor of Sacred Scripture and Hebrew proposed to make the attendance upon the Greek Biblical Class one of the conditions for obtaining a place in the Dunboyne Establishment, and by that means to induce the students to keep up a knowledge of Greek. This suggestion is worthy of attention, and an examination in the subject matter of the studies of the junior years might very properly be made a preliminary to admission on the Dunboyne Establishment. We would suggest that the term "senior student," by which the Dunboyne students are designated in the Acts of Parliament, and in the College Statutes, should be abandoned; for the term "senior student" seems more applicable, and is, in fact, more often familiarly applied to the students of the senior house. The name of "Dunboyne scholars" might then be given to the students of the Dunboyne Establishment.

COLLEGE LIBRARY.

Dr. O'Hanlon. Ev., p. 7.

The college library is free to the divinity students and Dunboyne students alone; it is open generally from ten o'clock till half-past two. The management of the library is entrusted to the Prefect of the Dunboyne Establishment, assisted by two sub-librarians, who are always Dunboyne students.

The room which has hitherto served for a library is far too small even for the present collection of books, which is inadequate for a College of such extent and means. In the new buildings a magnificent room has been built for the purpose of a library, but none of the books have been as yet removed to it, nor have the fittings been provided. The Prefect of the library has stated to us, that shortly after the increase of the grant, he urged upon several of the Trustees

Ev., p. 8.

the propriety of setting apart a sum of between two and three hundred pounds a year for the purchase of books, and the matter was afterwards brought under the consideration of the Board: but upon the Bursar stating that he was ready to advance any reasonable amount which the Librarian or President might consider sufficient for the purpose, the Trustees did not think it necessary to make any regulation on the subject. In fact, from about £60 to £100 a year is the amount that has been expended on the purchase of books for the last ten years.

The catalogue of the present library is very defective, and by reason of the books not being marked to correspond, it is, as the Prefect told us, nearly useless. The Professors and students who have access to the library are permitted to take out of it any books which they may require, upon obtaining previously the consent of the President and Librarian. Of this privilege the Professors frequently take advantage, the students but rarely, with the exception of the students of the Hebrew Class, who are in the habit of taking out of it all the Hebrew grammars and lexicons, to the serious detriment of those volumes.

TEACHING IN DIVINITY CLASSES UPON QUESTIONS IN WHICH THE INTERESTS OF THE STATE AND OF GENERAL MORALITY ARE CONCERNED.

We stated in the outset of our Report that we had thought it our duty to make inquiry into the teaching in Maynooth as to certain points in which the interests of the State and of general morality seem to be more directly concerned; and upon some of which the spiritual and temporal authority have been, or might be, in conflict; such as the duty of allegiance, and the obligation of oaths generally under various circumstances, and other questions of a like nature, and the preparation of the students with a view to the functions of the confessional.

Answers to Paper K.

Dr. O'Hanlon, p. 361.
Dr. Murray, p. 363.
Mr. Crolly, p. 383.
Mr. Neville, p 403.

On these points we can do little more than place the evidence generally before your Majesty, and leave it to produce its own impression. The subjects themselves are of a very intricate and complex character, in some cases involving very nice distinctions upon the justness or application of which men will often and widely differ; and passages of the evidence as to many of them cannot be easily selected and separated from their context without risk of apparent injustice to one view of the subject or the other.

See also Ev.

Dr. O'Hanlon, pp. 11-17.
Mr. Crolly, pp. 22-37.
Mr. Neville, pp. 56-7.
Dr. Russell, pp. 65-72.
Dr. Murray, pp 81-90.
Mr. Furlong, pp 150-2.
Dr. Moriarty, pp. 128-132.
Mr. Jennings, pp. 147-9.
Mr. M'Carthy, pp. 161-165.
Mr. Hackett, p. 168.
Mr. O'Kane, p. 182.
Mr. O'Callaghan, pp. 184-92.
Dr. Lee, 202-5.
Dr. Whitehead, p. 221.
Dr. Renehan, p. 240.
Dr. Gaffney, p. 257.
Mr. Leahy, pp. 300-6.
Mr. Brasbie, pp. 309-310.
Mr. Burke, pp. 312-333.
Dr. Butler, pp. 336-9.
Mr. Neville, pp. 341-55.
And of Students, pp. 271-5, 282, 286, 289, 292, 295, 299.

The evidence is mainly that of the heads and professors of the College, and of those who either were at the time of our Inquiry, or had been formerly students of the College. No other evidence, indeed, could be of much value; the question being, what was actually taught, and not what was contained in the text-books, which, as already stated, cannot be appealed to as proof of the teaching.

We have, however, had the opportunity of receiving the testimony, on these and some other points, of parties who, having formerly been students in Maynooth, have become ministers of the Established Church, and entertain views adverse to the religious teaching of the College. We do not propose, as we said before, to discuss the evidence on this branch of the Inquiry. We should, however, be doing injustice to the College if we failed to report, as the general result of the whole evidence before us, that we see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty.

INSTRUCTION AS TO PREPARATION FOR THE CONFESSIONAL.

See Answers to Paper K, q. 4, Ev., pp. 361, 376, 396, 405.

See also Ev.

Dr. Moriarty, p. 126.
Mr. Galvin, p. 267.
Mr. Lavelle, p. 278.
Mr. Flannelly, p. 286.
Mr. O'Sullivan, p. 289.

The teaching at Maynooth with respect to those portions of Moral Theology which relate to purity of life, is a topic which we have entered into with great reluctance, partly on account of its own nature, which unfits it for public discussion, and partly from its being intimately connected with certain doctrines of the Roman Catholic Church on which it is not our province to deliver an opinion. Apprized, however, as we were, of the serious charges which have been brought against the College on this ground, we have thought it our duty to call the attention of parties connected with the College to the subject, and to give them an opportunity of making such statements in regard to it as they thought desirable.

In the first place, they fully admit that in Maynooth, as in all Roman Catholic

Colleges for the education of ecclesiastics, a portion of the course of Moral Theology is occupied with the discussion, in more or less detail, of sins against chastity, and that the discussion of such subjects is, by the avowal of their most eminent authors, by no means devoid of danger to the mind and character of the students. But they state, in the first place, that such study is essential for the proper discharge of the functions of the confessional, which the Roman Catholic Church considers to be an institution of Divine appointment; that it is deferred until the period of the student's career, when his approaching entrance on the duties of the priesthood imposes the necessity of acquaintance with the subject; that it is then confined in Maynooth to a very short period (one Professor fixes it at eight days); that the subject itself is always treated of in a learned language, and every security taken, which piety and prudence can suggest, that it shall be handled with reverence and reserve, and in no spirit of licentious curiosity.

Mr. M'Auley, p. 296.
Mr. Cahill, p. 299.
Mr. Leahy, pp. 303-305-6.
Mr. Brasbie, p. 311.
Mr. Burke, p. 312.
Dr. Butler, pp. 334. 338, 340.
Mr. Neville, p. 355.

We are here bound to say, that we have no reason to believe, from the evidence of any party, that these studies have had, practically, an injurious effect upon the mind and character of the students.

EFFECTS OF INCREASED GRANT.

The result of the increased grant made by the Legislature in 1845 may be considered under two heads—first, the result of the special grant for the erection of new buildings, and next, the result of the increased annual grant.

OF THE NEW BUILDINGS.

By the 8th section of the 8th and 9th Victoria, c. 25, it was provided that the Commissioners of Public Works should be Commissioners for the erection of additional buildings at Maynooth College, and for keeping in repair and providing with sufficient and necessary furniture the then existing and the additional buildings. By the 9th and 10th sections power was given to the Commissioners to purchase and provide the necessary buildings, so that the expense of providing and erecting the buildings and putting the College into repair, and fitting up and furnishing the new buildings, should not exceed thirty thousand pounds. The sum so granted was found inadequate to complete the existing portion of the new buildings, even on a reduced scale, and a supplemental sum of £5,097 16*s.* 2*d.*, out of the private funds of the College has been expended on their completion.

By an Order of the Lords Commissioners of Her Majesty's Treasury, the late Mr. Pugin was employed as the architect. The original design, as will be seen on reference to the lithographic sketch, comprehended four sides of a quadrangle, with an infirmary, gas-works, and other buildings. But as the funds were found to be totally inadequate to carry out the whole plan, the Board of Trustees completed only the portion of the design that will be seen by the sketch of the College in its present aspect. And as the first requirement to be supplied was sufficient and suitable accommodation for the increased number of students under the new Act, the side of the quadrangle designed by the architect for the new chapel was postponed. The new buildings are situated to the west of the old College buildings, at a distance of forty feet, and are connected with them by a covered passage. They form three sides of a quadrangle, measuring on the exterior three hundred and eighty feet by three hundred, and on the interior two hundred and sixty feet by two hundred and sixty. They contain a well-proportioned hall, intended for a library, a refectory, kitchen, prayer-hall, four lecture-rooms, and two hundred and thirteen bedrooms for students. They also supply apartments for the President, Vice-President, Senior Dean, and eight of the Professors, together with a dining-room, ante-room, and reading-room for their use.

The interior of the quadrangle is surrounded by a spacious cloister, seven hundred and eighty-five feet long, twelve broad, and sixteen feet nine inches high. This cloister is of great service as an ambulatory for the students in wet weather.

The entire structure is Gothic, and consists of three stories. It is built of limestone rubble masonry, with cut-stone dressings to the doors and windows. The mullions of the windows are of cut stone; the sashes of galvanized iron.

Mr. Jacob Owen, the architect of the Board of Works, states that the material and workmanship of the buildings are unexceptionable, that the contract was at a very low rate, and fairly and conscientiously carried out; but in the arrangement of the interior, there are striking defects, more especially in the total absence of means of supplying air and heat to the apartments.

The great refectory has not even a fire-place. It has no lanthorn in the roof (indeed there are apartments over it), and very small provision for the admission of air at the windows.

None of the students' apartments, though serving at once for bed and sitting rooms, are supplied with fire-places. The construction of the windows, already described, and the nature of the stone employed, contribute to the cold and general damp of the apartments.

This evil is aggravated to a degree which several witnesses concur in representing as injurious to the health of the students, by the absence of all provision for heating or airing the passages and galleries, with which the sleeping apartments communicate. The Bursar informed the Commissioners that "the majority of "the invalids in the infirmary during the last winter had been occupants of rooms "in the new buildings, and particularly in the west."

MR. OWEN'S STATEMENTS AS TO DEFECTS IN NEW BUILDINGS.

Mr. Owen, in a memorandum furnished to the Commissioners, states the defects observable in the buildings to be of three kinds. 1. Such as arise immediately from the nature of the materials. 2. Such as arise directly from the exigencies of the style. 3. Such as can only be charged to the insufficiency of the funds provided.

Ev., p. 264.

For the remedy of the defects of the first and second classes Mr. Owen has submitted several suggestions, which may be adopted without much expense. Those of the third class are much more serious and important. The most prominent are the following:—

1. The absence of all means of heating the portion of the building inhabited by the students, as already detailed.

2. The want of a chapel sufficiently large for the existing community, and in character with the style of the building. The present College chapel was originally constructed for the use of a community little more than one-third in number of the present.

3. The want of a common hall for examinations and other public purposes. A design for this apartment was furnished by Mr. Pugin.

4. The want of a suitable infirmary for the senior students. Mr. Owen recommends that it should be built "in connexion with the junior infirmary (marked F on the accompanying lithograph), so as to afford the greatest facility of using one staff of nurses, one kitchen, &c., and save trouble and time to the medical attendants." At the time of our visit to the College we saw the present infirmary, and were much struck with its dilapidated appearance, and its unfitness for the purpose to which it is applied.

5. The want of bathing accommodation, whether for invalids, or for the students, generally.

6. The absence of all means of drying and airing the linen and clothes of the inmates, a want which the general dampness of the sleeping apartments makes much more serious.

7. The want of any general and effective system of ventilation.

8. The want of any provision for lighting the building with gas. Mr. Pugin's original design provided for this obvious want.

9. The unfinished state of the new library. The room, which is large and well proportioned, is still unprovided with shelves, book-cases, and other necessary furniture; and the atmosphere of the present library, a low and ill ventilated room, is said to become absolutely oppressive before the close of the hours of study.

Ev., p. 262.

Mr. Owen has furnished an "estimate of the probable cost of completing the various buildings of the new College, and also of maintaining the several buildings, to 31st March, 1855."

EFFECT OF INCREASED ANNUAL GRANT.

In regard to the effects of the increased grant of 1845 upon the character of the College, we regret that we cannot offer any very important information.

App., p. 196.

Immediately after the passing of the Act, the Trustees met, and created two additional professorships—one of ecclesiastical history, and a fourth chair of theology; and the annual sum of £6,000 allotted by the Act to the Superiors and Officers was distributed amongst the number thus augmented, so as to produce the several salaries mentioned in a former part of our Report.

The increase of the Professors' salaries, undoubtedly had the effect of giving them a position worthy of the offices which they fill, and of making those offices an object of desire and emulation. Still, we think, that without sacrificing these

objects, the same amount of funds might have been distributed with more advantage.

With respect to the students, there were certain menial offices, such as the cleaning of their shoes and the settling of their rooms, which, owing to the limited funds of the College, the students themselves had been required to perform, from which since the increase of the grant they have been relieved. This change has had an important share in producing the improvement which is generally stated to have taken place in their condition, dress, and bearing. The increase of funds, also, at their private disposal, arising as well from the additional number of free places as from the annual stipend of £20 to the senior students, has, without doubt, contributed to this result, especially by enabling them to form small, but useful, collections of books. App., p. 187.

The increase of the grant to the Dunboyne students to its present scale has produced a most beneficial effect upon that Establishment. Previous to the year 1845, it was a matter of considerable difficulty to induce young men to become members of the Dunboyne Establishment, or to continue their connexion with it for more than a year. But the increased income has had the effect of exciting among the students generally, and particularly among those most distinguished for talent, a great desire to obtain places upon that Establishment. It has, therefore, tended to stimulate their industry, and thus to advance the general studies of the College, and they have now a disinclination to leave it after the term of three years has expired. The Prefect of the Dunboyne Establishment assures us, that the young men who have been elected on that foundation since 1845, have prosecuted their studies with great ardour and success. In attempting, however, to estimate the results of the increased grant, two things are to be borne in mind—first, that a period scarcely exceeding the term of the College course has elapsed since the date of the grant, and that, consequently, so far as regards its effect on the Roman Catholic clergy of Ireland, and through them on the population of the country, sufficient time has not elapsed to furnish materials for a correct judgment: and again, that Ireland has passed through a period of extreme distress since the augmentation of the grant, and that its effects should be estimated by a comparison not merely with the actual previous condition of the College, but with its probable condition, if no such assistance had been given. We find, on reference to the journal of the Trustees, that some years previous to the grant, and long before the period of the famine, the finances of the College were so straitened, as to force the Trustees to suppress twenty-seven free places; and upon another occasion, for the sake of economy, to refuse to the students the usual privilege of remaining in College during the vacation. We cannot, however, refrain from expressing our regret that at the time of the increased grant more consideration was not given to the improvement and enlargement of the studies of the College, and that the new supplies were poured almost exclusively into the old channels. App., p. 80. Journal of Trustees. Minutes of 29th June, 1840, and 24th June, 1841.

Upon this subject we would call special attention to the returns from foreign colleges, which have in view the same end for their several countries which the College of Maynooth has in relation to Ireland. In those colleges provision appears to be made, on the one hand, for a more enlarged and more complete system of theological and general instruction, and on the other, for a practical training in pastoral duties, for which there appears to be no equivalent in the existing arrangement of Maynooth. App., pp. 215, 277.

MEANS OF EFFECTING PROPOSED CHANGES.

It is now our duty to lay before your Majesty the means by which we conceive that provision may be made, both for carrying out the recommendations which we have submitted to your Majesty with a view to improving the studies of the College, and for completing the buildings and meeting the expense of the necessary repairs.

We believe that the funds already assigned by Parliament, would be found, with some alteration in the distribution, sufficient for both purposes.

The sum of £6,000, which is annually placed by the Act of 1845 at the absolute disposal of the Trustees, for the salaries and maintenance "of the Superiors, Professors, and Officers," might, by a different distribution of the amount, be made to provide all that is necessary for the maintenance of the additional Teachers and Professors, who, we think, ought to be appointed.

We should, indeed, consider it an evil if the importance or social position of the Principal, or of the Professors of the Senior Department, were impaired by any material diminution of their incomes; but without any detriment to the

efficiency of the College, the salaries of the Junior Professors and Junior Deans might be reduced as occasion offered; and by such reduction, and by the union of the office of Vice-President with that of Senior Dean, all that is required for the new officers might be provided. The fund arising from the entrance fees, which is now partially apportioned to the payment of a Dean, might thus also be set free from its present charge, and be devoted to the objects of fitting and furnishing the new library, and of maintaining and improving the supply of books for both the junior and the senior departments; or a small library fee might fairly be imposed for such objects: and a portion of the above fund might with advantage be appropriated to the creation of prizes of some value, which are much required for the purpose of stimulating the industry of the students at different stages of their course, and inducing them to maintain their proficiency in these branches of study which have ceased to be the assigned business of their class.

For the further completion of the Buildings, for the Chapel and the Infirmary, and for that improved provision for warmth and ventilation, which seems to be imperatively called for, as well as for annual repairs, no fund at present exists; nor, under the restrictions which now tie up and appropriate the funds appropriated to the College, can any part of them be applied to such purposes. But we are of opinion that some alteration might be made in this respect. Your Majesty is aware that £5,000 a-year is now appropriated by the Act of Parliament to the purpose of assigning £20 annually to each of the Senior Students, in number 250, in addition to his maintenance. Now the circumstances of Ireland are no longer the same as they were in the year 1845, when this appropriation of the funds was made; and we are of opinion that this provision might be reconsidered, and that, whether by a diminution in the amount to each, or a different apportionment of it, according to merit or otherwise, or by empowering the Trustees, from time to time, or for a time, with the sanction of the Lord Lieutenant, to suspend some of these free places, the means of providing these necessary appliances for the College might be found, without appealing further to the liberality of Parliament for assistance.

In submitting our various recommendations to your Majesty, we may be allowed to state, that we have thought it our duty to keep simply in our view the objects which Parliament itself contemplated, in establishing and founding the College of Maynooth; and that we have a confident hope, that, if adopted, they would materially further these objects, and improve the operation of the increased grant of 1845.

All which, we humbly submit to the gracious consideration of your Majesty.

Witness our Hands and Seals this First day of March, 1855.

(Signed) HARROWBY. (*L.S.*)
D. R. PIGOT. (*L.S.*)
MOUNTIFORT LONGFIELD. (*L.S.*)
TRAVERS TWISS. (*L.S.*)
JAMES O'FERRALL. (*L.S.*)

HENRY WEST, } *Secretaries.*
JOHN O'HAGAN, }

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APPENDIX

TO THE

REPORT OF THE MAYNOOTH COMMISSIONERS.

ROMAN CATHOLIC COLLEGE OF MAYNOOTH.

APPENDIX, No. 1.

Act of Incorporation, intituled, "An Act for the better Education of Persons professing the Popish or Roman Catholic Religion." (35 Geo. III., c. 21.)

[Friday the fifth day of June, one thousand seven hundred and ninety-five, Royal Assent given.]

John Gayer, D. Cler. Parl.

Whereas by the laws now in force in this Kingdom, it is not lawful to endow any College or Seminary for the education exclusively of persons professing the Roman Catholic religion, and it is now become expedient that a Seminary should be established for that purpose; Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Right honourable John Viscount Fitzgibbon, Lord Chancellor of Ireland, the Right honourable John Earl of Clonmel, Chief Justice of His Majesty's Court of King's Bench in Ireland, the Right honourable Hugh Lord Carleton, Chief Justice of His Majesty's Court of Common Pleas in Ireland, and the Right honourable Barry Yelverton, Chief Baron of the Court of Exchequer in Ireland, and the Chancellor, or Lord Keeper, Chief Justices, and Chief Baron of the said Courts for the time being, together with Arthur James Plunkett, commonly called Earl of Fingall, Jenico Preston, commonly called Viscount Gormanstown, Sir Thomas Browne, Baronet, commonly called Viscount Kenmare, Sir Edward Bellew, Baronet, Richard Strange, of the city of Dublin, Esquire, Sir Thomas French, Baronet, the Reverend Richard O'Reilly, of Drogheda, Doctor in Divinity, the Reverend John Thomas Troy, of the city of Dublin, Doctor in Divinity, the Reverend Thomas Bray, of Thurles, Doctor in Divinity, the Reverend Boetius Egan, of Tuam, Doctor in Divinity, the Reverend Patrick Joseph Plunkett, of Navan, Doctor in Divinity, the Reverend Philip Mac Davett, of Strabane, Doctor in Divinity, the Reverend Francis Moylan, of Cork, Doctor in Divinity, the Reverend Gerald Tehan, of Killarney, Doctor in Divinity, the Reverend Daniel Delany, of Tullow, Doctor in Divinity, the Reverend Edmond French, of Athlone, Doctor in Divinity, and the Reverend Thomas Hussey, of the city of Dublin, Doctor in Divinity, and the persons to be hereafter elected, as by this Act is directed, shall be Trustees for the purpose of establishing, endowing, and maintaining one Academy for the education only of persons professing the Roman Catholic religion; and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as may be by the said Trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows, and Students who shall from time to time be admitted into or reside in such Academy.

Preamble.

Persons herein named shall be Trustees for establishing, endowing, and maintaining an Academy for the Education of Roman Catholics.

Trustees empowered to receive Subscriptions and Donations, and to purchase and acquire Lands not exceeding £1,000 per annum and to erect Buildings, &c.

2. And be it enacted, That it shall and may be lawful for any Popish ecclesiastic to officiate in a chapel or building, to be appointed for that purpose by the said Trustees, or any seven or more of them; any law, statute, or provision to the contrary notwithstanding.

Popish Ecclesiastics may officiate.

3. And be it further enacted, That it shall and may be lawful for the said Trustees, or any seven or more of them, to appoint one President and so many Masters, Fellows, Professors, and Scholars on the foundation, and ministers, servants, and assistants of and in the said Academy, with such pensions, salaries, exhibitions, wages, and allowances as to them shall seem fit; and also to make such bye-laws, rules, regulations, and statutes for the government of the said Academy, and for the education and government of all such persons to be on the foundation thereof, or to be educated therein, and for the appointment and election of a President, Masters, Fellows, members and officers of the said Academy, as to the Trustees, or any seven or more of them shall seem meet: Provided that the same shall not be contrary to law.

Seven Trustees may appoint a President, Masters, Fellows, Professors, &c. &c., and make Bye-Laws, &c.

4. Provided always, That all such bye-laws, rules, regulations, and statutes not affecting the exercise of the Popish or Roman Catholic religion, and the religious discipline thereof,

Bye-Laws, not affecting Religious Discipline, to be laid

Appendix, No. 1. 35 Geo. III., c. 21.

before Lord Lieutenant, and to be binding if not disapproved by him in one month.

be laid before the Lord Lieutenant, or Chief Governor of this Kingdom, and shall be binding and valid, unless such Lord Lieutenant or Chief Governor shall disapprove thereof in one month from the time when such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor respectively.

Trustees to have Visitorial Power.

5. And be it further enacted, That the said Trustees, or any seven or more of them, shall have the superintendence and visitorial power over the said Academy, and ever all persons on the foundation, or educated therein.

Trustees may assemble in one month after passing this Act, and make Rules, &c. Acts of the Majority of Trustees binding on the whole.

6. And be it enacted, That the said Trustees shall and may assemble within one month after the passing of this Act, at such time and place as shall be appointed by any seven or more of said Trustees, by writing under their hands, and shall at such their first meeting, make such rules and regulations for their assembling in future as to them shall seem expedient; and that the acts of the Trustees so assembled at the said first meeting, or the major part of them, and of the Trustees to be duly assembled at any future meeting, or the major part of them, shall be binding on and be deemed the act of all the said Trustees.

When Trustees die, &c., others shall be elected, being natural subjects.

7. And be it enacted, That so often as a vacancy shall happen by the death, removal, or resignation of the said Trustees or any of them, (save the said Chancellor or Lord Keeper, Chief Justices, and Chief Baron of the said courts), the said Trustees shall at their meeting elect a person being a natural-born subject of His Majesty, to fill such vacancy.

No Roman Catholic shall act as Trustee, President, Master, &c. or be admitted as Student or Servant, until he takes the Oath appointed by 13 and 14 Geo. III.

8. Provided always, and be it enacted, That no person professing the Roman Catholic religion, shall act as a Trustee to the said Academy, and that no person shall act as a President of the said Academy, and that no person shall act as a Master, Fellow, Professor Teacher, or Tutor, or enjoy any place on the foundation of the said Academy, or be otherwise admitted into the same as a student, officer, or servant, until he shall have taken and subscribed the oath appointed by the Act passed in the thirteenth and fourteenth years of His Majesty's reign, intituled, "An Act to enable his Majesty's subjects of whatever persuasion, to testify their allegiance to him."

Protestants, or Sons of Protestant Fathers, not to be received; Penalties to be suffered by any Person who instructs a Protestant in said Academy.

9. Provided always, That it shall not be lawful to receive into, or educate, or instruct in the said Academy, any person professing the Protestant religion, or whose father professed the Protestant Religion; and that any President, Master, Professor, or Teacher, who shall instruct any person in the said Academy, professing the Protestant religion, shall remain liable to such pains and penalties, as he would have been liable to, before the passing of this Act.

By an Act of this Session, £2,449.600 16s. 9½d. is granted for the year 1795;

10. And whereas by an Act of Parliament, passed this session of Parliament, intituled, "An Act for securing the payment of the Annuities, and of the interest upon the principal sums therein provided for, and towards the discharge of such principal sums in such manner as therein is directed, and for enabling the officers of his Majesty's Treasury to receive certain sums for a limited time, in manner therein mentioned, and for granting to His Majesty a certain sum of money out of the Consolidated Fund, and for applying a certain sum of money therein mentioned, for the service of the year one thousand seven hundred and ninety-five," a sum not exceeding two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, is granted to His Majesty for the service of the present year; Be it enacted, That any sum or sums of money, not exceeding eight thousand pounds, part of the said sum of two million four hundred and forty-nine thousand six hundred pounds sixteen shillings and nine-pence farthing, shall and may be issued and paid by the Commissioners of His Majesty's Treasury, or any three or more of them, towards establishing the said Academy.

£8,000 may be issued from the Treasury, towards establishing said Academy.

Sums issued on said Account to be paid to Trustees, and accounted for before Commissioners of Imprest Accounts.

11. And be it enacted, That all sum and sums of money, from time to time issued and paid out of His Majesty's Treasury, on account of the said sum of eight thousand pounds, shall be paid to the Trustees by this Act constituted, or to any seven or more of them, and shall be accounted for before the Commissioners of Imprest Accounts.

Appendix, No. 2. 40 Geo. III., c. 85.

APPENDIX, No. 2.

An Act for the better Government of the Seminary established at *Maynooth*, for the Education of Persons professing the Roman Catholic Religion, and for amending the Laws now in force respecting the said Seminary, (40 Geo. III. c. 85).

[Friday the first day of August, one thousand eight hundred, Royal assent given.]

John Gayer, D. Cler. Parl.

Since passing the Act of 35 Geo. III., for Education of Roman Catholics, a College was established at Maynooth.

Whereas an Act passed in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons professing the Popish or Roman Catholic religion," and since the passing the said Act a College or Seminary has been established at Maynooth, in the county of Kildare, for the education of persons professing the Popish or Roman Catholic religion, and large sums of money have been granted to the Trustees named in the said Act, to enable them to improve and extend the said Institution; and it

is therefore become necessary to make further provision for the good government of the said College or Seminary; Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That the Lord Chancellor, or Lord Keeper of the Great Seal of Ireland for the time being, the Lord Chief Justice of His Majesty's Court of King's Bench in Ireland for the time being, the Lord Chief Justice of His Majesty's Court of Common Pleas in Ireland for the time being, the Chancellor of the Exchequer, and the Lord Chief Baron of His Majesty's Court of Exchequer in Ireland for the time being, and their successors in the said offices respectively, together with Arthur James Earl of Fingall, the Reverend Richard O'Reilly, of Drogheda, Doctor in Divinity, and the Reverend John Thomas Troy, of the city of Dublin, Doctor in Divinity, shall be and they are hereby nominated and appointed Visitors of the said College or Seminary, with full visitorial powers to superintend the same.

Persons herein shall be Visitors of said College.

2. And be it further enacted, That the said Visitors, or any three or more of them, shall once in every three years from the passing of this Act, visit the said College or Seminary, and call before them the President, Vice-President, Professors, Tutors, and all other members thereof, and the officers and servants of the said College or Seminary, and diligently inquire into the government and management of the said College or Seminary, and if necessary examine on oath every member thereof, in all matters touching the management, government, and discipline of the same, or any violation of the statutes or ordinances which have been or shall be made for the admission of any member of the said College or Seminary, or for the government or discipline of the same; and that the first visitation of the said College shall be held as aforesaid, within twelve months after the passing this Act.

Triennial Visitations to be made by Visitors; the first within 12 months after passing this Act.

3. And be it further enacted, That in addition to such triennial or ordinary visitation, the said Visitors, or any three of them, shall in like manner visit the said College whensoever and so often as they shall be thereunto required by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, by warrant or order signed by him or them: Provided always, and be it enacted, That the authority of the said Visitors shall not extend to or in any manner affect the exercise of the Roman Catholic religion, or the religious doctrine or discipline thereof within the said College or Seminary, otherwise than as hereinafter is provided; and that in visiting the said College or Seminary the said Visitors shall judge and determine according to such bye-laws, rules, and regulations as have been or shall be made for the government and discipline thereof, pursuant to the provisions of the said recited Act, or of this Act respectively.

Additional Visitations, when ordered by Lord Lieutenant.

Visitors not to affect the Exercise of the Roman Catholic Religion, save as hereafter.

4. And be it enacted, That from and after the passing of this Act, the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Court of Exchequer, shall cease to be Trustees for carrying the said recited Act into execution, and that their successors in the said offices respectively, shall not hereafter be Trustees by virtue of the said recited Act for carrying it into execution, and the other persons named in the said Act in that behalf, or such other persons as have been elected, or hereafter shall be elected to fill any vacancy occasioned by the death, removal, or resignation of any such persons respectively, shall continue Trustees for the execution of the said recited Act, as fully and effectually, to all intents and purposes, as if this Act had not been enacted.

Lord Chancellor and Chief Judges, and Chancellor of Exchequer shall cease to be Trustees for carrying recited Act into execution, but the others shall continue.

5. And be it further enacted, That so much of the said recited Act as enacts, That the Trustees therein named, or any seven or more of them, shall have visitorial power over the said Academy or College, and over all persons on the foundation or educated therein, shall be and the same is hereby repealed.

So much of recited Act as grants visitorial Powers to Trustees, is hereby repealed.

6. And be it further enacted, That any person who has been or shall be elected President of the said College or Seminary, pursuant to the provisions of the said Act, shall, before he shall be capable of continuing or exercising his said office, be approved by the Lord Lieutenant or other Chief Governor or Governors of Ireland for the time being, and shall some time in the first term which shall follow such his election and approbation, or if now elected, which shall follow such approbation, publickly make and subscribe the following oath in the High Court of Chancery, that is to say:

President to be approved of by Lord Lieut., and to take the following oath in Chancery, before he exercises his office.

"I having been elected and approved as President of the Roman Catholic College or Seminary of Maynooth, do swear, That I will diligently, faithfully, and concientiously execute the said office to the best of my skill and judgment, and that I will so far as in me lies enforce a due observance of the bye-laws, rules, and statutes made for the government and discipline thereof; and that I will bear faithful and true allegiance, and to my utmost endeavours inculcate the duties of faithful and true allegiance to his Majesty King George the Third and his Successors, in every member of the said College or Seminary. So help me God."

President's Oath.

7. And be it further enacted, That all bye-laws, rules, regulations, and statutes, which have been heretofore made for the government and discipline of the said College or Seminary, and all bye-laws, rules, and regulations hereafter to be made for the government and discipline of the same, shall, in order to give them validity, be approved by the Lord

Bye-Laws to be approved of by Lord Lieutenant, and deposited in Chief Secretary's Office, as herein directed.

Appendix, No. 2. 40 Geo. III., c. 85.

Lieutenant or other Chief Governor or Governors of Ireland for the time being; and that all such bye-laws, rules, and regulations, shall be fairly transcribed on parchment, signed by the President of the said College, and Secretary of the said Board of Trustees for the time being, and lodged from time to time in the office of the Chief Secretary of the Lord Lieutenant or other Chief Governor or Governors in Ireland: Provided always, that all such bye-laws, rules, regulations, and statutes hereafter to be made, shall be binding and valid unless such Lord Lieutenant or other Chief Governor or Governors shall disapprove thereof, in one month from the time such bye-laws shall be laid before such Lord Lieutenant or other Chief Governor or Governors respectively; and that until such disapprobation shall have been expressed, all such bye-laws, rules, regulations, and statutes already made shall be deemed valid and of full force.

Bye-Laws shall be binding, unless disapproved of within one month by Lord Lieutenant.

Not to extend to Bye-Laws affecting the R. C. Religion.

8. And be it enacted, That nothing herein contained shall extend, or be construed to extend to any bye-laws, rules, and regulations affecting the exercise of the Roman Catholic religion, or the doctrine or discipline or worship thereof, within the said College or Seminary.

Visitorial Powers in matters relating to Religion.

9. And be it further enacted, That in all matters which relate to the exercise doctrine and discipline of the Roman Catholic religion, the visitorial power over said College shall be exercised exclusively by such of the said Visitors as are or shall be of the Roman Catholic religion, in the presence of the Lord Chancellor, or Lord Keeper of the Great Seal, and of the three Chief Judges, and the Chancellor of the Exchequer, if they, or any of them, shall think proper to attend.

Election of R. C. Visitors.

10. And be it enacted, That on the death or resignation of the said Arthur Earl of Fingall, the said Reverend Richard O'Reilly, and the said Reverend John Thomas Troy, or any of them, the Trustees for carrying the said recited Act into execution, or any seven or more of them, shall, at their first meeting after such vacancy as aforesaid, elect a fit and proper person, being of the Roman Catholic religion, and a natural-born subject of His Majesty, to succeed to the office of a Visitor, whenever it shall be so vacant, and shall return the name of the person so elected, to the Lord Lieutenant, or other Chief Governor or Governors of Ireland for the time being, within ten days from such election, for his or their approbation; and such person, if approved of by such Lord Lieutenant, or other Chief Governor or Governors, shall immediately become one of the Visitors of the said College; but if he shall not be so approved in one month after his being so returned, then and in every such case the said Trustees, or any seven or more of them, shall in like manner proceed to elect and return a fit and proper person to succeed to the said office in like manner, subject to such approbation as aforesaid, and so on as often, from time to time, as such vacancy shall happen, by the death or resignation of any of the persons so to be elected in the place of any of them the said Arthur James Earl of Fingall, the said Richard O'Reilly, or the said John Thomas Troy, so as that there shall be a continual succession of three fit and proper persons professing the Roman Catholic religion, as Visitors of the said College.

Trustees may sue and be sued in the Name of their Secretary.

11. And be it further enacted, That it shall and may be lawful for the said Trustees to sue and be sued, either at law or in equity, by and in the name of their Secretary; and that in any suit to be instituted against the said Trustees, in any court of law or equity, touching the said College or Seminary, or any estate, real or personal, claimed by the said Trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court.

Appendix, No. 3. 48 Geo. III., c. 145.

APPENDIX, No. 3.

An Act to amend two Acts passed in Ireland for the better Education of Persons professing the Roman Catholic Religion, and for the better Government of the Seminary established at *Maynooth*, for the Education of such persons, so far as relates to the purchase of Lands and compounding Suits, (48 Geo. III., c. 145.)

[25th June, 1808.]

Irish Act, 35 Geo. III., c. 23.

Whereas by an Act passed in the Parliament of *Ireland*, in the thirty-fifth year of the reign of his present Majesty, intituled, "An Act for the better Education of persons pro-"fessing the Popish or Roman Catholic Religion;" it is amongst other things enacted, That the several persons named as Trustees in the said Act, and the persons to be hereafter elected, as by the said Act is directed, shall be Trustees for the purpose of establishing, endowing, and maintaining one Academy for the Education only of persons professing the Roman Catholic religion: and that the said Trustees shall have full power and authority to receive subscriptions and donations to enable them to establish and endow an Academy for the education of persons professing the Roman Catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds; and to erect and maintain all such buildings as may be by the said Trustees deemed necessary for the lodging and accommodation of the President, Masters, Professors, Fellows, and Students who shall from time to time be admitted into or reside in such Academy: And whereas it was by the said Act further enacted, That the said Trustees, or any seven or more of them, should have the superintendence and visitorial power over the said Academy, and over all persons on the foundation thereof, or educated therein: And whereas by an Act passed in the Parliament

of *Ireland*, in the fortieth year of the reign of his present Majesty, intituled, "An Act for the "better Government of the Seminary established at *Maynooth*, for the education of persons "professing the Roman Catholic Religion, and for amending the laws now in force respecting "the said Seminary; it is amongst other things enacted, That so much of the last recited Act as enacts, That the Trustees therein named, or any seven or more of them, shall have visitorial power over the said Academy or College, and over all persons on the foundation thereof, or educated therein, shall be repealed, and that the visitorial power over the said College or Academy, shall be vested in the persons therein named: And whereas in and by the said last mentioned Act it is further enacted, That it shall and may be lawful for the said Trustees of the said College or Academy, to sue and be sued either at law or in equity by and in the name of their Secretary, and that in any suit to be instituted against the said Trustees, in any court of law or equity, touching the said College or Seminary, or any estate real or personal claimed by the said Trustees in right of their said trust, it shall and may be sufficient to serve their Secretary with the process, or any other order of such court: And whereas, as the said two recited Acts now stand, it is conceived *that no power* is lodged in the Trustees thereby named, or in the Visitors *named by the said last recited Act*, to *compromise any suit* or suits which may arise or have already arisen, concerning the property belonging to or claimed by the said College or Academy; and it is thought likely to conduce to the benefit of the said College or Academy, that such powers should be vested in the Trustees for the time being, under the provisions of the said recited Acts, or any seven or more of them: And whereas by the said first recited Act it is provided, that the Trustees thereby appointed shall have power to purchase or acquire lands not exceeding the annual value *of one thousand pounds, and it is fit that the ground on which the buildings stand in which the business of the said College or Academy is carried on*, and in which the Masters, Students, and other members thereof reside, as well as certain grounds immediately adjoining such buildings, held under a lease from *William Robert* late Duke of Leinster, and used for the immediate purposes of the said College or Academy, *should not be considered as part of the value of the said annual sum of one thousand pounds*, to which the Trustees of the said College or Academy are restricted as aforesaid; May it therefore please Your Majesty, that it may be enacted; and be it enacted, by the King's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by authority of the same, That it shall and may *be lawful to and for the said Trustees*, named in the said two recited Acts of Parliament, or either of them, or hereafter to be elected pursuant to the directions of the said two recited Acts, or either of them contained, or any seven or more of them, *to compromise and compound any suit or suits* already commenced or hereafter to be commenced relative to or concerning any property claimed by the said College or Academy, or sought to be recovered from it, on such *terms as to the Trustees* hereinbefore mentioned, or any seven or more of them, shall seem fit and most for the benefit of the said College or Academy, and for that purpose to make and execute all such deeds, conveyances, and assurances, as shall be necessary for carrying such compromise into effect and execution; and that all such deeds, conveyances, and assurances, which shall be made and executed by the said Trustees, or any seven or more of them, for that purpose aforesaid, shall to all intents and purposes be valid and effectual in the law against the said College or Academy, and the Trustees and Members thereof, and all persons claiming under them, or any of them; and that the person or persons to whom such deeds, conveyances, or assurances shall be made, shall be entitled to have, hold, and enjoy all lands, tenements, or hereditaments, or other property of whatever nature thereby conveyed, and to have the full benefit of such deeds, conveyances, and assurances as against the said College or Academy, and the Trustees and Members thereof, and all persons claiming by, from, or under them, or any of them; and that the receipt or receipts of the said Trustees, or any seven or more of them, shall be a good and sufficient discharge, or good and sufficient discharges, to the person or persons paying the same, for any sum of money paid to such Trustees, or any seven or more of them, as part of the terms of any compromise made in pursuance of the powers given by this Act.

48 Geo. III., c. 145.

40 Geo. III., c. 85.

Power of the Trustees of Maynooth Seminary to compromise Suits, &c.

2. And be it further enacted, That it shall and may be lawful to and for the Trustees for the time being, of the said College or Academy, or any seven or more of them, *to purchase or acquire lands, not exceeding in value the annual sum of one thousand pounds, exclusive of the value of lands and premises held under the beforementioned lease*, from *William Robert* late Duke of *Leinster, and the buildings erected thereon, or hereafter to be erected* and used for the purposes of the said College or Academy.

Power for the Trustees to purchase Lands, &c.

3. Provided always, and be it hereby further enacted, That any *lands, tenements, or hereditaments already purchased or acquired* under or by virtue of the power for that purpose given to the said Trustees, or any seven or more of them, in and by the said hereinbefore first recited Act, *shall be deemed part of the lands which they are so authorized to purchase or acquire as aforesaid; and that no more lands, tenements, or hereditaments shall be purchased or acquired by the said Trustees, or any seven or more of them, than what together with any lands already purchased or acquired by them, would amount to the annual value of one thousand pounds*, any thing hereinbefore contained to the contrary in anywise notwithstanding.

For explaining the Power of the said Acts, as to purchase of Lands, &c.

4. And be it further enacted, That this Act shall be printed by the printer to the King's most Excellent Majesty, and a copy thereof so printed shall be admitted as Evidence thereof by all Judges, Justices, and others.

Act may be given in Evidence when printed by King's Printer.

Appendix, No. 4.
8 & 9 Vic., c. 25.

APPENDIX, No. 4.

An Act to amend Two Acts passed in *Ireland* for the better Education of Persons professing the Roman Catholic Religion, and for the better Government of the College established at *Maynooth* for the Education of such Persons, and also an Act passed in the Parliament of the United Kingdom for amending the said Two Acts. (8 & 9 Victoria, c. 25.) [30th *June*, 1845.]

35 Geo. III. (I.) "Whereas by an Act passed in the Parliament of *Ireland* in the Thirty-fifth Year of "the Reign of His late Majesty King *George* the Third, intituled *An Act for the* "*better Education of Persons professing the Popish or Roman Catholic Religion*, it was "amongst other things enacted, that the Lord Chancellor or Lord Keeper of *Ireland*, the "Lord Chief Justice of the Court of King's Bench in *Ireland*, the Lord Chief Justice of "the Court of Common Pleas in *Ireland*, and the Lord Chief Baron of the Court of "Exchequer in *Ireland* for the Time being, together with certain other Persons therein "named, and the Persons thereafter to be elected in the Manner by the said Act directed, "should be Trustees for the Purpose of establishing, endowing and maintaining One "Academy for the Education only of Persons professing the Roman Catholic Religion, and "that the said Trustees should have full power and authority to receive Subscriptions and "Donations to enable them to establish and endow an Academy for the Education of Per-"sons professing the Roman Catholic Religion, and to purchase and acquire Lands not "exceeding the annual Value of One thousand Pounds, and to erect and maintain all such "Buildings as might be by the said Trustees deemed necessary for the lodging and Accom-"modation of the President, Masters, Professors, Fellows, and Students who should from "Time to Time be admitted into or reside in said Academy; and it was further enacted, "that it should and might be lawful for any Popish Ecclesiastic to officiate in a Chapel or "Building to be appointed for that Purpose by the said Trustees or any Seven or more of "them, any Law, Statute, or Provision to the contrary notwithstanding: And whereas by "an Act amending the said Act, and passed in the Parliament of *Ireland* in the Fortieth
40 Geo. III. (I.) "Year of His said late Majesty King *George* the Third, intituled *An Act for the better* "*Government of the Seminary established at* Maynooth *for the Education of Persons pro-*"*fessing the Roman Catholic Religion: and for amending the Laws now in force respecting* "*the said Seminary*, after reciting that a College or Seminary had been established at "*Maynooth* for the Education of Persons professing the Popish or Roman Catholic Reli-"gion, and that large Sums of Money had been granted to the Trustees named in the Act "herein-before recited, to enable them to improve and extend the said Institution, and "that it had become necessary to make further Provision for the good Government of the "said College or Seminary, it was amongst other things enacted, that the Lord Chancellor "or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, "the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, "and the Lord Chief Baron of the Court of Exchequer should cease to be Trustees for "carrying the said first-recited Act into execution, and that their Successors in the said "Offices respectively should not thereafter be Trustees by virtue of the said first-recited "Act for carrying it into execution, and that the other Persons named in the said first-"recited Act in that Behalf, or such other Persons as had been elected or thereafter should "be elected to fill any Vacancy occasioned by the Death, Removal, or Resignation of any "such Persons respectively, should continue Trustees for the Execution of the said first-"recited Act, as fully and effectually, to all Intents and Purposes, as if the said Act now "in recital had not been enacted: And whereas by a certain other Act, passed in the "Forty-eighth Year of the Reign of His said late Majesty King *George* the Third, intituled
48 Geo. III., c. 114. "*An Act to amend Two Acts passed in* Ireland *for the better Education of Persons pro-*"*fessing the Roman Catholic Religion, and for the better Government of the Seminary* "*established at* Maynooth *for the Education of such Persons so far as relates to the Pur-*"*chase of Lands and compounding Suits*, it was amongst other things enacted, that it should "be lawful for the Trustees for the Time being of the said College or Academy, or any "Seven or more of them, to purchase or acquire Lands not exceeding in Value the annual "Sum of One thousand Pounds, exclusive of the Value of Lands and Premises held under "a Lease from *William Robert* late Duke of *Leinster*, and the Buildings thereon or there-"after to be erected, and used for the Purposes of the said College or Academy; and it "was provided and further enacted, that any Lands, Tenements, or Hereditaments already "purchased or acquired under or by virtue of the Power for that Purpose given to the "said Trustees or any Seven or more of them in and by the said herein-before first-recited "Act should be deemed Part of the Lands which they were so authorized to purchase or "acquire as aforesaid, and that no more Lands, Tenements, or Hereditaments should be "purchased or acquired by the said Trustees or any Seven or more of them than what, "together with any Lands already purchased or acquired by them, would amount to the "annual Value of One thousand Pounds: And whereas it is productive of Inconvenience "and Insecurity that the said Trustees can take no effectual Grants of Lands for the Pur-"poses of the said College or Seminary to them and their Successors; and it is therefore "expedient that the said Trustees should be incorporated:" Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiri-tual and Temporal, and Commons, in this present Parliament assembled, and by the Autho-

rity of the same, That the Trustees of the said College or Seminary, and their Successors for ever, shall be One Body Politic and Corporate by the Name of "The Trustees of the College of *Maynooth*," and by that Name shall have perpetual Succession and a Common Seal, and by that Name shall and may sue and be sued, and shall have and possess the several Powers and Authorities vested in the said Trustees under the said recited Acts.

Trustees of the College of Maynooth incorporated.

2. And be it enacted that the said Body Politic and Corporate, and their Successors, by the said Name, shall be for ever able and capable in Law to take, purchase, receive, possess, hold, and enjoy to them and their Successors any Goods or Chattels or Personal Property whatsoever, and also be able and capable in Law (notwithstanding the Statutes in Mortmain) to take, purchase, hold and enjoy to them and their Successors any Messuages, Lands, Tenements, or Hereditaments whatsoever the yearly Value of which shall not exceed in the whole the Sum of Three thousand Pounds, exclusive of the Value of any Lands, Tenements, or Hereditaments already purchased or acquired by the said Trustees; and it shall be lawful for all and every Person and Persons, and Bodies Politic and Corporate, otherwise competent to grant, sell, alien, and convey in Mortmain unto and to the Use of the said Body Politic and Corporate incorporated by this Act any Messuages, Lands, Tenements, and Hereditaments not exceeding in the whole such annual Value as aforesaid.

Such Corporate Body may take and possess any Personal Property, and also Lands not exceeding the annual Value of £3,000 exclusive of the Property already acquired by the Trustees.

3. And be it enacted, That all Lands, Tenements, or Hereditaments which have been at any Time heretofore purchased or in any Manner acquired by the Trustees of the said College, or any Seven or more of them, under or by virtue of the Powers for that purpose given to them by any of the said herein-before recited Acts, shall be and the same are thereby vested in the said Body Politic and Corporate incorporated by this Act, subject to the Trusts upon which the said Lands, Tenements, and Hereditaments are now respectively held.

Lands, &c. now possessed by the Trustees of Maynooth College to vest in the said Body Politic and Corporate.

4. "And whereas it is expedient that Provision should be made for the Payment of the "Salaries of the President, Vice-President, Officers, and Professors of the said College, and "for the Expense of Commons, Attendance, and other necessaries to be supplied to and "for their Use, and that the Number of Professors therein should be increased;" be it therefore enacted, That from and after the passing of this Act there shall be paid and payable to the said Body Politic and Corporate, for the Purposes aforesaid, any Sum or Sums of Money, not exceeding in the whole the annual Sum of Six thousand Pounds.

Provision made for Salaries of the President, Vice President, Officers, and Professors, and for an increased Number of Professors.

5. "And whereas by the Statutes of the said College there has been established therein "an Order of Students called "Senior Students," amounting to Twenty in Number, to "whose exclusive Benefit has been applied the annual Revenue arising from the Bequest "of Baron *Dunboyne*, in said Statutes mentioned, together with a further yearly Sum of "Seven hundred Pounds out of the annual Parliamentary Grant made to the said College: "And whereas it is expedient that the Provision for the said Senior Students on the *Dun-*"*boyne* Establishment should be augmented;" be it therefore enacted, That from and after the passing of this Act, so long as the annual Revenue arising from the said Bequest of Baron *Dunboyne* shall be applied to the exclusive Benefit of the said Twenty Senior Students, there shall be paid and payable to the said Body Politic and Corporate, for the said Twenty Senior Students, the annual Sums for that purpose specified in the Schedule (A.) to this Act annexed.

Provision for the Senior Students on the Dunboyne Establishment.

6. "And whereas there are Three Senior and Four Junior Classes in the said College, "and Two hundred and fifty Free Students on the Establishment, maintained and edu-"cated out of the annual Parliamentary Grant made to the said College: And whereas it "is expedient that Provision should be made for an additional Number of Free Students; "(that is to say,) for Two hundred and fifty Free Students in the said Three Senior Classes, "and Two hundred and fifty Free Students in the said Four Junior Classes;" be it therefore enacted, That from and after the passing of this Act there shall be paid and payable to the said Body Politic and Corporate, for each of the said Two hundred and fifty Free Students in the said three Senior Classes, the annual Sums for that Purpose specified in the Schedule (A.) to this Act annexed.

Provision made for 500 Free Students, 250 in the Three Senior Classes, and 250 in the Four Junior Classes.

7. And be it enacted, That in order to provide for the Expense of Commons, Attendance, and other necessaries to be supplied to and for the Use of the said Senior Students on the *Dunboyne* Establishment, and to and for the Use of the said Five hundred Free Students, there shall be paid and payable to the said Body Politic and Corporate, for the Purposes aforesaid, any Sum or Sums of Money not exceeding in the whole the annual Sum of Twenty-eight Pounds for each such Student.

Provision for the Expense of Commons and other Necessaries.

8. "And whereas the Buildings for the public Purposes of the said College, and for "the lodging and Accommodation of the Professors and Students, are inadequate and in-"sufficient and out of repair, and it is expedient that Provision should be made for the "Erection of additional Buildings for the Purposes aforesaid, and that the present Build-"ings should be put into sufficient Repair, and that said Buildings, together with the "Additions to be made thereto, should from Time to Time be kept in repair and provided "with sufficient and necessary Furniture;" be it therefore enacted, That the Commis-

Commissioners of Public Works to be Commissioners for Repairs to Maynooth College, and for the Erection of additional Buildings, and furnishing same.

Appendix, No. 4.
8 & 9 Vic., c. 25.

sioners of Public Works in *Ireland* for the Time being shall be and they are hereby constituted Commissioners for the Purpose of purchasing, renting, or providing, as herein after mentioned, any Houses, Buildings, Lands, Tenements, or Hereditaments that may be necessary for the said College and the Purposes aforesaid, and for erecting thereon suitable and necessary Buildings and Improvements, and for enlarging, improving, upholding, maintaining, repairing, fitting up, and furnishing from Time to Time the said College and the Buildings and Premises occupied therewith.

Power to Commissioners of Public Works to purchase or provide necessary Buildings, Lands, &c.

9. And be it enacted, That in order to enable the said Commissioners of Public Works in *Ireland* to purchase and provide the Buildings, Lands, Tenements, or Hereditaments which may be required for the said College, and the Additions to be made thereto, it shall and may be lawful for the said Commissioners, at the Request of the said Body Politic and Corporate, and by and with the Consent and Approbation in Writing of the Commissioners of Her Majesty's Treasury, to contract and agree with any Person or Persons, or Body or Bodies Corporate or Politic, for the Purchase or renting of any Buildings, Lands, Tenements, or Hereditaments required for such College, and in order to make the necessary Additions thereto, and also for the Purchase of any subsisting Leases, Terms, Estates, or Interests therein or Charges thereon; and the said Buildings, Lands, Tenements, or Hereditaments so contracted and agreed for, shall be conveyed, assigned or demised to the said Trustees of the College of *Maynooth* incorporated by this Act.

The Expense of Buildings, &c. for such College, not exceeding £30,000, to be paid out of the Consolidated Fund.

10. And be it enacted, That all and every the Expense of purchasing or providing the Houses, Buildings, Lands, Tenements, or Hereditaments necessary for the said College under the Provisions of this Act, and of erecting the necessary Buildings for the same, and of putting the said College into repair, and of fitting up and furnishing the same and the Buildings so to be erected, not exceeding in the whole the Sum of Thirty thousand Pounds, shall be discharged and paid by the Commissioners of Her Majesty's Treasury out of the Consolidated Fund of the United Kingdom of *Great Britain* and *Ireland*.

Sums payable by this Act to be charged on the Consolidated Fund.

11. And be it enacted, That the several Sums payable by this Act and the Schedule thereto annexed shall be charged upon and payable by the Commissioners of Her Majesty's Treasury out of the Consolidated Fund of the United Kingdom of *Great Britain* and *Ireland*.

Audit of the Expenditure under this Act.

12. And be it enacted, That the Accounts of the Receipt and Expenditure of all Monies paid under the Provisions of this Act shall once in each Year be forwarded to the Commissioners of Her Majesty's Treasury by the said Body Politic and Corporate incorporated by this Act, and shall be by the said Commissioners referred for Audit to such Person or Persons as the said Commissioners shall from Time to Time in that Behalf appoint; and that the said Person or Persons so appointed shall thereupon proceed to the Examination, Audit, and Discharge of the said Accounts, at such Time and in such Manner as the said Commissioners shall direct, and shall for that Purpose have and exercise all the Powers and Authorities now possessed by the Commissioners for auditing public Accounts by virtue of any Act or Acts now in force.

So much of the recited Acts as appoints the Persons herein mentioned to be Visitors of the College repealed.

13. "And whereas it was enacted by the said Act secondly above recited, that the "Lord Chancellor or Lord Keeper of the Great Seal of *Ireland* for the Time being, the "Lord Chief Justice of His Majesty's Court of King's Bench in *Ireland* for the Time "being, the Lord Chief Justice of His Majesty's Court of Common Pleas in *Ireland* for the "Time being, the Chancellor of the Exchequer and the Lord Chief Baron of His Majesty's "Court of Exchequer in *Ireland* for the Time being, and their Successors in the said Offices "respectively, together with certain other Persons in the said Act named, should be and "they were thereby nominated and appointed Visitors of the said College or Seminary, "with full Visitorial Powers to superintend the same;" be it enacted, That from and after the passing of this Act so much of the said recited Acts as enact that the Lord Chancellor or Lord Keeper of the Great Seal, the Lord Chief Justice of the Court of King's Bench, the Lord Chief Justice of the Court of Common Pleas, the Chancellor of the Exchequer, and the Lord Chief Baron of the Exchequer, and their Successors in the said Offices respectively, shall have Visitorial Power over the said Academy or College, and over all Persons on the Foundation or educated therein, shall be and the same is hereby repealed.

Appointment of Visitors of the College.

14. And be it enacted, That the other Visitors in being at the Time of the passing of this Act, or such other Persons as shall hereafter be elected to fill any Vacancy on the Death or Resignation of such Visitors, according to the Provisions of the Act herein-before secondly recited, together with such other Five Persons as Her Majesty shall by Warrant under the Sign Manual from Time to Time nominate and appoint, shall be hereafter the Visitors of the said College and Corporation.

Visitations to be held once in the Year.

15. "And whereas by the said Act herein-before secondly recited it is amongst other "things enacted, that the Visitors in the said Act mentioned, or any three or more of them, "should once in every Three Years from the passing of the said Act visit the said College "or Seminary, and call before them the President, Vice-President, Professors, Tutors, and "all other Members thereof, and the Officers and Servants of the said College or Seminary, "and diligently inquire into the Government and Management of the said College or Semi-"nary, and, if necessary, examine on oath every Member thereof in all Matters touching the

"Management, Government, and Discipline of the same, or any Violation of the Statutes "or Ordinances which had been or should be made for the Admission of any Member of "the said College or Seminary, or for the Government or Discipline of the same; and "that the first Visitation of the said College should be held as aforesaid within Twelve "Months after the passing of the said Act: And whereas it is expedient that, instead of "triennial Visitations by the said last-recited Act appointed, Visitations should be held not "less than once in each Year therein;" be it therefore enacted, That the Visitors by this Act appointed, or any Three or more of them, shall once in every Year from the passing of this Act visit the said College or Seminary, and inquire in manner aforesaid into the Management, Government, and Discipline of the same, and shall have the several Powers and Authorities vested in the Visitors under the said Act secondly herein-before recited; and that the first Visitation of the said College shall be held within Twelve Months after the passing of this Act.

Additional Visitations when ordered by the Lord Lieutenant.

16. And be it enacted, That, in addition to such periodical or ordinary Visitation, the Visitors by this Act appointed, or any Three of them, shall in like Manner visit the said College whensoever and so often as they shall be thereunto required by the Lord Lieutenant or other Chief Governor or Governors of *Ireland* for the Time being, by Warrant or Order signed by him or them.

Authority of Visitors not to affect the Exercise of the Roman Catholic Religion.

17. Provided always, and be it enacted, That the Authority of the said Visitors shall not extend to or in any Manner affect the Exercise of the Roman Catholic Religion or the religious Doctrine or Discipline thereof within the said College or Seminary, otherwise than as herein-after is provided; and that in visiting the said College or Seminary the said Visitors shall judge and determine according to such Bye-Laws, Rules, and Regulations as have been or shall be made for the Government and Discipline thereof, pursuant to the Provisions of the said recited Acts or of this Act respectively.

Visitorial Powers in Matters of Religion.

18. "And whereas by the said Act herein-before secondly recited it is amongst other "things enacted, that in all Matters which relate to the Exercise, Doctrine, and Discipline "of the Roman Catholic Religion, the Visitorial Power over the said College shall be exer-"cised exclusively by such of the said Visitors as are or shall be of the Roman Catholic "Religion, in the Presence of the Lord Chancellor or Lord Keeper of the Great Seal, and "of the Three Chief Judges, and the Chancellor of the Exchequer, if they or any of them "shall think proper to attend;" be it therefore enacted, That in all Matters which relate to the Exercise, Doctrine, and Discipline of the Roman Catholic Religion the Visitorial Power over the said College shall be exercised exclusively by such of the said Visitors of the Roman Catholic Religion as have been or shall be elected under the Provisions of the said Act secondly above recited, in the Presence of the said Persons whom Her Majesty shall, by Warrant under the Sign Manual, from Time to Time nominate and appoint as aforesaid to be Visitors of the said College, if they or any of them shall think proper to attend.

Minutes of the Proceedings of Visitors to be kept.

19. And be it enacted, That the Secretary or some other Officer of the said College shall make Minutes of the Proceedings of the said Visitors at their several Visitations, and shall keep a Book in which he shall enter a fair Copy of such Minutes, and the Names of the Visitors present at each Visitation; and the said Visitors shall after every Visitation held at the said College report to Her Majesty the several Proceedings held thereat, signed by some Two or more of them; and a Copy of such Report shall be communicated to both Houses of Parliament within Six Weeks after the same shall be made, if Parliament be then sitting, or if not then within Six Weeks next after the next Meeting of Parliament.

Alteration of the Act.

20. And be it enacted, That this Act may be amended or repealed by any Act to be passed during this present Session of Parliament.

SCHEDULE to which this Act refers.

SCHEDULE (A.)

		Annual Stipends. £	s.
20	Senior Students on the Dunboyne Establishment . . .	each 40	0
250	Free Students in the Three Senior Classes	each 20	0

Appendix, No. 5.

Statutes of Maynooth College.

APPENDIX, No. 5.

STATUTA Collegii R. Catholici, apud Maynooth.*

CURATORES PATRONI Academiæ Manutianæ
Præsidi, Magistris, Alumnis, Discipulis Cunctæque Domui; S.

QUUM immortali Regis beneficio Georgii Opt. clementiss. patris patriæ III. sapientique Senatus Hibernici consilio atque liberalitate instituta jam et ornata sit Manutiæ Academia, in quâ cives nostros Catholicæ Romanæ religionis cultores ad pietatem, artesque bonas informari oporteat: Quumque nec domus ulla neque civitas salva consistere nedum amplificari possit, nisi legum saluberrimo contineatur fœdere cum magistratuum officio et integritate: Eas ob res nos Curatores vestri et Patroni frequenti ordine legitimoque convocati, omnique auctoritate præditi, ut quas leges jusve domesticum, quæve morum instituta jusserimus, quasque leges, quodve jus sustulerimus, vel quibus obrogaverimus, id totum jure quam optimo factum sit, animumque advertentes primis illis legibus vestris multa et illa maxima defuisse, eique unicè causæ prospicientes, exquisitis sententiis, constitutiones alteras rogavimus, jussimus, indicimus, antiquo jure sublato, omnique legum, quæ prius fuerat, vi depressâ, iis dumtaxat servatis, quae solemniter repetituri pro novis et recentibus imponemus.

Nunc ipsas leges cognoscitote, quæ ita habent:

CAPUT PRIMUM:—*De Familia et Sodalibus Academicis.*

Primum igitur, Esto familia Academica ex his personis constans, Præside, Administris, Professoribus, Senioribus Alumnis, Alumnis. Horum omnium actionibus et officiis distinctè et articulatim recensendis, legibus demum communibus proponendis tota juris ratio absolvetur.

CAPUT SECUNDUM:—*De Præside.*

I. Jam vero quum hoc inconcussum sit, tum denique felicissimum societatis statum obtineri, si leges per se commodæ custodes nactæ probos fuerint, postea cives parentes, permagni refert eum nobis contingere legum nostrarum magistratum ac vindicem, qui tantæ auctoritati capiendæ par futurus esse videatur. Magnâ igitur pietatis, facilitatis doctrinæ commendatione Præses deligitor, quippe cujus præcipuum sit, per omnes provinciarum ordines dispicere, ut ne quis præscripto muneri minus satisfaciat; enimvero is expetendus est, in quem nulla residere possit amoris odiique suspicio; de quo dubitari nequeat, quin unius rei pulcherrimæ ambitioni in istâ gravissimâ procuratione inserviat, ordinis nempe cum temperantiâ; is demum, qui bono religionis reique publicæ augendo omnia se consecutum putet. Hic nempe in illis, quas par est Academicos principi suo reddere honoris et observantiæ significationibus, non magis imperii cujusdam commodata insignia, quam propriæ virtutis ornamenta recognoscet.

II. Præterea civis esto indigena, imperii Britannici alumnus, annos natus xxx. haud minus, sacerdotio presbyter, quique omnis academicæ doctrinæ curriculum expleverit.

III. Academicis convocatis Præses omnium gubernator esto. Certamini literarum imperato. Candidatos alumnorum tabulis dignos adscribito. Præmia, non solum quæ jam donavimus muneris annui verum etiam si qua posthac alia, vel insignioris præstantiæ ornamenta constituerimus, cuncta solus merentibus dividito.

IV. Fraudi maximæ obnoxios exauctorato; absque capitali fraude si quid vel criminis admissum erit, vel prætermissum officii cui rei cognoscendæ, coercendæ alium neminem præfecerimus, penes hunc culpæ æstimatio judicatioque remaneto, ita tamen ut ne maximam pœnam solus inferat.

V. Idem, consilio cum Propræside et Magistris officii instituto, de sanctorum ordinum potestatem ambientibus Præses statuito.

VI. Comitiis ordinariis ad hunc ordinem quam accuratissimé referto de omni statu Academiæ, non illa promiscuâ narratione, sed rerum et provinciarum singularum, quoque modo gestæ sint, recensione distinctâ; quod ut veriùs et religiosiùs assequatur, ita censemus, uti é fide Præsidis dignitateque sit, ut omnes hic omnino Academicos, quos certi aliquid afferre confidat, de iis rebus jubeat apud se testimonium dicere.

VII. Præses ne domo plus mensem et dimidium abesto quotannis; sin per valetudinis vel aliam gravissimam excusationem ei liberum non erit non abesse diutius, longiorem commeatum, si per comitia contigerit, ab hoc ipso ordine; negotiis intermissis, a duobus saltem quæsitoribus impetrato.

* The statutes printed here are the second edition of the statutes sanctioned by the Board of Trustees on the 25th of May, 1820, altered in accordance with the changes which have been since made. The repealed enactments are shown in blotted type; the enactments substituted or added are printed in Italic letters. The translation here given is that which was published by the Commissioners of Education Inquiry in the Appendix to their Report on the College of Maynooth, in 1827, with the sanction of Dr. Crotty, the then President, altered, however, in the same manner as the original, so as to show the subsequent changes.

APPENDIX, No. 5.

TRANSLATION of the Statutes, Rule of Piety, &c., from the Original Latin.*

The Trustees of the College of *Maynooth*
To the President, Masters, Students, Pupils, and to the Entire House; Greeting.

WHEREAS by the immortal beneficence of our best and most gracious King, George the Third, father of his country, and by the wise counsel and liberality of the Irish Parliament, a College has been founded and established at Maynooth, in which our countrymen who profess the Roman Catholic Religion may be formed to piety, and instructed in the liberal sciences: And whereas neither house nor state can stand in safety, much less be improved, unless it be regulated by the wholesome ties of law, aided by the assiduity and integrity of its magistrates; for these reasons, We, your Trustees and Patrons, in full and lawful assembly convened and vested with all authority, so that whatever laws or ordinances, or whatever regulations regarding morals we shall have enacted, and whatever laws or ordinances we shall have annulled, or whatsoever we shall have changed, shall all be done in all due form; and observing that to your original laws many points have been wanting, and these of the highest moment, and providing for this deficiency with all possible care, we have, after due consultation, proposed, enacted, and do now appoint other regulations; the force of the laws which had previously existed being annulled, and those only being retained which we shall solemnly recite and impose anew: Now consider the laws themselves, which are as follows:

Chapter First:—*Concerning the Household and Members of the College.*

First,—then let the Community consist of the following persons: of a President, Assistants, Professors, Senior Students, Students. The distinct and accurate recital of their several functions and duties, and the rehearsal of the various laws by which the Community at large is to be regulated, will comprise our entire system of jurisprudence.

Chapter Second:—*Concerning the President.*

1. Now this being an unshaken principle, that the happiest state of society is obtained only when laws, just in themselves, shall find upright guardians and obedient citizens, it is of the greatest importance that we should have as magistrate and defender of our laws, a person who may be deemed adequate to receive so great an authority. Wherefore let the President be a person recommended by piety, gentleness, and learning, it being his principal care narrowly to observe the different departments, that no one may be inattentive to the duties assigned him. Such a person, in fine, is to be selected, on whom no suspicion can rest, either of partiality or prejudice, concerning whom no doubt can be entertained, but that, in his most weighty charge, he is ambitious of one most desirable object, viz., the enforcement of rule with moderation; a person, in a word, who considers that all his interests are centered in promoting the good of religion and of the state. He will, no doubt, recognise, in the marks of honour and respect which it behoves collegians to pay to their President, the ornaments of personal merit, not less than the borrowed insignia of authority.

II. Moreover, let him be a native, a subject of the British empire, not less than thirty years old, in priest's orders, and one who has completed the entire academic course.

III. At every meeting of the members of the College, let the President be the director of all. Let him preside at all literary exercises. Let him admit candidates who may be found worthy. Let him, and him alone, distribute amongst the deserving the premiums, not only such as we have already granted to be given annually, but likewise whatsoever others we may hereafter determine on, as the rewards of distinguished merit.

IV. Let him expel those guilty of offences to which the penalty of expulsion is annexed by the statutes; should any crime be committed, or any neglect of duty occur, not enumerated among those offences which are punished by the statutes with expulsion, and for the cognizance and punishing of which we may have appointed no other person, be it his province to estimate and judge the offence, with this restriction, however, that he do not of himself alone inflict the highest penalty.

V. Likewise let the President, after having consulted the Vice-President and Deans, determine concerning the candidates for holy orders.

VI. At the stated meetings of the Board, let him report to this assembly, with all possible accuracy, the state of the entire College, not in a vague or general manner, but by a distinct enumeration of the several circumstances and duties, and in what manner they have been discharged. In order to attain this with more truth and certainty, We deem it consistent with the credit and dignity of the President, that he should direct any of the members of the College, on the certainty of whose report he may depend, to give him their testimony concerning these matters.

VII. Let not the President be absent from the College longer than a month and a half every year; but if a longer absence be unavoidable, by reason of his health or some other weighty cause, let him obtain leave for a longer absence, if, during its meeting, from this Assembly, but if during the recess, from at least two Visitors.

* See note * on opposite page.

Appendix, No. 5.

Statutes of Maynooth College.

Caput Tertium :—*De Propræside.*

I. Verùm hæc tamen negotia, anxia cum sint curæque multiplicis, socium nobis videntur jure suo aliquem poscere, qui onere officiorum dividendo Propræses sit, quique interregni tempore, idemque Præsidis absentiâ vel morbo impediti operæ et prærogativæ succedat.

II. Hujus quoque esto omnium Academicorum actiones considerare, familiæ totius speculari mores, quodque famæ, disciplinæ, utilitatibus academicis proximum vel ipse vigilando, vel aliunde perlatum compererit, id omne summa cum fide ad Præsidem deferre.

III. Quæ de patriæ, ordinis, ætatis, scientiæque conditionibus Præsidi creando adjuncta sunt, eadem de Propræside creando jubemus.

IV. Propræses domo quotannis mensem haud plus unum ne abscedito; de commeatu impetrando, quibus ipsum Præsidem obnoxium dedimus, iisdem et Propræses legibus tenetor.

V. Si quæ reliqua sunt hujus muneris, suo quaque loco referri poterunt.

Caput Quartum:—*De Magistris Officii.*

I. Hic jam si quis secum recogitet quanta a vobis expectentur, quæ metæ sint propositæ, et quam oporteat vi legum æquabili undequaque disciplinam tueri, ut, quasi pacato civitatis statu, mores usu perdiscatis, religionibus colendis sanctitatem, is statim planeque sentiat, tantam causam sustineri non posse istâ publicâ, quam diximus, Præsidis et legati diligentiâ; quamobrem creandi videntur Academici officii magistri [~~duo quos Decanum Seniorem, et Decanum Juniorem, appellamus~~] *quorum unum Decanum Seniorem, alteros vero Juniores, appellamus.**

II. Decani ordine, patria, pietate, scientiæ dotibus sunto qualem jam esse Præsidem volumus.

III. Decanis officio perpetuo Discipulorum mentes pietatis modestiæque præceptionibus imbuunto; exercitationibus, quæ extra scholas frequentantor, rectores se et adjutores præbento; precibus matutinis intersunto vespertinis; animi remissionibus, spatiis, studiis communibus.

IV. Noctù interdiú Decani eodem quo Præses et Propræses jure, alumnorum, si quæ volent, cubicula absque fraude ingrediuntor, idque omnino bis faciunto inter bina sabbata, exploraturi num probæ munditiei gravitatisque speciem referant libros curiosè inspiciunto, et si justissima suspicio præiverit, ipsa quoque, annuente Præside scrinia et chartas.

V. Quot mensibus Præsidi narranto, si quid exploratum tenebunt de animis ingeniisque Discipulorum. Quod si Præses censuerit Decanis, et Pro-Præside, ad eam deliberationem adhibitis unum aliquem a S. munere repellendum postea videri, hanc sententiam antistiti ejus, cujus res agitur, literis missis ipse Præses testificator; mensibus deinde interjectis duobus, Decano iterum sententiam proponente, Præses, si antea judicatis steterit, judicatum missum facito.

VI. Delicta, noxas pœnâ, ut volent, multâve Decani coercento, tamen ne ad singula crimina plus argentei coronati maximi quintam partem, multæ nomine dicunto. Ii porro, si quem alumnum aut iteratò nocentem, suæve auctoritatis impudenter securum notaverint, apud Præsidem nomen deferunto; hic reum monendo deterreat, quod ni ter admonitus consilium iste cum factis mutaverit, domo pellitor.

VII. Administros quos volent Decani ipsi sibi legunto ex Alumnorum numero, natu maximos, doctrinis provectiores, iique monitores appellandi censuræ laboriosissimæ particulas exercento, dignos fideliter notanto deferunto.

VIII. Domum ne plus octo dies continuos reliquunto; nec ambo simul quocunque anni tempore a domo absint.

IX. Decanis annuæ absentiæ dies, sive illi septenarii sint, sive exemtiles, eo numero tantum concedimus, qui solido mensi exæquetur; de commeatu impetrando sunto quâ Præses conditione.

Caput Quintum :—*De Professoribus Classium.*

I. Et quoniam juventutis non solum moribus exornandæ causâ, verum etiam sapientiæ atque humanitatis copiis instruendæ conditam Academiam formamus, jubet ipsa ratio, ut deinceps magisteria constituantur Doctrinarum Academicarum quarum hæ classes sunto.

Classium Descriptio.

Theologiæ Dogmaticæ.†
Theologiæ Moralis.‡
Sacrarum Scripturarum, Linguæ Habraicæ conjunctim.
Physicæ Experientiæ Artium Geometricarum conjunctim.
Dialecticæ, Ethicæ, Metaphysicæ.
Rhetoricæ, Græcarum, Latinarumque litt: classis prima.
Earundem litt: class: sec.
Linguarum quæ nunc vigent.
Anglicanæ Elocutionis.
Linguæ Vernaculæ Hibernicæ.

* Confirmed by his Excellency, June 27, 1834. Note.—The above amendment was made to authorize the Trustees to appoint more than one Junior Dean. M. Flanagan, Secretary.

† *Whereas the number of scholars in the College has greatly increased of late years, and, therefore, the students in theology have been so numerous that sufficient attention to each student cannot be given by the professors, whilst the present arrangement continues; it is, therefore, ordained, by the present statute, that there be henceforth three Professors of Sacred Theology, to be named first, second, and third, each of whom shall be charged with the instruction of a distinct class or division of the students in dogmatical and moral theology.*
Approved of by his Excellency, August 26, 1828. M. Flanagan, Secretary.

‡ *By a resolution* of the Trustees, bearing date the 26th of June, 1845, to meet the views of Parliament in granting the augmentation, a fourth Chair of Theology and the Chair of Ecclesiastical History were established in the College. M. Flanagan, Secretary.

CHAPTER THIRD:—*Concerning the Vice-President.*

I. These duties being troublesome and attended with manifold care, seem to us to demand some coadjutor, who, by sharing the burden, may serve as Vice-President, and who, during an interregnum, and also during the absence or illness of the President, shall succeed to his office and authority.

II. Be it his province, also, to observe the conduct of all the members of the College, diligently to consider the morals of the entire household, and faithfully to submit to the President whatsoever he may have ascertained, either by his own vigilance or from any other source, connected with the character, discipline, and interests of the house.

III. The qualifications required with regard to country, orders, age, and attainments in a President, we also require in the person to be appointed Vice-President

IV. Let not the Vice-President be absent from College more than a month every year; with regard to obtaining leave of absence, let the Vice-President be restricted by the same laws as those to which we have subjected the President.

V. The other duties of this office shall be stated each in its proper place

CHAPTER FOURTH:—*On the Deans.*

I. If any one will here consider how much is expected from you, the end proposed to be obtained, and how necessary it is to maintain discipline in every quarter by the equable force of law, in order that, under a tranquil state of things, you may learn morality by practice, and sanctity by the observance of religious duty, he will at once clearly perceive, that so weighty a charge cannot be supported by the official diligence which we have required of the President and his Deputy; wherefore it seems to us necessary to appoint [~~two~~] academic officers, [~~whom we denominate Senior Dean and Junior Dean~~] *one of whom we denominate Senior Dean and the others Junior Deans.**

II. Let the Deans possess the same qualifications with regard to orders, country, piety, and learning as we have already required in the President.

III. Let the Deans constantly imbue the minds of the Students with the precepts of piety and decorum; let them act as directors and assistants in the exercises practised out of class; let them attend at morning and evening prayers; inspect the Students during the time of relaxation, conduct them during public walks, and visit them whilst at study.

IV. By night and by day let the Deans have the same right as the President and Vice-President to enter, without being chargeable with impropriety, the apartments of the Students, and let them do so twice at least every fortnight, in order to see whether they present the appearance of cleanliness and strict regularity; let them carefully examine the books, and if a well-grounded suspicion shall have previously existed, even the desks and papers, with the consent of the President.

V. If they shall have ascertained any thing with regard to the characters or dispositions of the Students, let them report it every month to the President; but if the President, after consulting with the Deans and Vice-President, shall be of opinion that any Student ought to be excluded from holy orders, let the President, by letter, communicate this decision to the Bishop of the person concerned; then, after an interval of two months, the Dean again stating his opinion, let the President, if he adhere to his former decision, dismiss such individual.

VI. Let the Deans punish misdemeanors and offences with a penalty or fine, as they shall determine; however, let them not impose in the way of fine on each offence more than one-fifth of a crown; moreover, if they remark any Student either offending a second time, or, through impudence, regardless of their authority, let them report his name to the President; let him caution the Student by an admonition; but unless, after being thrice admonished, he shall change his conduct, let him be expelled.

VII. Let the Deans select whatever assistants they shall think fit from among the elder Students, and those more distinguished for their progress in study; let them be called Monitors, and share with the Deans the more minute and arduous duty of inspection; let them faithfully note and report such as may deserve it.

VIII. Let not the Deans be absent from the College for more than eight successive days, and let not both be absent at the same time in any part of the year.

IX. To the Deans we grant a number of days for annual absence equal to an entire month, whether this period be distributed into weeks, or consist of days taken at various intervals. With regard to obtaining leave of absence, let them be circumstanced precisely as the President.

CHAPTER FIFTH:—*Concerning the Professors of the Classes.*

I. And since the College has been established not only for the purpose of instructing the youth in morals, but likewise in science and polite literature, reason itself suggests the necessity of appointing Masterships in the several departments of Literature, of which let the following be the classes:—

A DESCRIPTION of the CLASSES.

Of Dogmatic Theology.†
Moral Theology.‡
Sacred Scripture and the Hebrew Language conjointly.
Natural Philosophy and Mathematics conjointly.
Dialectics, Ethics, Metaphysics.
Rhetoric, Greek, and Latin Literature;—first class.
Same Literature;—second class.
Modern Languages.
English Elocution.
Irish Language.

* See note * on opposite page.
† See note † on opposite page.
‡ See note ‡ on opposite page.

Appendix, No. 5.

Statutes of Maynooth College.

II. Rerum Theologicarum annuam tractationem, qualis futura est, Præses, Propræses, Magistri Theologici, anticipato consilio, componunto, scilicet quæ capita scientiæ sacræ explicanda sint, qui auctores adhibendi, qui libri versandi: sin aliquam istius doctrinæ partem Magister suo ipse labore collegerit, hanc eidem Consilio permittendam censemus, judiciumque expectandum.

III. Strenuam operam navato Theologicus Dogmatum Professor, ut Discipulis persuadeat sacrosancta fidei jura esse, quæ Regiæ Majestati obligatos tenent, eamque fidem nulla vi extorqueri posse, nullâ potestate resolvi.

IV. Magistris omnibus a Præside convocatis, Concilio unanimi, tabulæ exscribuntor, accommodatis ad singularum classium formas rerum docendarum materiâ serie, necessariis auctoribus; eæque tabulæ, nisi curatoribus novantibus, pro formulis sunto tralatitiis.

V. Constitutum officii tempus Professores constanter religioseque servanto; modestos docilesque discipulos continento; ingenio, tarditate, socordiâ insignes Præsidem ne celanto, qui Magistrum officii de ea re monitum facturus est.

VI. Professor si necesse habuerit ludum deserere, exorata Præside, surrogatoque ex Senioribus Alumnis Promagistro, quem Præses non abnuat, exito; verum huic domesticæ impetrationi sex dumtaxat dies permittimus quotannis; longiorem commeatum a Curatoribus impetrato, ipso tamen Præside apud hunc ordinem causam defendente.

VII. Reliquis diebus profestis Magister si ludo abfuerit, jus judiciumque erit; verum de his alius nobis restat locus ad decernendum.

Caput Sextum:—*De Professoribus deligendis.*

I. Loco Professoris vacuo, post triduum ea res edicitor pro ludis curiisque academicis omnibus, literis testantibus. Post id factum sexagesimo nêque amplius die, petitio publicé dator. Præses interea caveto ne quid studia capiant detrimenti.

Candidati sunto (de Academiæ primum membris loquimur) tum ipsi Professores, tum seniores Alumni, modo tamen hi contendendi facultatem a Præside et Concilio prius impetraverint.

II. Sin extrarii sint iis duntaxat aditus petitioque conceditor, qui scripto antistitis autoris testimonio præstiterint se disciplinæ academicæ cursum absolvisse; nec quenquam omnium Præses ad suffragia captanda admittito, quin is prius apud se professus sit nomen, patriam ordinem; itemque attulerit literas ab Episcopo regionis honorificas, item commendationem ab hoc ordine; vel saltem, si intermissis negotiis id fieri non possit, a duobus Quæsitoribus, qui simul sint Patroni Curatores.

III. Judices idem sint quos electioni seniorum alumnorum posthac præficiemus, ipsis adjuncto si id fieri possit Professore illius facultatis cui providendum est. Horis quotidie duabos utuntor candidati; quarto die munus absolutum esto.

IV. Theologici primis duobus diebus periculum sui faciunto in re Theologica, tertio in Philosophia, et Geometricis disciplinis; ultimo, scripto cogitaté accurato. Item Philosophici periclitantor primum quidem in Theologia, deinde iterato in Philosophia et Mathesi, ultimum scripto commentato, Quæstiones Theologicas Latiné disputanto; reliquas Latine vel Anglicé, prout ipsi Præsidi videbitur. Scriptæ commentationis disputatio apta esto ex iis argumentis quæ propria sunt classium quas petunt candidati.

V. Qui in Professoris Rhetoricæ vel Græcarum Latinarumque litterarum locum petat, præter eos quos jam dedimus, judices habeto Professores Rhetoricæ, Graecarum Latinarumque Literarum; primo die in Theologiâ Philosophiâque decertato, altero in Græcis auctoribus, tertio Auctoribus Latinis, ultimo, scripto argumento.

VI. Perfecto certamine, Judicum deliberatio habetor, quos aut ipsos interrogavisse, aut certé percontantibus affuisse necesse fuerit. Concilium Præses edicito, ibique recitari jubeto hoc octavum caput constitutionum: deinde in medium prolatis quas diximus candidatorum commendationibus, in hæc verba profitéantur omnes, suo quisque loco suffragia daturi: "Graviter confirmo me tabellam ei delaturum, cui debere me religiose sentio; neque in hac muneris suffragatione, neque gratiæ conciliandæ, nec animo alienato, neque ulli aut culpæ aut commodo illiberaliter serviturum." Tum denique tesseram pro se quisque deferto, inscripto in chartam et implicito suo et candidati sui nomine commemoratis etiam motivis quibus innixus suffragium tulit. Tesseras Præses excipito, et coram concilio involucro inclusas, sigillo suo obsignato, apud se retineto usque ad proxime secutura hujus ordinis comitia. Curatores, ponderatis suffragiis et suffragatorum rationibus, eum, qui omnibus perpensis dignissimus videbitur, Professorem declarabunt.

II. Let the course of Theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, counsel being previously entered into, scil. the Heads of Sacred Science to be explained, the authors to be used, the books to be consulted; but if the Professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and that a decision should be waited for.

III. Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever.

IV. All the Masters being convened by the President, and the Council being unanimous, et tablets be drawn up setting forth the subject-matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies.

V. Let the Professors uniformly and scrupulously observe the time appointed for their duties; let it be their care to have their pupils modest and docile; let them not conceal such as are remarkable for talent, dulness, or sloth, from the President, who is to apprize the Dean of such circumstance.

VI. If the Professor shall deem it necessary to absent himself, let him go, after having first obtained leave from the President, and substituted in his place some one of the Senior Students, whom the President may not object to; but this domestic mode of obtaining leave we limit to six days only every year; a longer leave of absence let him obtain from the Trustees; the President himself, however, defending the justice of the cause before this body.

VII. If the Professor shall be absent from class on the other ordinary days, there shall be cognizance taken thereof; but we have reserved another place in order to determine on these matters.

Chapter Sixth:—*On the Election of Professors.*

I. The place of Professor being vacant, after the lapse of three days let the vacancy be published before the class-rooms and all the college halls by letters, testifying the same: in sixty days and not longer after so doing, let there be a public competition for the place; meanwhile let the President take care that the public studies suffer no detriment. Let the candidates be (we shall speak first of the Members of the College), both the Professors themselves, and also the Senior Students, provided, however, these have first obtained permission to compete from the President and Council.

II. But if the candidates be externs, let access and leave to contend for the place be granted only to those who shall prove, by a written testimony from their Bishop, that they have completed the course of studies read in the College; and let not the President admit any person whomsoever to canvass until he has declared to him his name, country, and orders, and shall have brought letters bearing favourable testimony of him from the Bishop of his district, and also a recommendation from our body, or if this cannot be obtained in consequence of the Board not being convened, at least from two Visitors, who shall be also Trustees.

III. Let the Judges be the same as those whom we shall hereafter appoint for the election of the Senior Students, there being added to them, if possible, a Professor of that Faculty, for which a provision is now to be made. Let the candidate have two hours every day for competition; on the fourth day let the competition be concluded.

IV. On the first two days let the Theological candidates be examined in Theology, on the third in Philosophy and Mathematics, on the last in writing on some given subject, after due and careful reflection. Let the candidates in Philosophy also be examined first in Theology; then twice in Philosophy and Mathematics; lastly, in writing on some given subject. Let them discuss the Theological questions in Latin; the rest in Latin or English, according as it shall seem fit to the President. Let the dissertation in writing be drawn from those subjects which peculiarly belong to the classes which the candidates sue for.

V. Let the candidate for the chair of Rhetoric, or of Greek and Latin Literature, have as judges, in addition to those whom we have already assigned, the Professors of Rhetoric, of Greek and Latin Literature; on the first day let him contend in Theology and Philosophy, on the second in the Greek Authors, on the third in the Latin Authors, on the last in a written essay.

VI. The examination being completed, let a consultation of the Judges be held, who must either have interrogated the candidates, or at least have been present with those who did so. Let the President summon the Council, and there order to be recited this eighth chapter of the statutes: then bringing forward the recommendations of the candidates, which we have already mentioned, let all make a declaration in the following terms, each to give his vote in his respective place: "I solemly declare, That I will give my suffrage to him to whom I religiously feel myself bound to give it, and that in voting thus. I shall not be influenced by the illiberal motives either of conciliating favour or gratifying prejudice, nor shall, in giving my suffrage, subject myself to guilt, nor seek to serve my own private interest." Then let each give in his suffrage, having written on paper, and folded up both his own name and that of his candidate, stating also the motives under the influence of which he gave his vote. Let the President receive the suffrages, and having inclosed them in a cover in presence of the Council, and having sealed them, let him retain them till the next following meeting of this body. The Trustees having weighed well the votes and motives of those who gave them, will declare him Professor who shall seem, after careful consideration, most worthy.

Appendix, No. 5.

Statutes of Maynooth College.

CAPUT SEPTIMUM :—*De Senioribus Alumnis.*

I. Illud quoque tum ad Academiæ vestræ diuturnitatem, tum ad ejus instituti finem assequendum, utilissimum fore judicamus, si constanti Magistrorum quasi succrescente copia, in ejus sinu non solum reperiantur qui præstantissimas quasque doctrinas domestico tirocinio creare et propagare valeant; sed supersint etiam qui stadio academico ampliore percurso, dum in vinea Domini excolenda operam impendunt, clericorum colloquiis de rebus ecclesiasticis per singulas Diœceses præesse, et quæstiones ad fidem, mores, disciplinam spectantes quæ inibi agitari solent, discutere possint et enucleare.

II. Quapropter, cum studiorum curriculum quale nunc in Academia obtinet, licet ad id sufficiat ut alumni, qui debita cum diligentia ipsum percurrerint, idonei evadant qui ordinaria sacri ministerii munia rité exerceant, non tamen ut scopum superius propositum possint attingere; Idcirco eminentiorem alumnorum ordinem, quos *Seniores Alumnos* vocari volumus, approbantibus et adjuvantibus Regiis Ministris et Senatu Imperiali instituere decrevimus.

III. Ne autem quæ ex hoc Instituto emanatura speramus in Religionem et Rempublicam beneficia defectu prudentis regiminis deperdantur. de eorum qui in ipsum co-optandi sunt numero, dotibus, selectione et officiis, sequentia religiosé servanda statuimus.

IV. Cum census annuus, sive publicé addictus sive ex legato Illmi. Baronis de Dunboyne proveniens, non pluribus quam xx hujusmodi alumnis subsidia necessaria suppeditare possit, eorum numerus hunc limitem nunquam debet excedere. Ejus autem in varias Provincias distributio eadem sit ac illa quam pro cæteris alumnis in sequenti capite sumus stabilituri. Ita nempe fiet, ut ex singulis Provinciis Armachana, et Cassiliensi sex, ex Dubliniensi vero quatuor et totidem ex Tuamensi desumantur. Intra eandem vero Provinciam singulæ Diœceses vel simul (si nempe id sinat Diœcesum et locorum numerus) vel alternis vicibus loca vacantia obtineant; ea tamen lege, quod inter Alumnos Diœcesis, ad quam in ordine pertinet, inveniatur aliquis omnimodo dignus; secus enim, vel vacare pergat vel alii intra eandem Provinciam qui numeris omnibus sit absolutus, conceditor.

V. Alumnorum seniorum electionem Præsidi et ejus concilio deferimus; Propræsidi nempe, Decanis, Professoribus Theologiæ. et Sacræ Scripturæ. Elabente igitur anno Academico, convocato concilio exhibebit Præses nomina Alumnorum quos studiorum cursum jamjam confecturos et sacris ordinibus initiatos dignos judicabit qui in candidatorum album referantur. Horum merita seriatim discutient præfati judices; in quibus æstimandis non magis ad ingenii documenta, et præmia laudis literariæ, attendi volumus quam ad candidatorum indolem, pietatem, modestiam : cum cæteris Alumnis non scientia tantum et ingenii dotibus, sed vitæ etiam et morum innocentia prælucere debeant. Perpensis coram Deo, absque partium studio singulorum qualitatibus, eos victores Præses declarato qui plura tulerint suffragiorum puncta. Si vero hæc numero æqualia esse contingat, cui volet ex competentibus pari suffragatorum numero suffultis palmam adjudicato.

VI. Quod ad disciplinam domesticam attinet, iisdem omnino, quibus cæteri alumni, legibus obtemperent; nisi aliud manifestó exigat eorum instituti ratio, vel de iis legibus in aliquo derogandum Hic Ordo censuerit: quod tamen fecisse nunquam præsumendus est, sed ut lege soluti censeantur debet dispensatio conceptis verbis, manu Secretarii nostri munitis, Præsidi tradi, ut iis quorum interest innotescere faciat. Ut igitur præcipua capita breviter perstringamus—Officia pietatis erga Deum digné et devoté frequentent; ad studia utilia animos serio et diligenter appellant; non ad ea scilicet quibus inanem eruditionis gloriam aucupentur, sed quæ animarum ductoribus et verbi Dei futuris ministris conveniunt. Promptam denique et alacrem obedientiam superioribus in Domino semper exhibento, nec minorem sibi invicem et cæteris alumnis benevolentiam et urbanitatem.

VII. Tribus post co-optationem annis studiorum causa in Academia manento. Bis saltem in hebdomada colloquiis ecclesiasticis intersint. Ut autem in fine cujuslibet anni manifestum fiat an studiis sedulo et fructuose incubuerint, Theses publicé coram hoc ordine propugnent, ex ea materia Theologica desumptas, quam per anni decursum in colloquiis tractaverint.

VIII. Quam utilis sit ad SS. literarum intelligentiam linguæ Hebraicæ cognitio nemo ignorat. Ad hujus igitur linguæ scientiam acquirendam (nam literas Græcas et Latinas eos jam perdidicisse supponimus) assidué laborent.

IX. Quoniam vero instituendo hanc alumnorum classem, id nobis potissimum proponimus, ut ne desint qui Professoribus morte aut aliter decedentibus suffecti, docendi munus in Academia jugiter exequantur, quod quidem præstare non poterunt quantumvis docti, nisi facultatem expeditam doctrinam suam aliis impertiendi usu sibi comparaverint; volumus proinde ut suas etiam in docendo partes habeant Seniores Alumni.

Chapter Seventh :—*Concerning the Senior Students.*

I. We consider that this also would be most conducive both to the permanency of your College, as well as to attain the end of its establishment, if, by the number of Masters, as it were, constantly growing up, there be not only found in its bosom persons capable of affording and propagating the most excellent instruction in every department for the students in the house; but that there should be others, also, who, having gone through a more extended academic course, may be capable, whilst engaged in cultivating the vineyard of the Lord, to preside at the conferences of the clergy concerning ecclesiastical matters, through the several dioceses, and to expound questions pertaining to faith, morals, and discipline, which are usually discussed therein.

II. Wherefore, since the course of studies which now prevails in the College, though sufficient to render the students, who have gone through it, capable of duly discharging the ordinary duties of the sacred ministry, is not, however, sufficient to enable them to accomplish the end proposed above; for this reason we have determined to establish, with the approbation and assistance of the King's Ministers and Imperial Parliament, a more distinguished order of students, whom we will have called Senior Students.

III. But lest the advantages, which we trust will redound to religion and the state from this establishment, may be lost from the want of prudent government, we appoint the following observances to be scrupulously adhered to with regard to the number, qualifications, selection, and duties of those who are to be admitted to it.

IV. Whereas the annual revenue, whether by public grant, or as arising from the bequest of the most illustrious Baron Dunboyne, cannot afford the necessary sustenance to more than twenty such students, the number of these can never exceed this limit. And let the distribution of this number, among the various provinces, be the same as that which we shall establish for all the other students in the following chapter. For thus it will happen, that from each of the provinces of Armagh and Cashel six will be appointed, from that of Dublin four, and the same number from that of Tuam. Moreover, let each of the dioceses within the same province obtain the vacant places either together (provided the number of dioceses and places allows it), or in turns; on this condition, however, that among the students of the diocese to which the place regularly belongs, some individual can be found in every respect worthy; otherwise let it either continue vacant, or let it be granted to another person within the same province who possesses all the necessary qualifications.

V. The appointment of the senior students we consign to the President and to his Council; that is to say, to the Vice-President, Deans, Professors of Theology, and of Sacred Scripture. Wherefore towards the close of the academic year, the President having convened a Council, will produce the names of the students who are on the eve of completing their studies, and whom, being now initiated in holy orders, he shall deem worthy of being set down as candidates. The merits of these shall be regularly canvassed by the aforesaid judges; in estimating which we desire that they attend not more to the manifestations of talent and rewards of literary merit than to the dispositions, piety, and demeanour of the candidates: since they ought to excel the other students not only in knowledge and intellectual endowments, but likewise in the purity of their life and morals. The qualifications of each being duly considered before God without partiality, let the President declare those to be successful who shall have obtained the greater number of suffrages. But if it happen that these are equal in number, let him adjudge the palm to whomsoever he shall think fit of those candidates that are supported by an equal number of votes.

VI. As far as regards domestic discipline, let them be subject to the same laws as the other students, unless the nature of their establishment may obviously require it otherwise, or unless this body shall think fit to make some modification in these laws; a thing, however, which it is never to be presumed to have done; but that they may be deemed exempt from the law, a dispensation should be delivered to the President in a set form of words signed by our Secretary, that he may have it notified to those whom it concerns. In order, then, briefly to run over the leading heads, they should frequent the duties of piety in a becoming and devout manner; they should apply their minds to useful studies seriously and diligently; not to those, forsooth, by which they may seek after the vain glory of erudition, but such as befit the Directors of Souls and the future Ministers of the Word of God. Let them, finally, always show to their superiors prompt and cheerful obedience in the Lord, and no less good will and urbanity to one another and to the other students.

VII. Let them remain in the College three years after their appointment; let them attend ecclesiastical conferences twice, at least, in the week. But in order that it may appear at the end of every year whether they have applied to their studies with assiduity and profit, let them defend Theses publicly before this body, taken from that department of Theology, which they may have treated of in the course of the year.

VIII. How useful a knowledge of the Hebrew language is to the understanding of the Sacred Scriptures, is known to every one. Let them, therefore, labour assiduously to acquire a knowledge of this language (for the Greek and Latin languages we suppose them to have already learned).

IX. But since, in establishing this class of students, our principal object is, that persons may not be wanting who, succeeding to the Professors whose places may become vacant, either by their death or otherwise, may execute without interruption the duty of teaching in the College, which, however learned they may be, they will not be able to discharge, unless they shall have acquired by experience a facility of communicating instruction to others; we desire, therefore, that the senior students also may have their share in the province of teaching.

X. Horum igitur erit variarum classium discipulos de iis quæ Magistro præeunte disputata sunt, statutis temporibus interrogare; eorundemque Professorum vel negotiis vel gravi valetudine detentorum totum docendi munus excipere. Et quoniam discipulorum frequentia nimium excrevit classis Theologica, hac in plures distributa, singulis Præses præficiet singulos alumnos seniores, quos ad id muneris maxime idoneos judicaverit ipse, cum concilio superius memorato. Si vero de alia classe, Philosophiæ scilicet, aut Humaniorum literarum, sit quæstio, ad deliberationem adhibeatur etiam Professor ille cujus agitur negotium.

XI. Cum vero timendum sit ne apud seniores alumnos, si suo ipsorum ductui plané permitterentur, non adeo perfecta vigeret ac exoptanda esset aut disciplinæ observantia, aut in præscriptis studiis prosequendis diligentia, statuimus proindé, ipsis dehinc et imposterum præponendum esse Magistrum, quem alumnorum seniorum Præfectum volumus nuncupari. Ab hoc ordine, eodem quo Præses et Administri modo, eligitor.

Ipsius munus esto non solum moribus discipulorum et agendi rationi, salvo Præsidis et Administrorum jure, invigilare, sed et studiis et exercitationibus literariis præ esse. Caveat quoque ne aliud agant; et Præsidem, statutis temporibus aut pro re nata, de singulorum in virtutibus et scientia profectu certiorem faciat.

Idem etiam, quamdiu huic ordini non aliter visum fuerit, Bibliothecæ præfecturam habeto; nec tamen ob id muneris novum stipendium accipiat. Inter Theologiæ Professores recensitus locum et vocem in Præsidis consilio obtineto.

Caput Octavum:—*De Alumnis.*

I. Et quoniam Augusti Regis, S. Q. Hibernici munificentiâ effectum est, ut tantam pecuniam habeamus jam publicè addictam, quanta Alumnis CCL vitæ subsidia una cum doctrinarum instrumento suppeditare possit, idcirco quò tanti beneficii seminibus æquabiliter sparsis ubique fructus modestiæ exsurgant, quæ propria est hujus instituti, simulque gratissima fama pervagetur optimè de nobis meritorum, ita jubemus;

II. Jurisdictionis Armacanæ et Cassiliensis, utriusque LXXV Dubliniensis et Tuamensis utriusque L alumnos deferendi jus esto. Quod si horum numerop ostea augendo opportunitas accesserit, ex hac perpetuo comparatione enumerantor.

III. Is porro, qui in alumni petat, ad Præsidem literas ab antistite afferto, significantes quâ ætate iste sit, quo patre, quo domicilio, quâ indole, quâ commendatione.

IV. Tum ingenii doctrinæque, quæ in candidato sit, judicium habetor a tribus saltem Magistris, publico edicto, nullâ multâ a Præside convocatis; nec is recipitor, quin præsentium suffragiis vicerit videri se idoneum, qui infimarum saltem classium in subselliis versetur.

V. Antea vero in Academicos ne refertor quam Præsidi tradiderit Scribæ publici libellum testantem hunc ritè in verba Regis Aug. sacramentum dixisse, itemque scripto pollicitus sit se nec ullam coire conjurationis secretæ societatem, nec ullam postea coiturum esse.

VI. Denique candidatus, animadversis Alumnorum officiis, quæ in libro separatim describenda servandaque Præses ostendet, fidelitur se obtemperaturum promittito, nomenque iis tabulis ipse adscribito quasi obsidem perpetuæ voluntatis.

Caput Nonum:—*De Exercitationibus Judicationibusque Literariis.*

I. Anni Academici uno mense confecto, proximo statim die non impedito, exercitatio literaria habetor; eaque, principio a Classe Dogmatum capto, menstruâ vice refertor, deinceps aliis classium disciplinis in idem munus succedentibus. Conventus hi fiunto continuó post scholam matutinam; temporis legem nec horâ longioris nec semihora angustioris Præses definito. Ea certaminis argumenta sunto quæ mense proximo disputata fuerant. Quæstionum defensores Professor ipse dato, adversarios Præses.

II. Qui Theologiæ annuam tractationem perceperint, ii omnes Alumni, a natu maximo initio facto, septimanis diebus vel fidei rudimenta sermone familiari tradunto, vel etiam nonnihil orationis declamanto: usque ad finem anni Academici hic ordo perpetuus iterator; experimento locum et tempus Præses statuito; multam recusantibus imponito; actioni satis esto semihoræ spatiolum; Academici omnes adsunto.

III. Bina in annos singulos judicia literaria exercentor: primum initio anni communis, alterum versus finem anni academici. Quibus autem diebus incipere et quamdiu perdurare debeant *arbitrio Curatorum, aut iis non definientibus** arbitrio Præsidis et concilii definiendum relinquimus. Primis judiciis quæstio esto de interpositorum mensium studiis, ultimis de totius anni institutione.

IV. Si in illos Dies aut Sabbata aut Solemnia incurrerint, tot diebus judicia repetenda censemus, quot satis fuerit ut continua judicia fiant. Quod si per Alumnorum freqentiam, temporisque angustias fieri minus potuerit, ut de singulis omnes simul judices cognoscant, Præses, factâ partitione, alios aliis, quos quibusque volet, discipulos judicibus ita attri-

* Approved by his Excellency, May 10, 1836. M. Flanagan, Secretary.

X. It will, therefore, be their business, at stated times, to question the pupils of the various classes concerning the subjects which have been discussed under the direction of their Master; and when the Professors are prevented, by business or ill health, to take on them the entire duty of teaching. And since the Theology class has increased exceedingly by the number of pupils, the President, having distributed it into several parts, will appoint over each part one of the senior students, whom he himself, in conjunction with the Council above named, shall judge most qualified for that office. But if the question be concerning any other class, that, for instance, of Philosophy or Humanity, let the Professor whose province it is be also consulted.

XI. Whereas there is reason to fear lest either regard to discipline, or diligence in the prosecution of the prescribed studies, may not be observed as strictly as would be desirable among the senior students, if left entirely to their own guidance, we, therefore, appoint a Master to be placed over them for the time to come, whom we will have denominated Prefect of the Senior Students. Let him be elected by this body in the same way as the President and Ministers. Be it his province not only to watch over the morals and conduct of the pupils, without infringing, however, on the authority of the President and his Ministers, but likewise to superintend their studies and literary exercises. Let him take care, also, that they misemploy not their time; and let him acquaint the President at stated times, or occasionally, concerning the proficiency of each in virtue and knowledge. Let the same individual hold the Prefectship of the Library as long as this body shall not arrange it otherwise; let him not, however, receive an additional stipend for that duty; ranked among the Professors of Theology, let him obtain a place and a voice in the Council of the President.

Chapter Eighth:—*Concerning the Students.*

I. And since it has been effected by the munificence of our august Monarch and of the Irish Parliament that we have as much money granted us as may suffice for the maintenance and education of 250, together with a suitable education; wherefore, in order that the seeds of so great a benefit being scattered equally, the fruits of decorum may spring up, which should particularly adorn the members of our Institution, and at the same time that the fame of our kind benefactors may be the more gratefully diffused, we command as follows:—

II. Let the jurisdiction of Armagh and Cashel have the right of presenting each 75 students, that of Dublin and of Tuam each 50. But if any opportunity should occur for augmenting the numbers on the Establishment, let them be distributed constantly in this proportion.

III. Let the candidate for a place bring a letter to the President from his bishop, signifying his age, parentage, residence, dispositions, and character.

IV. Then let an examination be held of the talent and learning which the candidate may possess, by at least three Masters convened by the President, by a public edict, without any fine; and let him not be received unless he obtain a majority of the suffrages of those present that he appears qualified to be admitted at least into the lowest classes.

V. Let him not be numbered among the collegians before he has delivered to the President the certificate of a public officer, testifying that he has duly taken the oath of allegiance to our august Monarch, and has also made a written promise that he neither belongs to, nor will join in any secret society.

VI. Finally, let the candidate, after having considered the duties of the students, which are to be described and kept separately in a book, and to be shown by the President, promise that he will faithfully comply with them, and let him insert his own name in the same register to serve as a surety of fidelity.

Chapter Ninth:—*Concerning Literary Exercises, &c. Examinations.*

I. At the expiration of one month of the academic year, the first day immediately following being a class day, let a literary exercise be held, and let it be repeated every month, the class of Dogmatic Theology commencing the exercise, and the other classes following in order. Let these meetings be held immediately after morning class; let the President define the time, which is to be neither longer than an hour, nor shorter than half an hour. Let the subjects of discussion be matters treated of in class during the preceding month; let the Professor assign the defenders of the questions, the President the opponents.

II. Once in the week let all the Students who have finished their first year's Theology, commencing with the eldest, either explain the rudiments of faith, in familiar discourse, or even deliver a formal sermon; let this order be continually repeated to the end of the academic year; let the *Trustees, or, if they shall not do so,* let the* President appoint time and place for the exercise; let him lay a fine on those who do not comply; let a half-hour be sufficient; let all the Members of the College be present.

III. Let two examinations be held every year, the first at the commencement of the common year, the other towards the end of the academic year. On what days they ought to commence, and how long they ought to last, we leave to be defined by the discretion of the President and Council. Let the subject of the first examination be the studies of the intervening months, that of the last the instruction of the entire year.

IV. If either Sabbaths or Holidays shall fall on those days, we decree the examinations should be resumed for so many days, as that they may be successive. But if, by reason of the number of the students, or shortness of time, it should be impossible for all the examiners at the same time to examine each, let the President, having made a division, so

* See note * on opposite page.

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buito, ut totum, intra legitima tempora, negotium concludatur; attamèn de prima tantum cognitione dictum intelligitote, *nisi aliter Curatoribus expedire videbitur.**

V. Judicibus Professores præbento scriptas argumentorum exceptiones, quas syllabos vocant. Judices ii classium sunto, quibus earum classium Magistros examinandi jus dedimus.

VI. Interea Alumnorum si quis visus fuerit, ex sui Judicis sententiâ, ignaviter se expedivisse, eam rem Judex ad Socios Quæstionis referto. Hi, citato Reo, causâque conjunctim recognitâ, si aut cuncti aut certe melior pars Secundum delata judicaverint, Præses delinquentem conceptis verbis admoneto, Magistris circumstantibus; hæc verò admonitio ad eam rem valebit, ut si judiciis proximè secuturis idem æque turpiter se gesserit, extemplo amoveatur, aut deploratæ ineptiæ aut nequitiæ impudentis manifestus.

VII. Tandem ultimis judiciis, quæ solemnia sunt diligentiæ præmia et honores, iis a Præside tribuuntor, qui pluribus suffragiis vicerint se meruisse.

Caput Decimum:—*De Bibliothecæ Præfecto.*

I. Frustra tamen legibus sanciendis vel ipsa sapientia conaretur doctrinas elicere, ni librorum copia, ex quo fonte omnia præclara haurienda sunt, et abunde suppetat et diligenti custodia servetur: ut huic igitur causæ provisum sit, hæc decernimus;

II. Curiarum majorum una ad Bibliothecæ formam accommodatur, eique solum usui obligata maneto, donec Curatoribus facultas oblata erit augustioris loci excitandi.

III. Eò libris qui nunc habentur translatis, compositisque, Præfectus indicem omnium in bibliotheca servandum describito, ejusque exemplum Præses possideto. Ad singularum Literarum titulos interstitia sunto, quò locari possint aliorum auctorum nomina, novosque, si præterea accedent, Scriptorum Libros diligenter ac maturè Præfectus curato, ut magnæ recensioni adscribantur, nominaque officio trimestri ipse Præsidi dato.

IV. Libros quam integerrimos decenter asservato, operamque dato, ut eorum quotidie pars aliqua detergatur, situsque obsoletus excutiatur, adeoque totus iste locus munditie niteat.

V. Bis omnibus annis Præses, vel si hic sæpius noluerit, saltem semel, Propræses, Decanus et si quos e Professorum ordine Præses adsumserit, Bibliothecam seriò recensento. Libros observanto quâ formâ, quâ conditione sint. Pro Libris quos vel abesse viderint, injuriâve vitiatos esse, aut alios a Præfecto reponi intra VII dies jubento, aut, si illud fieri non poterit, multam hi vel eorum plures irroganto: de reliquo Bibliothecæ instrumento eamdem legem tradimus.

VI. Diebus negotiosis Bibliothecæ aditum patere volumus per eas IV horas, quas Præses, Præfecto conveniente, daturus est, ita ut nihil detrimenti studia publica capiant.

VII. Hi soli commentandi causâ in Bibliothecam admittuntor; I. Magistri. II. Qui Academicas IV annorom disciplinas perceperint, si, Professore aliquo commendante, Præside approbante, impetraverint. III. Qui, Præside permittente, Magistrum aliquem Præfecto sponsorem dederint.

VIII. Præfectus vigilato, ne librum quis omnino ex Bibliothecâ, ullamve supellectilis partem auferat. Qui fecerit, ablatum reddito, simulque duplo tenetor, ejusque multæ Præses, Decanus, Præfectus, plures, ambove recuperatores sunto. Si bis fecerit, ei multa altera irrogator, posteaque Bibliotheca clausa esto in omne tempus.

IX. Si quis librum conscribillando, lacerando, obliterando, maculandove corruperit, idem duplo tenetor. Quòd si hic malo animo fecisse convictus erit, par esto culpa ac si librum abstulerit; nempe si bis convictus eo crimine, exclusus perpetuo maneto.

X. Qui levius peccavérint, libris suo loco non repositis, silentio rupto, gravitate neglectâ, his multam Præfectus ipse irrogato eâdem qua Decanus potestate; omnisque ex hisce multis collata pecunia ad Bibliothecam ornandam impenditor. Qui verò multam admiserit, ei denuò Bibliothecæ copia dator, si prius Præfecto a Procuratore tradiderit scriptam confessionem multæ dissolutæ.

XI. Harum rerum tabulæ pro Bibliotheca suspensæ ac facile spectabiles exstare debebunt.

XII. De Bibliothecæ Præfecto creando ea lex tota valitura est, quam in causa Magistri officii sanximus, absenti pœna quoque similis imponenda, eademque commeatui impetrando et conditio et tempora. Præfecto Administri sunto quos hic legerit, Præses concesserit, hique muneris diem perpetuò obeunto, Præfecto vel æquissimè absente.

Caput Undecimum:—*De Procuratore.*

I. Quæ pro muniendà pietate, provehendis moribus, artibusque in Academiam vestram deducendis hactenus decrevimus, ea nos cuivis facile confidimus probare posse. Superest ut jam de Academicis possessionibus dicamus, omnique domesticæ administrationis ratione, quâ sublata, inanis omnis ille noster labor in Disciplinis constituendis futurus sit.

* Approved by his Excellency, May 10, 1836. M. Flanagan, Secretary.

distribute the students to the different examiners, that the entire business may be concluded within the proper time; this, however, is to be understood of the first examination only, *unless the Trustees shall otherwise think fit.**

V. Let the Professors give to the examiner written copies of the subjects, commonly called a syllabus; let those persons be the judges of the classes to whom we have given the right of examining the masters of those classes.

VI. In the meanwhile, if any of the students shall be deemed, in the opinion of his examiner, to have acquitted himself badly, let the examiner lay the matter before the assessors. The accused being summoned, and the case being revised by them conjointly, if all, or at least the majority, shall decide according to the report of the examiner, let the President admonish the delinquent in distinct terms, the masters standing around; the effect of the admonition will be, that if, at the following examinations, the same individual shall acquit himself in the same disgraceful manner, let him be forthwith removed, as being manifestly convicted either of hopeless stupidity, or of barefaced idleness. At the final examination, let the rewards of diligence and the usual honours be bestowed by the President on those who have obtained the greater number of votes.

CHAPTER TENTH:—*Concerning the Prefect of the Library.*

I. In vain would wisdom itself endeavour to promote learning by the enactment of laws, unless a store of books, whence instruction is to be derived, be supplied and carefully preserved; to provide for this, then, We decree as follows:—

II. Let one of the larger halls be fitted out for a library, and let it remain destined to that use alone till the Trustees shall be enabled to build a more spacious place.

III. The books which are now possessed, being transferred thither and arranged, let the Prefect write out a catalogue of all, to be kept in the library, and let the President have a copy of it. At the titles of each letter let interspaces be left, where the names of other authors may be placed, and let the Prefect carefully and betimes take care that the new books, which may subsequently be brought in, may be annexed to the general catalogue; and let him give the names to the President every three months.

IV. Let him keep the books in the best possible condition, and take care that some part of them be cleaned every day, and let them be well dusted, and the entire place be kept clean.

V. Twice every year, or once at least, let the President, Vice-President, Dean, and such of the Professors as the President may select, review the library with serious attention; let them observe in what state and condition the books are. In the room of the books which they may find wanting or injured, let them either order others to be replaced by the Prefect within seven days, or, if that is not possible, let them, or the majority of them, impose a fine. With regard to the remaining furniture of the library we make the same law.

VI. On days of business we wish the library to be open for those four hours which the President, with the consent of the Prefect, shall appoint, so that the public studies may sustain no injury.

VII. Let the following persons only be admitted into the library for the purpose of reading:—1st. The Masters. 2nd. Those who have passed through four years' study in the College, if they shall obtain it by the recommendation of some Professor, and with the approbation of the President. 3rd. Those who, with the permission of the President, shall give some of the masters as security to the Prefect.

VIII. Let the Prefect be watchful that no one shall take away a book, or any of the furniture out of the library; let the person who may have done so restore it, and let him at the same time be fined in twice the value, and of such fine let the President, Dean, Prefect, all, or two of them, be the recoverers. If he shall do so twice, let a second fine be levied on him, and afterwards let the library be shut against him for ever.

IX. If any person shall have injured a book by scribbling, or by soiling, or by tearing it, let him be fined in twice the value. If he shall be convicted of having done so with evil intention, let the crime be the same as if he stole the book; if he be convicted of the crime twice, let him continue for ever excluded.

X. Let those who shall commit a more trifling fault, viz., by not restoring the books to their place, by breaking silence, by neglecting becoming gravity, be fined by the Prefect, with the same authority as if the Dean had imposed the fine; and let all the money collected from these fines be expended in furnishing the library. But to the individual so fined, let access to the library be again granted, if he first deliver to the Prefect, from the Procurator, a written acknowledgment of the fine having been paid.

XI. It will be necessary that notices of these matters be suspended in the library and within view of the students.

XII. With regard to the appointment of Prefect of the Library, the same law is to be observed which we have established in the case of the Deans; the same penalty is also to be imposed on him if absent, and let him be subject to the same restriction both as to the time of absence and as to the mode of obtaining it. Let the Prefect have as assistants such persons as he may select, and as the President may allow; let them give constant attention to their duty on each day, the Prefect, however, not being absent, except for just reason.

CHAPTER ELEVENTH:—*Concerning the Procurator.*

I. What we have enacted hitherto for the preservation of piety, the promotion of morality, and the introduction of science into your College, we trust will readily meet the approbation of every one. It now remains to say something concerning the possessions of the College, and the nature of domestic administration, without which all our exertions for the promotion of learning would be unavailing.

* See note * on opposite page.

II. His de causis Procurator Academicis adjungendus est. Hic vel disjunctum munus habere poterit, vel una atque eadem operâ et Procuratoris et Propræsidis, id quod nunc usuvenit, personam gerere.

III. Utrolibet modo a curatoribus creator, iisdem qua Decanus dotibus. Fidejussoribus datis cautum facito.

IV. Procuratoris esto Academicas expensas ordinare, ut cibaria salubria conficiantur, justeque apponantur ad demensi rationem certissimam.

V. Pecunias sibi a Mensario rescribi jubeto necessarias, easque acceptas ferent communi chirographo Præses atque Procurator.

VI. Aes alienum quamprimùm dissolvito, sumptis rite ex legum præscripto cautionibus.

VII. Quas pecunias vel multæ irrogatæ, vel Academiæ debitas exegerit, aut summam Mensario statim transcribito, aut ejus summæ professionem a Præside testatam.

VIII. Preparatis idoneis tabulis, tum debiti, tum soluti accuratissimè rationes distribuito.

IX. Id maximè provideto, ne ii sumptus domestici fiant, quantos Academiæ nomina pati non possint, neve quid instrumenti cari furto negligentiâve requiratur.

X. Si Procuratoris aut crimine aut negligentiâ furtum damnumve factum erit, ære suo præstato.

XI. Interea, ut quem tanta juris severitate obligavimus suo quoque honore relevemus, ut in liberâ tamen custodiâ provinciam exornet, Procurator servorum, quorum opera ad quotidianam Rei familiar, administrationem pertineat, omnium Magister esto, eosque, Præside approbante, conducito, exigito, oscitantes punito; exeundi veniam dato; quos volet, domi contineto.

XII. Oeconomo, Coquo, reliquis conductis supellectilem unicuique propriam et vasa annumerata et exscripta tradito, iique pollicentor se salva custodituros; trimestribus solutionibus, instrumentum sibi quisque traditum exponunto Procuratori; si quid ad plenam recensionem requiretur, ejus rei deperditæ pretium e mercedis summâ deduci patiuntor.

XIII. Quotannis et ipse Procurator suæ provinciæ instrumentum ad indicis numerum suâ manu olim subscriptum atque traditum Præsidi representato.

XIV. Quot mensibus rationes pecuniarum componito, Præside, Decano Seniore arbitris; post trimestres solutionis, intra XV dies, eorum mensium tabulas veteres conficito, quarum exempla ex litturariis pulchre exscripta, Præside, Decano, subscriptoribus, additisque Cautionum syngraphis, Præses examinanda ad Curatores deferto.

XV. Procuratorem in re administranda vel notabiliter delinquentem, vel insanè profundentem Præses et Decanus apud hunc Ordinem accusanto. Curatores convictum exauctorabunt.

XVI. Universim ne exito nisi rei Academicæ causâ, Præside annuente: commeatui impetrando tempora, conditiones, absentiæ pœnam eamdem quam Classium Professoribus adjungimus.

Caput Duodecimum:—*De Magistratibus Academicis.*

I. Magistratus Academicos hoc ordine rogamus; Propræsidem; Decanos; Bibliothecæ Præfectum; Procuratorem; S. Theologiæ Professores, uti quisque a creatione maximus est; Physicæ Experientiæ Professorem; Dialecticæ et Metaphysicæ; Rhetoricæ; Græcarum Latinarumque literarum; Anglicanæ Elocutionis; Ling: Vern: Hibernicæ. Linguarum quæ nunc vigent.

II. Hi omnes intra XXX quisque a creatione diem Præsidi tradunto Scribæ publici testimonia testantia se fidem jurejurando Regiæ Majestati obligavisse, itemque Professionem sua uniuscujusque manu scriptam, se nec ullam conjurationis latentem societatem coire, neque aliâs coituros; animadversisque domesticis legibus, coram Præside affirmanto se dicto audientes futuros; denique propositi monumentum nomen quisque suum tabulis iis adscribunto, in quibus et ipsas leges, Professorum Administrorumque subscriptiones, testimonia scribarum, nec plura comprehensa Præses asservaturus est.

III. De his legibus, utrum pareatur necne, Comitiis Ordinariis Præsidem referre volumus, abdicationis pœnâ, ni fecerit, propositâ; idemque tabulas ipsas, cum jussus erit, Ordini representato.

IV. Eadem conditione ceteri quoque sunto, quicunque procurationem, ministerium, domiciliumve stabile in Academiâ habuerit.

V. Magistratus omnes strenuè hortamur, ut in munere quisque suo fungendo, non solum constantes, verum etiam alacres sese præbeant; inhumanitatis vel minimam speciem reformident, quum patriæ magis conciliationem potestatis una cum optimo urbanitatis colore illorum auctoritas habeat, qui et munere vitæ præceptores, vitæque ipsius consuetudine socii sunt, comitesque perpetui: ne ulla inter Academicos dissidia patiantur, ipsique memores personæ et dignitatis eam, quæ nostræ Religionis una propria est,

II. For these reasons a Procurator is to be added to the College officers. He can either hold a separate office, or may discharge the duty of Procurator and Vice-President at one and the same time, which is at present the case.

III. In either case let the Procurator be appointed by the Trustees, with the same qualifications as the Dean; let him likewise give securities.

IV. Be it the Procurator's business to arrange the expenses of the College, so that wholesome provisions may be procured, and exactly furnished according to the prescribed standard.

V. Let him direct the necessary money to be furnished him by the banker, and an acknowledgment for the receipt of this shall be signed conjointly by the President and Procurator.

VI. Let him clear off debts as soon as possible, receiving the proper acknowledgments, as the law directs.

VII. Whatever money he may have exacted in the way of fine, or as due to the College, let him either transfer the sum forthwith to the banker, or an acknowledgment of the sum, signed by the President.

VIII. Proper books being prepared, let him arrange the accounts, both of debts and of payments, with all possible care.

IX. Let him be particularly careful that expenses may not be incurred beyond what the revenues of the College can afford, and that no valuable furniture be lost by theft or negligence.

X. If either theft or injury shall occur, through the fault or negligence of the Procurator, let him make it good at his own expense.

XI. In the meanwhile, to relieve a person whom we have subjected to conditions so strict, in order that he may discharge his office with a suitable degree of independence, let the Procurator have the entire control over the servants whose assistance may be required for the management of the household, and, with approbation of the President, let him hire them, discharge them, punish them when negligent; let him give them leave to go out, and keep at home whomsoever he may think fit.

XII. Let him deliver over to the œconome, to the cook, and to the other persons hired, the utensils necessary for each, as also the vessels, first numbering them, and taking a list of them, and let them promise that they will keep them safe; at the quarterly payments, let each make a return to the Procurator of the furniture consigned to them; if any thing be missing, let them suffer the price of it to be deducted from their wages.

XIII. Every year let the Procurator produce before the President the furniture committed to his care, which shall correspond to the inventory signed by himself at his appointment, and delivered to the President.

XIV. Let him make up his accounts every month, and have them audited by the President and Senior Dean, within fifteen days after the quarterly payments; let him draw up the old accounts of those months, of which the President must submit copies to the inspection of the Trustees, after they have been copied out in a fair hand from the blotters, signed by the President and Dean, together with the receipts appertaining thereto.

XV. If the Procurator offends in a remarkable manner in the discharge of his office, or is foolishly lavish, let the President and Dean accuse him before the Trustees, who, if they convict him, will discharge him from his office.

XVI. To conclude, let him not go out unless on the business of the College, and with the consent of the President. The time for obtaining leave of absence, the conditions, the penalty for absence, are to be precisely the same as for the Professors.

CHAPTER TWELFTH:—*Concerning the Officers of the College.*

I. We appoint the Officers of the College in the following order:—Vice-President, Deans, Prefect of the Library, Procurator, Professors of Sacred Theology, according as each may be longer elected; Professor of Physics; of Logic and Metaphysics; of Rhetoric; of Greek and Latin Literature; of English Elocution; of the Irish Language; of Modern Languages.

II. Let all these, each within 30 days from his appointment, deliver to the President the testimony of a public officer, vouching that they have taken the oath of allegiance to His Royal Majesty, and likewise a declaration, written in the handwriting of each, that they neither are concerned in any secret societies, nor will they be so at any future time; and having considered duly the laws of the house, let them avow before the President that they will be observant of them; finally, let each, as a pledge of his purpose, enter his name in those books in which the President is to keep the laws, the signatures of the Professors and Ministers, the testimonies of the civil officers, and nothing else.

III. Concerning these laws, whether they are obeyed or not, we desire that the President should state, at the meeting of the Board, the penalty of abdication being held out unless he shall do so; and let him likewise produce the books themselves to the body when he shall be directed to do so.

IV. Let all the rest, likewise, be subject to the same regulation who may hold the Procuratorship, a ministry, or a permanent residence in the College.

V. We strenuously advise all the superiors to show themselves not only constant and steady, but even cheerful in the discharge of their duty, to avoid even the slightest appearance of harshness, since the authority of those who are teachers by profession, and associates and constant companions by their habits of intercourse, should possess the conciliatory qualities of paternal jurisdiction, and be rendered pleasing by urbanity; that they should not suffer any dissensions among the members of the house, and mindful of their

benignæ pacis concordiam communi alant spiritu: quos præceptionibus erudiunt, iisdem claro virtutum exemplo præluceant; hominumque invidiam et contemptum. quæ res in Academiæ forte interitum, infamiam certè redundabunt, vitæ innocentiâ, famæque præstantiâ deprecentur.

VI. Si quid scriptorum suorum Magistratus, alumnus ve edere voluerit, id facito, Præside concedente, a quo Curatores jus repetituri sunt, quidquid improbè positum in istis lucubrationibus exstiterit: si Præses intercesserit quin edatur, alteri provocationem ad Curatores habento. Judices hi dabunt in causâ non pessimâ Magistratus, Academicos a se delectos, qui si *rectè fieri possi* statuerint, causamque receperint, liber editor, Judicum ipsorum periculo. *Si quid vero scriptorum suorum de rebus Theologicis, Philosophicis, aut Literariis, Magistratus edere voluerit, id facito, sui ipsius periculo, ita ut siquid ibi positum improbè, fuerit, curatores ab ipso jus repetituri sint.**

VII. Neque tamen ab iis Judicibus stipulamur, ut pœnæ culpæve proximi videantur, nisi liber iste ab egregia doctrinâ sapientiâve commendatus erit, verum si quid extulerit Religioni, Moribus, Disciplinæ, Reipublicæ, Regiis honoribus contrarium.

VIII. Cubicula Administris iisdem eadem sint perpetuò. Quæ Professorum Ordini mancipata sunt, uti erit quisque a creatione major, ita prior optionem habeto. De Alumnorum cubiculis Præses Decano consulto, statuito; gratum certe nobis fecerit, si antiquitatis ordinem potiorem duxerit; propterea quod hic certâ aliqua ratione, eâque nec difficili, neque molestâ comprobetur.

Caput Decimum Tertium:—*De Præmiis et de Pœnis.*

I. Decanus in tabulas ad eam rem confectas rejicito, fi quid memoriâ dignum adeptus erit, discipulis quotidie recensendis, ipsasque tabulas Præsidi recognoscendas tradito, mensibus exactis: porro tertio ante solemnia certamina die, Decani, Præses, Propræses, communi auctoritate, illorum nomina fastis Academicis adscribunto, qui morum integritate præcipuâ, officiisque religiose colendis, honorem fuerint commemorabilem assecuti.

II. Professores Classium commentariis notanto, si qui Discipulorum industriâ, profectibusque magnopere præstiterint, horumque nomina trinis mensibus deferunto ad Præsidem, qui in fastis iisdem suo quæque loco commemoraturus est.

III. Post solemnem Quæstionem, atque priusquam docti Victores in Concilio renuntientur, ii fasti recitantor; deinde Præses hortabitur, ut illius quoque laudis digna ratio habeatur in præmiis adjudicandis.

IV. Iisdem fastis describitor judicii quoque solemnis eventus; hoc titulo—Qui defensores annuo certamine; eaque scripto testata nobilitas præcipuam auctoritatem obtineto in reddendis (post absolutum studiorum cursum) alumnorum a Præside commendationibus, tum etiam ad præmia et honoris gradus consequendos, si præter ea quæ nunc sunt, alia novæ dignitatis insignia Patroni aut aliunde impetraverint aut ipsi constituerint.

V. De Pœnis quæ hactenus a nobis dicta sunt, in iis crimina perpetuo cum Actoribus conjunximus; reliquas inviti cunctas, necessariò tamen decernimus.

VI. Fraus ea maxima est quæ exauctorationem habet. Fraude maxima tenentor Alumni.

1. Si quis malo animo publicéque Præsidi jubenti parere denegaverit.
2. Si quis Academiæ septa transierit, nec prius exorato aut ipso Præside, aut cui Præses eam mittendi potestatem fecerit.
3. Si quis convivia, comessationesve domi clam in Academiâ agitaverit, aut vina, succosve meros, qui mentem ebrietate mutant, vel ipse importaverit, ejusve fraudis conscius fuerit.
4. Si quis in tantum perpotaverit, ut manifesta turpitudo appareat ebrietatis.
5. Si quis graviter per injuriam corpus percusserit.
6. Si quis libros in Academiam scriptave comportaverit, ad Religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas: etiamque si quis iis libris, quibus omni Domo a Præside vel Decano interdictum sit, nihilominus utatur.
7. Si quis meditatò se de comitum spatiantium frequentia subduxerit, ejusve oculis, in cujus fidem datus est.

VII. Professor si die profesto ludo abfuerit, ejusdem diei cibariis et stipendio careto, idque Decano Præsidi atque Procuratori renuntiante; hi in tabulas ad hanc notationem compositas referunto. Procurator diurni stipendii summam creditorum rationibus subjungito; solvendi tempore multam prius detrahito, reliquum dissolvito.

* Approved, March 5, 1848. M. Flanagan, Secretary.

own character and dignity, that they cherish in common that harmony and kind feeling which is the prominent feature of our religion; that they should outshine, by the bright example of their virtues, those whom they instruct by their precepts; and that, by the purity of their life, and the excellence of their character, they should be exempted from the hatred and contempt of men, which may redound, perhaps, to the ruin, but most certainly to the disgrace of the College.

VI. If [~~either a superior officer or~~] a student be inclined to publish any of his writings, let him do so, with the consent of the President, from whom the Trustees will demand an account for any thing immoral or incorrect that may be found in such works; if the President shall oppose the publication, let the other party have the right of appeal to the Trustees. If the case is not obviously a bad one, they will assign officers of the College, selected by themselves, as judges; if these shall determine that the thing can be done with propriety, and shall judge favourably of the case, let the book be published at the peril of the judges themselves. *But if a superior officer desires to publish any of his writings concerning theological, philosophical, or literary matters, let him do so at his own peril, so, however, that the Trustees shall hold him responsible for any improper matter therein expressed.**

VII. Nor do we, however, exact from the judges that they should be deemed liable to penalty or censure if such book shall not be commended for its distinguished learning or wisdom; but only if it contain any thing contrary to religion, morals, discipline, the State, or to the honour of His Majesty the King.

VIII. Let the same Ministers constantly retain the same rooms. With regard to those assigned to the Professors, according as each shall be prior in his appointment to the professorship, so let him have priority of choice. Let the President, with the Dean, determine concerning the chambers of the students: he certainly will act agreeably to our wishes if he give the preference to those of longer standing, inasmuch as this can be established by a certain fixed and very easy rule.

Chapter Thirteenth:—*Concerning Rewards and Punishments.*

I. Let the Dean enter in a book, prepared for this special purpose, any thing he shall find worthy of notice in the daily inspection of the students' conduct, and let him, at the end of the month, deliver the books to the President for his inspection. Besides, three days before the general examinations, let the Dean, President, Vice-President, by common authority, enter in the records of the College the names of those persons who may have attained distinguished honour by the especial purity of their morals and their religious observance of duty.

II. Let the Professors of the different classes note in their memorandums such of their pupils as may have distinguished themselves for their industry and progress, and let them submit the names of those persons every three months to the President, who is to note down each particular in the same records in its proper place.

III. After the yearly examination, and before the learned victors shall be declared in the Council, let these records be read out; then the President will advise that due regard be paid also to the commendation contained in his records, in the decision and distribution of the premiums.

IV. In the same records let the result, also, of the general examination be entered under this title, Qui defensores annuo Certamine; and let this distinction, testified in writing, have peculiar weight in the President's recommendations of the students, to be given after the completion of the course, as also to obtain premiums and honourable degrees, if, in addition to those which now exist, the patrons of the College shall either obtain from another source or themselves establish other literary honours.

V. In what we have hitherto said concerning penalties, we have constantly joined the crimes with the doers; such as remain we now decree from necessity, and with reluctance.

VI. The greatest crime is that which is punishable with expulsion. Let the students be deemed guilty of such offence—

1st. If any one shall perversely and publicly refuse to obey the orders of the President.

2nd. If any one shall pass the boundaries of the College without having first obtained permission, either from the President himself or from a person to whom the President may have given the power of granting leave.

3rd. If any shall indulge in banquets or revelling privately in the College, and shall either himself bring in wine or any liquors which cause drunkenness, or shall be privy to such offence.

4th. If any one shall have drunk to such a degree as manifestly to exhibit the turpitude of intoxication.

5th. If any one shall strike another severely, and for the purpose of injuring.

6th. If any one shall bring into the College books or writings tending to calumniate the Roman Catholic religion, or to relax morals, or to stir up seditions, and likewise if any one shall use books forbidden to the entire community by the President or Dean.

7th. If any one shall designedly withdraw himself from the body of the students on the public walk, or from the eyes of the person to whose charge he may have been committed.

VII. If a Professor shall be absent from class on a lecture day, let him be deprived of the maintenance and stipend of that day, and that by the Dean's report to the President and Procurator; let them enter it in a book prepared for such purpose. Let the Procurator enter the amount of the day's stipend to the account of credit; at the time of payment let him first deduct the fine, and pay off the remainder.

* See note * on opposite page.

VIII. Quod si Professor id sæpius admiserit, hunc Præses Decano adstante admoneto, isque si denuo admonitus securè et obfirmato persisterit in istâ fraude, ad hunc ordinem a Præside defertor. Curatores, causâ cognitâ, pertinaciæ convictum vel exauctorabunt, vel aliis remediis Academicæ saluti consultum facient.

IX. Eadem judiciorum forma Professoribus, Administrisque omnibus expectanda est, quicunque vel datâ opera, vel per insinuationem impia, inverecunda, in jus domesticum seditiosa, aut in summam Regis Reique publicæ Majestatem maledica tractationi, sermonibusve admiscuerint, etiamque qui gravis cujuscunque criminis infamiam contraxerint. Ut autem hujusmodi malis, si, quod Deus avertat, aliquando sint extitura, quantocius occurratur, ac ne pravi exempli virus inficiat diutius, Præses confestim, illoque vel absente vel prævaricante, Propræses, Decani ad Concilium vocent, cui Præses, Propræses, Decani, Professores Theol. interfuturi sunt, quive horum innoxii sint, eòque reum postulent, citent, interrogent de crimine, delatione factâ, vel suspicione in oculos incurrente. Quod si Reus aut contumaciam adhibuerit, aut fecisse visus erit sententiis pluribus, huic munere interdictum esto, alio in provinciam substituto, si minus his legibus Rei absentiæ provisum est. Comitiis statim insequentibus Curatores judicium recognoscent, reumque, si appareat, in crimine deprehensum, non solum munere privaturi sunt, sed etiam ab Academico domicilio perpetuâ exclusione submoturi.

X. Si quis omnium libros scriptave evulgaverit, edentibusve conscius fuerit, Præside et inscio et improbante, exigitor.

XI. Si quem in ferendo suffragio judicii corruptelam de munere publico admisisse Socii Quæstionis deprehenderint, convictus abdicato.

XII. Si quis majorum levitatis subimprobæ notam meruerit, Præses admoneto; frustra monitum ad Curatores deferto.

XIII. Si quis acerba partium studia excitaverit, huic pœnas jam ante Curatores gravissimas denuntiant.

XIV. Quod si Præses denique iis criminibus accusetur, Propræses, Decanus ad Curatorem aliquem deferunto; hoc jubente, Librarius Conventum vocato. Ordo frequens jus dicet.

XV. Nunc quoniam absentiæ pœnam propositam habetis tam vehementem ac necessariam, quò delicti hujus certissima probatio indicetur, Janitorem Præses apponito portæ domesticæ literarum peritum, isque Alumnorum tam nomina quam exitus atque reditus tempora scripto libello notato. Vespere quotidie, unà cum remissis clavibus Præsidi libellum Janitor legendum tradito; hic perlectis nominibus *Vidi* subscribito; nominis et prænominis cautionem addito.

XVI. Igitur ut ne quis sine sensu exire possit, portam Janitor obseratam custodito; clavem circumgestato: ita quicunque abfuerint, Janitore inscio, hos dolo malo abfuturos judicamus.

XVII. Portâ dextumâ, quæ veteribus monumentis adhæret, rhedæ, vehicula, equites recipiuntor: binæ ad hanc claves sunto, una Præsidi, Procuratori altera.

Caput Decimum Quartum:—*De veteri Jure Academico.*

Quæ in primis legibus de Religionis Studiis et Cæremoniis sancita erant, novâ rogatione referimus: ceteras leges rescindimus, abolemus.

Ultima Sanctio.

I. Experimento constat jussorum mole atque infinitâ vi hominum citiùs obrui mentes quem actiones dirigi; idcirco, quum ab alacritate vestra, legibus haud ita multis, justis tamen et exquisitis, potissimum spes affulgeat fore, ut recens in lucem prolata famamque hominum Academia vestra ad confirmatam virilis quasi ætatis laudem possit adolescere, pluribus jubere abstinemus, hanc quam videtis circumscriptionem arbitrati utilitatibus vestris non deesse, vestræque, quod longe maximum est, innocentiæ etiam superesse.

II. Quod reliquum est, ut omnes Academici percalleant, quid quemque facere, quid vitare oporteat, ad principia anni perpetuò academici hæ leges a Præside in ædiculâ recitantor, aut a Magistratu, Præside jubente, posteaquam Sancto Spiritui sacerdotes ad altare implorantes fecerint lege atque more sacrosancto.

III. Item post semestrem Quæstionem hæ leges recitantor; locum publicum ipse Præses destinato. Legum recitationi intersunto Academiæ familia tota, Magistratus, Alumni, Discipuli tam ii, qui nomini Academico jure adscripti sunt, quam qui annuâ pensione nomen redimunt.

VIII. But if the Professor shall commit this frequently, let the President admonish him in presence of the Dean; and if he, having been again admonished, shall heedlessly and obstinately persist in this offence, let him be reported to this Board by the President. The Trustees having examined the case, will, if he be convicted of obstinacy, either expel him or provide for the interest of the College by other remedies.

IX. The same form of trial is to be submitted to by the Professors and all the Ministers, whoever, either directly or indirectly, shall, in their discourse, utter expressions impious, immodest, and subversive of the regulations of the house, or expressions which may be calumniating or offensive to the Sovereign Majesty of the King and State, as also those who may have contracted the infamy of any heinous offence. But in order that such evils, if, which may God forbid, they are ever to exist, may be the more speedily obviated, and that the poison of bad example may not continue to infect the establishment, let the President forthwith, or in case of his absence or connivance, the Vice-President and the Deans, summon a Council, at which the President, Vice-President, Deans, and Professors of Theology are to attend, or such of these as may not be implicated, and thither let them cite the accused and interrogate him with regard to the crime, information having been laid before them, or grounds of suspicion having come under their own observation. But if the accused shall either prove contumacious, or be considered guilty by the majority, let him be prohibited from his office in the house, another person being appointed in his place, if these laws have not provided for the absence of the accused. At the ensuing meeting of the Board, the Trustees shall revise the decision, and if it appear that the accused person is really guilty, they shall not only strip him of his situation, but even remove him for ever from any residence in the College.

X. If any one shall publish books, or any writing whatsoever, or be a party with those who may do so, without the knowledge and the approbation of the President, let him be expelled.

XI. If the Assessors shall detect any person giving a corrupt decision in his public capacity, let him, being convicted, abdicate his place.

XII. If any of the higher functionaries shall incur censures for unbecoming levity, let the President admonish him; if the admonition be in vain, let him submit the matter to the Trustees.

XIII. If any person shall excite the bitterness of party zeal, the Trustees already denounce against such person the severest penalties.

XIV. If the President shall be accused of such crimes, let the Vice-President and Dean lay the matter before some Trustee; by his direction let the Secretary call a meeting. A full assembly of the body shall decide.

XV. Now since the penalty established for absence is so severe and so necessary, in order that this offence may be most satisfactorily proved, let the President appoint a porter on the gate, who shall know how to read and write, and let him set down in a book as well the names of the students as the times of going out and coming in. Every evening let the porter, when returning the keys, deliver the book to the President; let him, having read over the names, subscribe *Vidi, I have seen;* let him, also, add both name and surname.

XVI. Finally, in order that no one may go out without being perceived, let the porter keep the gate locked; let him carry the key about with him: thus whosoever may be absent without the knowledge of the porter, we judge such to be absent criminally and without leave.

XVII. At the right hand gate, which is near to the old buildings, let carriages, cars, and horsemen be admitted; let there be two keys for this, one for the President, the other for the Procurator.

Chapter Fourteenth:—*Concerning the former Statutes of the College.*

The regulations enacted in the original laws concerning the Studies and Ceremonies of Religion we again re-establish, all the other regulations we rescind and abolish.

The final Sanction:

I. It is proved by experience that the minds of men are oppressed by the mass and number of commands, rather than their actions directed; for this reason, whereas under these laws, not numerous, to be sure, but just and apposite, a hope is afforded that by your ready obedience it will come to pass that your College, which has been recently established and introduced to public notice, may attain lasting praise; we abstain from a multiplicity of laws, considering that the present limited number will be sufficient for your interests, and, what is of most importance, more than sufficient for the preservation of your innocence.

II. As to what remains, that all the collegians may thoroughly understand what it behoves each to do and what to avoid, at the commencement of the academic year let those laws be always read by the President in the chapel, or by an officer, by the direction of the President, after the priests shall have implored the Holy Ghost at the altar, according to the prescribed holy rite and custom.

III. Likewise let these laws be read out after the half-yearly examination; let the President mark out the public place; let the entire household of the College be present at the recital, the officers, students, pupils, as well those who have been enrolled in the College books by right, as also those who are pensioners.

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Statutes of Maynooth College.

IV. Si quid in his legibus obscurum abiguumve videbitur, illud de Præsidis Consiliique sententiâ, (Propræsidem dicimus, Decanos, Professores Theologicos), definitor. Si præterea fiet, ut horum aliis alia significatio placuerit, causam ipsam reservandam esse dicimus ultimo hujus ordinis auxilio; medio tempore, ei definitioni acquiescendum, nisi pœnæ irrogationem habeat, quam Præses attulerit.

V. Itaque Nos Curatores vestri et Patroni, quibus ea solum spes eaque ambitio insedit animo atque oculis obversatur, ut ista Domus humanitate, religione, doctrinis excolendis, disseminandis benefica sit, utque pace pacatissima, innocentiâ florentissima, virtutibus beatissima prædicetur; deinde certa jam nunc vestræ omnium Modestiæ præcipientes gaudia, Præsidis primum fide appellatâ, qui ordinis princeps, idemque Legum defensor est; postea Magistratuum, ipsorumque adeò alumnorum studiis, alacritate, obtemperantia, ope, quam religiose præstabunt, advocatâ; Legis denique publicæ imperio et voce jubentes hasce leges, hoc jus domesticum, disciplinam, judiciaque Academiæ Manutianæ proponimus, præscribimus, declaramus, uti jure quam optimo rogatas, perlatas, indicatas Academiæ Manutianæ, pœnarum scriptis sanctionibus, si quis contravenerit, dehinc adhibendis.

Datum apud Maynooth in Comitiis Generalibus ad diem vii. Kal. Jun. mdcccxx.

Bartholomæus Crotty, Coll. Præses.
Andreas Dunn, Curat. Secretarius.

Rule of Piety in Maynooth College.

REGULA PIETATIS et Disciplinæ Domesticæ in Collegio R. C. Sancti Patritii Ab Alumnis Observanda.

OMNES qui ad Ecclesiastica munera obeunda destinari cupiunt, ad eam vitæ perfectionem contendant, ad quam præcipuè vocantur Ecclesiæ Ministri qui cæteros ad pietatem et sanctitatem verbo et exemplo allicere atque excitare ex munere tenentur.

Nemo proinde, qui in hoc Collegio vivit, muneri huic, suæ et divinæ vocationi, atque hominum expectationi satisfecisse se putet, nisi divinæ plusquam humanæ sapientiæ studiis, eo potissimum tempore quo degit in Collegio, vacaverit. Idcirco quæ ad pietatis disciplinam spectant, non perfunctoriè, sed prompto alacrique animo omnes Alumni adimplere studeant et peragere.

Singulis diebus, horâ statutâ, signo dato, et *Benedicamus Domino* audito, quilibet *Deo Gratias* respondeat, statimque e lectulo assurgat, ac sanctissimo Crucis signo munitus, suis induatur vestibus, et simul ac fuerit indutus, per semihoræ spatium abluendis manibus, aptando lectulo, componendoque cubiculo sedulò incumbat. Si quid supererit temporis, id ad animum orationi præparandum impendatur.

Ad campanulæ signum omnes in oratorium conveniant, ibique Sancti Spiritûs imprimis ope imploratâ, orationem *Domine Deus Omnipotens qui ad principium hujus diei*, &c., cum reliquis, quæ ad *Primam* in Breviario Romano reperiuntur, devotè recitent, ac insuper meditationis argumento repetito, per horæ dimidium orantes, ad splendorem æternæ lucis oculos mentis aperiant, quo veluti divino alimento accepto, et sæpius per diem repetito, spiritus saginetur. Statutâ postmodum horâ, incruento Missæ sacrificio omnes paritèr religiosè intersint, cui eorumdem duo Clerici, superpelliceis induti, reverentèr ministrent.

Quotidie ante prandium, facto signo ordinario, in Sacellum convenientes S. Sacramentum, per octavam horæ partem, piè ac devotè adorent; deinde ad Cœnaculum rectâ in silentio pergant: ante cœnam pariter in oratorium convenientes, genuflexi, peculiari examine conscientias suas excutiant. Denique priusquam cubitum eant, in idem Oratorium iterum convenientes, vespertinæ orationis incenso Omnipotenti Deo humilitèr oblato, generali examine conscientas suas scrutentur; ac præsertim inquirant quid labis totâ illâ die contraxisse videantur: necnon privatæ meditationis materiæ pro sequenti die percipiendæ incumbant, donec a Decano habito signo, per silentium rectâ ad cubicula pergant. Statutâ horâ, dato scilicet signo, *Benedicamus Domino*, extinctis lucernis, nec iterum durante nocte, *ullâ ex causâ*, accendendis, singuli decumbant.

In cœnaculo nemo audeat ad mensam discumbere, nisi ab eo qui præest benedictione peractâ. At vero, nisi cogente necessitate, atque annuente Decano, abesse a communi mensâ *Alumnorum nemini* liceat. Facto denique edendi fine, datoque signo ab eodem qui præest, omnes assurgant, at ad Breviarii præscriptum, Immortali et Invisibili Deo, debitas persolvant gratias, statimque ex Aulâ decorè discedant. Mensâ autum durante, perpetua lectio fiat; ac primò quidem totum ferè Sacræ Scripturæ caput legatur: Reliquum vero temporis impendatur in lectione alicujus Religiosi libri, qui simul intellectum foveat, atque dirigat voluntatem: ut, cum cibus præbetur corpori, aliquod etiam tanquam pabulum

IV. If any thing shall appear obscure or ambiguous in these laws, let it be defined by the decision of the President and the Council (we mean the Vice-President, Deans, Professors of Theology). If, moreover, it shall happen that these shall interpret differently, we say that the interpretation is to be reserved for the Trustees; in the interim, that that interpretation which the President may have given is to be acquiesced in, unless it implies the infliction of punishment.

V. Wherefore, we your Trustees and Patrons, whose sole ambition and desire it is that this establishment may be beneficial by the cultivation and dissemination of kindly feeling, religion, and learning, and that it may be extolled for its peaceful conduct, its distinguished purity of morals, and pre-eminent virtues: and anticipating the joy that we shall experience from your general decorum, joy we deem now as certain; calling to our assistance the co-operation which the superiors will religiously contribute, and appealing, also, to the zeal, alacrity, and obedience of the students themselves; finally commanding, with the authority and voice of public law, we propose, prescribe, declare these laws, this domestic code, discipline, and rules to the College of Maynooth, as having been duly passed, enacted, and made known to the College of Maynooth, together with the written sanction of penalties hereafter to be resorted to if any one violate them.

Given at Maynooth, at a general meeting of the Board, on the 25th of May, 1820.

Bartholomew Crotty, President of the College.
Andrew Dunn, Secretary to the Trustees.

The RULE of PIETY and of Domestic Discipline.

Rule of Piety in Maynooth College.

ALL who destine themselves to discharge Ecclesiastical duties, should aim at that perfection of life to which the ministers of the church are particularly called, who are in duty bound to entice and excite all others to piety and sanctity by word and example. Let no one, therefore, who lives in this College, consider that he has discharged his duty, that he has answered his own calling and that of God, as also the expectation of men, unless he has applied himself to the study of divine more than of human wisdom, particularly during the time he lives in College. Wherefore let all the students endeavour to fulfil and discharge, not superficially, but promptly and cheerfully, those duties which regard the discipline of piety.

Every day, at the hour appointed, on the signal being given, and the *Benedicamus Domino* being heard, let each person answer *Deo Gratias*, and immediately let him arise from bed and making the most holy sign of the Cross, let him put on his clothes, and as soon as he has done so, let him employ himself sedulously for the space of a half hour in washing his hands, adjusting his bed, and in making up his room. If any time shall remain, let it be spent in preparing his mind for prayer.

On the ringing of the bell let all assemble in the prayer hall, and there having implored particularly the aid of the Holy Ghost, let them devoutly recite the prayer *Domine Deus omnipotens, qui ad principium hujus diei, &c.*, together with the other prayers which are found at *Prime*, in the Roman Breviary; and moreover, the subject of meditation being repeated, praying for half an hour, let them open the eyes of their mind to the splendour of eternal light, by which, received as divine aliment, and repeated frequently during the day, the spirit may be nourished. Afterwards, at the hour appointed, let all attend at the same time religiously at the unbloody Sacrifice of the Mass, at which let two clerks from among the same body, clad in surplices, minister with reverence.

Every day, before dinner, the ordinary signal being given, assembling in the chapel, let them piously and devoutly adore the Blessed Sacrament during the eighth part of an hour; then let them proceed straightway in silence to the dining-hall; in like manner assembling in the prayer hall before supper, on bended knees let them search their consciences by a particular examination. Finally, assembling a second time in the prayer hall before they go to bed, humbly offering the incense of night prayer to Almighty God, let them search their consciences by a general examination, and especially let them inquire what sin they may consider themselves to have contracted all that day; in like manner let them apply themselves to the subject of private meditation for the following day, until the signal being received from the Dean, they proceed straightforward in silence to their chambers. At the appointed hour, the signal *Benedicamus Domino* being given, the candles being put out, which are not to be lighted again during the night *under any pretext*, let them all retire to rest.

In the dining-hall let no one presume to sit at table until the blessing has been given by the person who presides. Moreover, let none of the students be allowed to absent themselves from the public table unless from urgent necessity, and with the consent of the Dean. Dinner being ended, and the signal being given by the same person presiding, let all arise, and according to the direction of the Breviary, let them give due thanks to the immortal and invisible God, and let them immediately depart from the hall with due decorum. During the meal let some one read continually, and first let ordinarily an entire chapter of the Holy Scriptures be read; let the remainder of the time be spent in reading some religious book, which may both nourish the understanding and direct the will, that when food is given to

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Rule of Piety in Maynooth College.

mentis suppetat; quæ ut obtineant, silentium in cœnaculo semper servetur: martyrologium Romanum sub finem prandii legatur.

Sint horæ statutæ ad animi relaxationem corporisque sanitatem, quæ in exercitiis extra cubicula agantur: spatiisque communibus nemini liceat abesse.

Præcipuis anni solemnitatibus, et rursùs singulis quindenis diebus, ad sacrum pœnitentiæ tribunal accedant Alumni, et post missam privatam auditam, nisi aliter confessariis visum fuerit, angelorum pane se reficiant. Singulis autem dominicis, festisque diebus de præcepto, missæ solemni cantandæ, et vesperis pariter ad modum chori decantandis, in sacello intersint; veste canonica talari et superpelliceo Clerici sint induti.

Cum experientiâ constet ad pietatem fovendam spirituali recessu nihil pleniùs inservire, ideo statutis temporibus in hisce exercitiis toti sint Alumni; animos et sensus diligenter custodiant, corda et cogitationes sedulò perscrutentur; et sacris concionibus instituti quid *in iis loquatur Dominus* attentè *audiant*, et fideliter custodiant.

Cum summoperè cavendum sit, ne adolescentes otio se unquam dedant, omnis cura adhibenda est, ut intellectus eorum indesinenter vel pietatis vel literarum studiis occupetur, nisi cum relaxare animum, certis diei horis, unicuique eorum est permissum. Considerantes ergo cujus gratiâ, et quâ mercede, ab iis qui in sortem Domini sunt vocati, laborandum sit, indesinenter a *Patre Luminum* postulent sapientiam et ejus ad gloriam omnem laborum fructum referant. Alumni omnes, lectionibus ac studiis communibus, horis statutis, in respectivis scholis habendis, interesse debent: interim classium suarum Præfectis obtemperantes, ingenio suo nunquam nimis indulgeant, nec aliis utantur libris, quam qui a Præside et Professoribus fuerint approbati.

Etsi *habitus non facit Monachum*, oportet tamen Clericos vestes proprio congruentes ordini semper deferre, ut per decentiam habitûs extrinseci, morum honestatem intrinsecam ostendant. Uniformiter igitur vestibus nigri coloris utantur Alumni, diebus Dominicis, et festis in populo, tam intra quam extra Collegium; aliis vero diebus habitu fusco vel subnigro utantur. Præter vestes seculares, habeant singuli togam, pileumque Academicum quibus, tum intra tum extra mœnia, indui teneantur.

Silentium ad pacem pietatemque fovendam, ad nutrienda studia, et animi perturbationes sedandas avertendasque maximè conducens, sanctè omnes stâtutis temporibus servent. Nulla igitur colloquia studiis admisceantur; neque ante vel immediatè post orationem, missam et sanctorum Sacramentorum perceptionem, confabulationes ullæ habeantur, ne diebus quidem relaxationi assignatis, quorum horæ reliquæ de rebus utilibus, modestis sermonibus, sine clamore transigantur; et Alumnorum, verba, vultus, oculi, motus denique omnes decorem teneant, redoleantque pietatem atque disciplinam. Tempore quo singuli privatis vel publicis studiis incumbere debent, caveant ne per Collegium ultrò citròque vagentur, et quando secùs necessitas postulet, teneantur licentiam impetrare. Horis studiis assignatis, altum silentium per totum Collegium obtineat.

Alumnis in *aliena* cubicula ingredi *non liceat*. Ministrorum, famulorum cubicula, coquinam, promptuarium, aliaque hujusmodi loca ingredi nemo ex iis audeat; colloquia, confabulationesque cujuscunque generis cum famulis Alumni vitent. In his omnibus, si quid aliud necessitas suadeat, Decani judicio fiat. Singuli, qui a Præside, vel Propræside exeundi veniam obtineant, ante exitum, et statim post reditum, coram alterutro ex Decanis sese sistere teneantur.

Et cum in omnibus nitor et mundities apparere debeant, non erit hîc alienum præscribere, ne alumnorum vitio, cubiculorum parietes seu pavimentum sordescant, neve ipsi vestibus dilaceratis in publicum prodeant, ut agrestem fugiant negligentiam.

Tandem, in domesticis officiis et actionibus, in colloquiis inter se, vel cum externis, in eis denique omnibus quæ ad pietatis disciplinam, doctrinæ institutionem, ac recti ordinis conservationem spectabunt, omnes obedientiam Præsidi, aliisque ipsi subjectis Ministris religiosè exhibeant, eosque semper observent, ac reverenter et modeste cum iis ubique colloquantur. Ferant patientèr se ab illis admoneri vel etiam reprehendi, aut si quando opus fuerit, prævaricantes aliquâ affici pœnâ.

Fit quandoque ut animi juvenum, rerum utpote expertes, ultrò conturbentur, nec desunt aliquando turbulenti, atque factiosi, qui non solum cæteris, sed nec sibi quidem acquiescunt. Omnes ergo communem cum cæteris vitæ rationem sequantur, seque ad Collegii instituta et consuetudines accommodent: neque quicquam peculiare in mensâ, aut alia quacunque re usurpent, ut omnis querelarum occasio, teterrimum illud vitæ socialis venenum, prorsus tollatur. Sint semper in arbitrio Præsidis aut Ministrorum qui ipsi subjiciuntur, vel locorum ad mensam, vel scholarum distributio, vel alia hujusmodi similia; qui communi bono cum semper debeant consulere, rectiùs quam adolescentes, quorum singuli vel nimium ingenio suo indulgere, vel sibi tantummodo consulere vellent, quid faciendum servandumque sit, in Domino judicabunt.

the body, some nourishment may also be administered to the mind; to attain these objects, let silence be constantly preserved in the dining-hall; let the Roman martyrology be read towards the conclusion of dinner.

Let there be hours appointed for the relaxation of the mind and health of the body, which should be passed in exercises without their bed-rooms, and let no one be permitted to absent himself from the public walks.

On the principal holidays of the year, and also every fifteen days, let the students approach the sacred tribunal of penance, and after having heard private Mass, let them, unless their confessors think otherwise, strengthen themselves with the bread of angels. Every Sunday, and on holidays of obligation, let them attend the singing of high mass, and in like manner at the chaunting of vespers in choir in the chapel; let the Clerks wear a sutan and surplice.

Whereas it is proved, by experience, that nothing is more conducive to cherish piety than spiritual retreat, let the students, therefore, devote themselves to this exercise at stated times; let them diligently guard their minds and senses; let them sedulously search their hearts and thoughts, and instructed by holy sermons, let them attentively hear what the Lord may say in them, and faithfully keep it.

Whereas there is the greatest necessity to beware lest young men may give themselves up to idleness; every care is to be used that their understanding may be unceasingly occupied in the studies either of piety or of learning, unless when it is permitted to each of them to relax their minds at certain hours of the day. Considering, therefore, with what object and for what hire those must labour who are called to the work of the Lord, they should unceasingly ask for wisdom from the *Father of Lights*, and refer all the fruit of their labours to His glory. All the students are bound to attend the public lessons and studies at the stated hours, in their respective classes; in the meanwhile, obeying the Prefects of their classes, let them never be too indulgent to their own disposition, nor use other books than those approved by the President and Professors.

Though habit does not constitute a Monk, it is necessary, however, the Clerks should wear clothes corresponding to their station, that, by the decency of their exterior habit, they may show the interior purity of their morals. Let the students, therefore, uniformly wear black clothes on Sundays, and on holidays of obligation, as well within as without College; but, on the other days, let them wear a grey or dark dress. Besides their secular garments, let them have a gown and College cap, which they are bound to wear as well within as without the walls.

Let all religiously preserve, at the stated times, silence, which is so conducive to cherish peace and piety, to promote study, and to appease and avert perturbation of mind. Let there be, therefore, no conversation during studies, and let there be no discourse entered into before or immediately after prayer, Mass, or receiving the Holy Sacraments, not even on the days allotted to relaxation, the remaining hours of which should be passed without noise in useful occupations and modest conversations; and let the words, looks, eyes, in fine all the movements of the students, preserve decorum, and be redolent of piety and discipline. At the time when each should be employed in private or public study, let them beware of wandering to and fro through the College, and when necessity demands otherwise, let them be bound to obtain permission. During the hours allotted to study, let profound silence prevail through the entire College.

Let not the students *be allowed* to enter the chambers of others. Let none of them attempt to enter the bed-chambers of the attendants, servants, the kitchen, pantry, and other such places. Let the students shun conversations of every kind with the servants. In all these cases, if necessity require differently, let it be done with the approbation of the Dean. Let each person who obtains permission to go out from the President or Vice-President, be bound to present himself before going out and after his return, before one or other of the Deans.

And whereas neatness and cleanliness should appear in all, it will not be unseasonable to direct here that the walls of the chambers or the floors should not be disfigured by the students, and that they should not appear in public with torn garments; that they should shun rustic negligence.

Finally, in their domestic duties and conduct, in their conversations among themselves or with externs, in all those matters which will regard the discipline of piety, the promotion of learning, and the preservation of good order, let all scrupulously show obedience to the President, and to the other officers subject to him; let them always look up to them, and speak with them on all occasions with reverence and modesty. Let them bear with patience that they should be admonished by them, or even reprimanded; or whenever it may be necessary, that they should be punished when guilty of any offence.

It sometimes happens that the minds of young men, from inexperience of the world, are disturbed without reason, nor are there wanting, on some occasions, turbulent and factious individuals, who are dissatisfied not only with others, but likewise with themselves. Let all, then, follow the same course of life with their fellows; let them conform to the usages and rules of the College; and let them not use any thing particular at table, or in any other circumstances, in order that all occasion of complaints, that worst bane of social life, may be entirely removed. Let the distribution of the places at table, or of the classes, or other matters of this kind, be at the discretion of the President or of the officers subject to him; who, bound as they are to consult for the common good, will judge in the Lord what should be done or observed, more correctly than young men, who might be disposed to indulge their own caprice too much, or to consult only their own convenience.

Appendix, No. 5.

Rule of Piety in Maynooth College.

Omnes denique intelligant, tantò se aptiores huic futuros esse Collegio, et ad finem præscriptum consequendum magis idoneos, quantò ad pietatem comparandam alacriores, ad obtemperandum promptiores, et ad disciplinarum studia capessenda diligentiores se exhibuerint. Unusquisque igitur Apostoli vocibus obediens, quâ vocatione a Deo vocatus est, in eâ Domino pacifice, et alacriter inserviat. Mutuam omnes inter se charitatem et benevolentiam *in vinculo pacis. nemini dantes ullam offensionem*, diligenti studio foveant: modestiam atque humilitatem colant, contentiones et æmulationes vitent, quæ cum opera carnis sint, eodem Apostolo testante, maximorum sæpe malorum causa existunt. Æmulantes igitur *charismata meliora*, quas in aliis virtutes cernunt, eas in semetipsis exprimere contendant, et eximiæ virtutis exempla vicissim sumant: vitia autem si quæ forte in aliis conspexerint, vitare omnino studeant, et quæ sibi in aliis displicent, admittere reformident.

Declarationes Alumnorum Collegii Romano-Catholici apud Maynooth.

Ego infra scriptus polliceor et spondeo me nec ullam conjurationis latentem societatem coire, neque alias coiturum, meque diligenter et summâ fide servaturum omnia et singula Statuta et Constitutiones hujus Collegii, quamdiu in illo commorabor: nihilque ex animo facturum dicturumve quo dicta Statuta et Constitutiones quidquam detrimenti capiant, vel ad eorum violationem aut contemptum cæteri Alumni inducantur. In quorum fidem hisce subscripsi.

"Sapientiam et Disciplinam qui abjicit, infelix est; et vacua est spes illorum, et labores sine fructu, et inutilia opera eorum."—Sap. cap. 3. v. 11.

Appendix, No. 6.

APPENDIX, No. 6.

Communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

Communication from the Cardinal Prefect of the Propaganda at *Rome* to the Trustees of the Roman Catholic College of *Maynooth;* dated 9th July, 1796.

Cum sequens S. Congregationis de Propaganda Fide Epistola, ad Curatores Ecclesiasticos Regalis Catholici Collegii S. Patricii, Reipublicæ Ecclesiasticæ in Hibernia plurimum intersit; illam typis edendam sanxerunt Curatores prædicti, simul cum eorundem Responso.

Per Illustres ac Reverendissimi D. D.

Ea semper fuit firma, constansque hujus S. Congregationis in Ecclesiam Hiberniæ, avitæ Sanctitatis laude spectatissimam summa cum existimatione conjuncta dilectio, ut quemadmodum ex adversis, quæ quandocunque ipsi acciderint, magnam semper tristitiam, magnumque dolorem corde hauserit, sic nunc vicissim vestræ consors lætitiæ summopere gaudet, nec sibi minus quam Vobis de optatissimo nuntio gratulatur, quod litterarum Vestrarum significatione nuper accepit; Potentissimi nempe, Clementissimique Regis, Augustique Senatus eximia liberalitate, ac munificentia, copiam Vobis, facultatemque factam esse instituendi, erigendique peramplum Seminarium pro Adolescentibus ad Sacrum Ministerium informandis. De quo tali tamque prospero eventu, cum ante omnia immortales largitori bonorum omnium Deo. Opt. Max. gratias habere debémus, tum et istud vehementer expetendum, quod sedulo a Vobis præstitum iri non dubitamus, in hoc tam insigni accepto beneficio, omni qua par est, grati et obsequentis animi significatione dignos Vos fuisse comprobetis. Quod si nefas debito huic officio erga eos deesse, quos adversarios patimur, quid non iis debeamus, per quos dat Nobis Deus, ut horum benignitate sublevati quietam, et tranquillam vitam in omni pietate degere valeamus?

Atque id quidém eo felicius cessurum Vobis, propitiante Deo, confidimus, quo pro perspecta jamdudum, planéque cognita præstanti Vestra virtute certiores sumus, nunquam vos desituros, in hæc duo potissime Pastoralis vestræ solicitudinis munera incumbere; primum ut Juvenes in fortem Domini vocatos curetis dignis hac sacra vocatione præceptis, et moribus imbuendos, ut quemadmodum præcipit Apostolus, proficiant in fide, et dilectione, discant sobrii esse, prudentes, pudici, modesti, non cupidi, non vinolenti, non litigiosi, nemini dantes ullam offensionem, soliciti servare pacem in unitate Spiritus, tum insuper sæpe seduloque admonendi principibus, et potestatibus subditos esse, ut nunquam istos pœniteat, immo sibi potius eo magis in dies plaudendum existiment de insigni hoc suo in Catholicos collato beneficio, quo certius ipsis constiterit insitum illud erga sublimiores potestates inviolatæ fidelitatis obsequium, Catholicæ Professionis maxime proprium, quod Apostolico mandato Divinitus præscriptum, probe nostis, quam sancte, quam sedulo fuerit a S. Congregatione Alumnis suis ubivis terrarum degentibus omni tempore commendatum.

Rule of Piety in Maynooth College.

In a word, all should be sensible that they will be the fitter for this College, and the better qualified to attain the end prescribed, in proportion as they shall exhibit themselves more willing to acquire piety, more prompt to obey, and more diligent in the prosecution of their studies. Let each, therefore, obedient to the words of the Apostle, peacefully and cheerfully be subject to the Lord in that calling in which he has been called by God. Let all carefully cherish mutual charity and good will *in the bond of peace, giving offence to no man:* let them cultivate modesty and humility, let them shun contentions and disputes, which, being the works of the flesh, according to the testimony of the same Apostle, are oftentimes the cause of the greatest misfortunes. Emulating, therefore, the better gifts, let them endeavour to form in themselves the virtues which they see in others, and in their turn let them adopt the examples of distinguished excellence; at the same time let them study to shun the vices which they happen to see in others, and let them dread to commit what displeases them in others.

Declarations of the Students of the Roman Catholic College of Maynooth.

I, the undersigned, promise and engage, That I am neither at present concerned in any latent conspiracy, and that I will not be concerned at any other time in such, and that I will carefully and faithfully preserve all and every one of the statutes and regulations of this College as long as I shall remain in it, and that I shall not intentionally say or do any thing by which the said statutes and regulations may sustain any detriment, or by which the other students may be led to their violation or contempt; to the truth of which I have here subscribed.

"For he that rejecteth wisdom and discipline is unhappy; and their hope is vain and their labours without fruit, and their works unprofitable." Sap. chap. 3, v. 11.

I consider this Translation of the Statutes and Regula Pietatis, &c., of the Roman Catholic College of Maynooth, to be perfectly correct; and to render faithfully the sense of the original.

(Signed) B. Crotty, President.

APPENDIX, No 6.

Communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

Translation of a Letter from the Cardinal Prefect of the Propaganda at Rome, to the Trustees of the Royal Catholic College of *Maynooth;* dated July 9th, 1796.

Very Illustrious and Most Reverend Lords,

Such has ever been the strong and constant affection, and very great esteem of this Sacred Congregation for the Church of Ireland—a Church renowned for its ancient sanctity—that as it felt great grief and heartfelt sorrow in all its adversities, so now sharing in its joys the Sacred Congregation is delighted exceedingly, and congratulates at once itself and you upon the very pleasing intelligence which your letter imparts—namely, that the singular liberality and munificence of the most powerful and most clement King, and of the august Parliament, have given to you the opportunity and the means of instituting and erecting a very ample seminary for the preparation of young men for the Sacred Ministry.

For an event so important and so auspicious never-ceasing thanks are due above all to the great and good God, the Giver of all good gifts. It is also most desirable, and, doubtless, shall be sedulously attended to by you, that you shall show yourselves worthy of so great a favour by every becoming acknowledgment of grateful minds. If kind offices are due to our adversaries, what must be our obligations to those, who, under Providence, kindly come to our aid and enable us to lead a quiet and tranquil life in all piety. And we the more confidently trust that, through God's mercy, this favour shall prove felicitous to you, as, from our long experience and thorough knowledge of your virtues, we feel assured that you shall never be wanting in attention to these two duties of your pastoral care. *First*, that you take care that the youth called to the inheritance of the Lord be imbued with precepts and morals worthy of their vocation, that, as the Apostle ordains, they advance in faith and charity, that they learn to be sober, prudent, chaste, modest, not avaricious, not given to wine, not litigious, giving no offence to any man, careful to keep peace in the unity of the spirit, and particularly that you frequently and earnestly admonish them to be obedient to princes and powers, that these may never have to repent, but rather have to congratulate themselves every day for having conferred this singular favour on Catholics, as they become more and more convinced that obedience of an inviolable fidelity to higher powers is especially inculcated by Catholics—which obedience, divinely taught by apostolic mandate, has ever been solemnly and sedulously recommended, as you well know, by the Sacred Congregation to its own alumni, at all times, and in all places. Your other duty, and one ever attended to with the greatest care by the pastors of the Church, is to see that the youth devoted to Sacred Discipline be taught good and sound doctrine, which, when occasion requires it, they may, as the apostle admonishes, faithfully impart to others—that you diligently provide by caution and every other means against the introduction and spreading of the pernicious opinions, or what may be more properly called the

APPENDIX, No. 6.

Communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

Alterum est, in quo summo semper studio cura evigilavit Pastorum Ecclesiæ, ut qui Sacris Disciplinis addicti sunt Adolescentes, bonæ, sanæque doctrinæ verbis erudiantur, quæ dein ubi opus fuerit, potentes sint, aliis, ut monet Apostolus, fideliter tradere, qua etiam diligenti cautione, ut et omni alia ope providendum est, ne in gregem irrepant aliquando, aut serpant latius perniciosarum opinionum, seu potius errorum portenta, quæ miseris hisce præsertim temporibus insana quædam philosophandi libido in humani generis perniciem invexit, quam ea mox consecuta est flagitiorum, scelerum, impietatum generis cujusque fæda, tetraque colluvies, jam ut nemini obscurum esse queat, quin dilapsa semel ex hominum mentibus notitia Supremi Numinis, simul cum extincta religione sensus omnis humanitatis extinguatur.

Neque minus curandum, ne sint inter Vos, qui falsa zeli specie inducti, licere sibi putent Sacra Dogmata, Dogmatumve consecrata vocabula emollire, quo facilius discissas Sectas ad concordiam cum Catholicis ineundam allicere valeant, quasi non secus ac si de forensi lite ageretur, fas esset de Verbo Dei transigere, cujus depositum Ecclesiæ creditum est incorrupta fide custodiendum: Imprudentes sane, qui non advertant in mundanarum rerum omnium perpetua inconstantia, et mutabilitate, hanc plane unam Catholici Dogmatis inviolatam ab origine integritatem, non nisi una quoque Divini Sui Conditoris admirabili virtute sustentari potuisse, in qua una proinde immutabili constantia Digitus ipse Dei patentem omnium oculis, eandemque splendidissimam notam impresserit, qua una Divina Religio se sua luce a ceteris Sectarum quarumcunque variantibus commentis secerneret.

Quo majori reprehensione digni se produnt, qui Catholicos sese profitentes, dum suo nutu, et arbitratu, spreta communi Ecclesiarum auctoritate Doctores Legis esse volunt, in profana, et vaniloquia convertuntur, quibus etiam dum agnoscunt, ultroque fatentur dissensiones, jurgia, contentiones oriri, in his tamen obfirmato animo persistunt, haud satis attendentes, quo instinctu concitetur spiritus iste contentionis, cujus consuetudinem non habet Ecclesia Dei, per quem turbata Ecclesiæ pace Spiritus veritatis contristatur, Spiritus Dei, qui Deus est pacis, et non dissensionis.

Cui gliscenti malo comprimendo cum alia multa, tum et istud pro Vestra Sapientia intelligitis, quod paullo ante indicatum est, valde profuturum, si Juvenes, qui Vobis commendantur, sanæ doctrinæ pabulo enutriendi, discant in primis non altum sapere, sed sapere ad sobrietatem, ne et ipsi juvenili quodam impetu animi elati, sese cupidius illis implicent peregrinis, noviter inductis, ad exquisitioris cujusdam eruditionis fallacem speciem compositis, et adornatis opinionum commentis, quibus non paucos reprobæ, suspectæve notæ Scriptores audiant ad aliquam ut nemini certe Catholico invidendam nominis, et famæ celebritatem pervenisse. Miseri, qui sese Auctoribus temere committant, quos scire debeant et falli, et fallere potuisse: Sæpius proinde admonendi, quod præclare dictum est ab Augustino, *doctrinam veritatis positam esse a Deo in Cathedra Unitatis;* ut qui tutum se ab omni errandi periculo præstare velit, ad illius Apostolicæ Cathedræ auctoritatem se conferat, quam sciat sic a diebus antiquis dispositam esse, ut per Os Petri perpetuo in ea victuri audirent Gentes Verbum Evangelii, et crederent. Absit propterea, ut Catholicus quispiam satis sapiens sibimetipsi videri velit, ut eum pudeat ex ejus Sedis Magisterio pendere, a qua una maximus Doctor Hieronymus, ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Verum cum et nonnullæ ad huc supersint quæstiones, quæ in Scholarum disputationibus in utramque partem salva fide, et pace versantur, magni quoque refert statuere, quibus potissimum Ducibus, ac Magistris in earum explicatione utendum sit. Quo in delectu ne diutius hæsitandum sit, faciunt duo illa, quæ se statim omnium oculis offerunt splendidissima Ecclesiæ lumina, et ornamenta Augustinus et Thomas, quorum excellenti doctrinæ Orbem prope totum Theologicæ Disciplinæ complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni ætate, Sapientium omnium consensu, Summorum Pontificum notissimis Decretis tributa sunt plena laudis, et commendationis insignia.

Horum ductu nimia quorundam, nimiumque dissoluta in tradendis morum regulis facilitas ita vitabitur, ut Evangelicæ Caritatis mansuetudo, et suavitas ab ea quæ propria est Christianæ institutionis salutari severitate nunquam disjungatur.

His tot tantisque adjumentis cum Pastoralis Vestri Ministerii viva vox accesserit plena gravitatis, et sapientiæ minime profecto dubitandum, quin ex florente ista lectissimorum Adolescentum corona, quos in spem Ecclesiæ Curæ Vestræ commendatos Sacra Congregatio amantissime complectitur, quam plures, juvante Deo idonei prodituri sint Ministri CHRISTI JESU, qui providentes bona coram Deo, et hominibus, doctrinæ veritatem Sanctitate vitæ illustrent, et comprobent: Quorum conversatio e Cœlis in terram deducta vel ipsos nostros Obtrectatores in sui admirationem rapiat, eosque ad glorificandum Deum in veritatis agnitione facilius adducat.

Interea dum Sacra Congregatio sua Vobis omnia Studia, et officia defert ex animo, Deum Opt. Max. summis precibus rogare non desinit, ut Vos Vestri semper simillimos Sibi, Ecclesiæque universæ quam diutissime servet incolumes.

A. A. V. V.
Romæ, 9 Julii, 1796.

H. CARD, Gerdil Præf.
CÆSAR ARCHIEP. VISIBENUS, Sec.

Per Illustribus ac Reverendissimis D. D.
Archiepiscopis, et Episcopis Præfectis, seu Commissariis
REGALIS COLLEGII CATHOLICI S. PATRICII in Hibernia.

monstrous errors, which in those evil days especially have been introduced by a licentious passion for philosophizing—errors fraught with the ruin of mankind, and quickly followed by a black and hideous train of crime, of excess, and of every species of impiety, which, as every one may plainly see, has overthrown religion, extinguished the knowledge of the Supreme Deity, and destroyed every feeling of humanity. Nor are you to be less careful in seeing that there be none amongst you, who, induced by a false zeal, would suppose themselves at liberty to smooth down the Sacred Dogmas, or the consecrated language of these Dogmas, with a view to induce dissenting Sects to return the more readily to the Catholic Church, as if it were allowed to treat as a matter of mere forensic litigation the Word of God, the deposit of which was committed to the Church, and must be preserved with inviolable fidelity. Such persons are indeed devoid of reflection who do not consider that, whilst every thing human is inconstant and ever changing, the one inviolate integrity of Catholic Dogma which has continued from the beginning, is to be attributed solely to the one admirable virtue of its Divine Founder, and that the Finger of God has in this immutable constancy impressed a sign visible to every eye, and a splendid characteristic whereby the one True Religion is distinguished by its own lustre from the varying fictions of all other Sects whatsoever. Wherefore are those persons worthy of severer reprehension, who, professing themselves to be Catholics, yet despise the common authority of the Church, and by their own arbitrary choice constitute themselves Doctors of the Law, and embrace profane and vain doctrines, to which they obstinately adhere, even whilst they freely admit such doctrines to be the source of dissension, and disputation, and strife; and they seem to forget the author of that spirit of contention which is foreign to the Church—which, by disturbing the peace of the Church, contristates the Spirit of Truth—the Spirit of God, who is the God of peace and not of dissension. This growing evil, you are aware, can be repressed by many remedies, and in particular by that already referred to, namely, that the youth intrusted to your care be nurtured with the food of sound doctrine, and be taught in the first place not to be more wise than it behoveth to be wise, but to be wise unto sobriety, lest, prompted by juvenile ardour, they engage rashly in the study of strange and modern opinions which are dressed out in the deceitful garb of a refined erudition, and whose abandoned or suspected authors may be reported to have acquired a certain celebrity, but a celebrity such as no Catholic can envy.

Unhappy are those who entrust themselves rashly to authors who, they ought to know, can both deceive and be deceived.

They are therefore to be frequently admonished that, as Augustine has very well expressed it, "*the doctrine of truth is placed by God in the Chair of Unity*," so that he who wishes to be secure from all danger of error should repair to the authority of that Apostolic Chair which he knows to be so constituted from the ancient days that, from the mouth of Peter always living in that chair, the Gentiles should hear the word of the Gospel and believe. Wherefore let no Catholic wish to seem to himself so wise as to be ashamed to depend on the Magistracy of that See from which alone Jerome, that illustrious Doctor of the Church, earnestly sought for the rule by which to judge and speak. Yet, since there are some questions discussed in the schools without prejudice to faith or peace, it is also of great importance to state what guides and masters are to be used in the explanation of such questions. In making the selection, we cannot hesitate in our choice, for at once the eyes of all turn towards those two splendid lights and ornaments of the Church, Augustine and Thomas, to whose excellent doctrines, which embrace almost the whole course of Theological Discipline, one may the more confidently trust, as the highest tributes of praise and marks of commendation have at all times, and with approbation of all wise men, been bestowed upon them in the well known decrees of the Sovereign Pontiffs.

Under such guidance the excessive and wanton liberality of some in laying down the rules of morals, shall be so avoided, that the mildness and suavity of Evangelical Charity shall never be disassociated from that salutary severity which is peculiar to the Christian institution. When to aids so numerous and so great shall be joined the living voice of your pastoral Ministry—a voice full of gravity and wisdom—there can be no doubt but that from the promising collection of chosen youth commended to your care for the hope of the Church, and whom the S. Congregation affectionately embraces, very many, with God's aid, shall go forth fit ministers of Jesus Christ; who providing good things before God and men, shall, by the sanctity of their lives, recommend and shed a lustre upon the truth of their doctrine—whose conversation, brought down to earth from Heaven, shall win the admiration even of our calumniators, and lead them the more easily to glorify God in the knowledge of truth.

In the meantime whilst the S. Congregation cordially presents you with its best wishes and services, it ceases not to earnestly supplicate the great and good God to long preserve you ever like to what you are, and in safety for ourselves, and for the universal church.

A. A. V. V.
At Rome, 9th of July, 1796.

H. Card, Gerdil Præf.
Cæsar Archb. Visibensis, Sec.

To the Very Illustrious and Most Reverend Lords,
Archbishops and Bishops, Prefects or Commissioners of the
Royal Catholic College of St. Patrick, in Ireland.

Appendix, No. 6.

Reply to communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

Responsum.

Eminentissime et Reverndissime Domine,

Post acceptam ab Archiepiscopo Dubliniensi pergratam Eminentiæ tuæ nobis infrascriptis Regalis Collegii Catholici S. Patritii Curatoribus, ad diem 9 Mensis Julii, proximè præteriti inscriptam Epistolam, nonnisi hisce diebus una convenire potuimus. Nulla interposita mora, perlecta est in ipso præsentis nostri Conventus exordio, cum omnium nostrum lætitia et plausu singulari. In illa namque cognovimus tum consiliorum gravitatem summam, tum eximiam prudentiam doctrinæ sacræ et eloquentiæ luminibus ornatam, denique caritatem illam, qua S. Congregatio sibi semper constans et par rebus nostris studere et patrocinari non cessat.

Pro tam insigni E E. P P. in nos et hanc Hiberniæ Ecclesiam Studii et Amoris monumento, gratias agimus quam maximas, simulque spondemus ac pollicemur, nihil nos, opitulante Deo, pro viribus nostris non acturos, ut quæ tam sapienter et opportune ab Eminentia tua nobis commendantur, pro religionis bono, et sacri nostri Ministerii decore, ad effectum perducantur.

Hoc a nobis exigit misera, qua utimur, temporum conditio, siquidem compertum est, divinas humanasque leges ab impiis fœderatis hominibus philosophorum titulo proterve abutentibus jacere palam spretas et conculcatas, illorumque conatus et molimina eo omnia spectare, ut obliteratis, si fieri possit, in hominum mentibus religionis principiis, quibus vel ipsa totius civilis Societatis fundamenta innituntur, corruptæ Naturæ cupiditatibus liberius indulgeant, et obsequium spiritualibus et terrenis potestatibus debitum omnino excutiant. Quæ inde secuta sint omnis generis Calamitates et Mala quis ignoret? Quis neget? Quis bonus non defleat?

Nostrum profecto est præcipue, immo cujusvis ordinis Ecclesiasticorum, hisce ingentibus malis ex novorum errorum portentis scaturientibus, agmine facto et in aciem instructo, quantum possumus, occurrere Verbo Vitæ in doctrina sana, et exemplo irreprehensibili; ut eos qui contradicunt efficaciter arguere valeamus.

Ad juvenes in sortem Domini vocatos atque sacris disciplinis in Collegio imbuendos quod attinet, maxime interest, uti sapienter monet Eminentia tua, ut sanæ doctrinæ pabulo enutriantur, atque a noxio vel suspecto arceantur: Cavendum item ab inutilibus et stultis quæstionibus quæ lites generant. In dubiis vero de quibus salva fide et pace in Scholis hinc inde disputatur cum Nobis exploratum sit quot, et quam eximiis præconiis Summi Pontifices et Ecclesia universa omni ævo exornaverint doctrinam S. Augustini, et S. Thomæ fidelissimi ejus interpretis, hos tanquam duces et Magistros in ejusmodi quæstionibus amplectendos et sequendos curabimus.

Neque minus nobis cordi erit, omni qua par est grati et obsequentis animi significatione, dignos nos comprobare insignis accepti beneficii a Serenissimi Regis nostri Augustique Senatus liberalitate et Munificentia; itemque pro tali tamque prospero eventu bonorum omnium largitori Deo. Opt. Max. immortales gratias habere.

Ingemiscimus profecto vel inter eos qui Catholicos se profitentur, nonnullos reperiri, qui vel falsæ pietatis specie vel ingenii luxuriantis illecebris adducti, dogmata dogmatumque ab Ecclesia Dei sancita vocabula emollire et extenuare conantur; et spreta communi Ecclesiarum omnium auctoritate, Doctores legis se exhibentes, ad vaniloquia et profana convertuntur; non satis attendentes concitari inde Spiritum Contentionis cujus consuetudinem non habet Ecclesia Dei. His constanter opponemus præclarum Augustini effatum—doctrinam Veritatis positam esse in Cathedra Unitatis—proindeque vere Catholicorum Nemini licere a Sedis Apostolicæ Magisterio se subducere, a qua una Maximus Doctor Hieronymus ut sentiendi ita et loquendi normam dari sibi summis precibus efflagitabat.

Hanc salutarem sentiendi et loquendi regulam a Majoribus nostris accepimus, quibus nulli priores unquam fuere in agnoscenda tuendaque Romani Pontificis suprema in universos Christi fideles divinitus instituta jurisdictione et auctoritate: Cujus, ut et cæterorum Catholicæ fidei dogmatum sacratissimum depositum nobis commissum, fideliter custodiemus inviolatum, Successoribus nostris tradendum.

Interim, Nos et Collegium cui præsumus S. Congregationis patrocinio enixè commendantes necnon Deum Opt. Max. indefinenter exorantes ut Eminentiam Tuam, ad Ecclesiæ bonum et decus, quam diutissime sospitet servetque incolumem, singulari cum obsequio ex animo subscribimur.

Eminentissime Domine,
Vestri humillimi et addictissimi in Domino Servi,
Dublinii, 17 Nov., 1796.

F. Joh. Tho. Archiep. Dubliniensis, &c.
Bos. Archiep. Tuamensis.
P. J. Plunkett, Epus. Midensis.
Philippus, Derrensis Epus.
Daniel, Epus. Darensis et Leighlinien.
Thomas Hussey, Collegii Præses.

Richardus, Armacanus, &c.
Tho. Archiep. Casseliensis.
Fran. Moylan, Epus. Corcagiensis.
Gerardus Teahan, Epus. Kerriensis.
Edmundus French, Epus. Elphinensis.

Concordant cum Autographis,
F. Joh. Tho. Dublinien.

ANSWER.

APPENDIX No. 6.

Reply to communication from Cardinal Prefect of Propaganda at Rome, to Trustees of College of Maynooth.

MOST EMINENT AND MOST REVEREND LORD,

SINCE the receipt of your very welcome letter, bearing date the 9th of July last, and which was handed to us by the Archbishop of Dublin, we could not assemble together before the present day. Forthwith, at the very opening of our present meeting, the letter was read, to the great joy and singular satisfaction of all of us; for in it we have recognised, at the same time, counsels of the greatest moment, and singular prudence adorned with the lights of sacred doctrine and eloquence, and, finally, that charity with which the Sacred Congregation has ever uniformly continued to attend to and watch over our interests. For so remarkable a monument of the zeal and affection of your eminence towards ourselves and the Church of Ireland we tender our most grateful thanks, and, at the same time, engage and promise that, with God's assistance, as far as in us lies, we shall make every exertion to give, for the good of religion and the honour of our holy ministry, effect to the wise and opportune suggestions of your Eminence.

The unhappy state of the times in which we live demands this of us, as it is manifest that the Divine and human laws are openly despised and trampled on by impious confederated men, who wantonly abuse the name of philosophers—whose endeavours and exertions all aim at obliterating, if possible, from the minds of men, the principles of religion on which the very foundations of all civil society are based, that they may more freely gratify the passions of corrupt nature, and entirely shake off the obedience due to spiritual and temporal authority. And who is ignorant of the calamities and evils of every sort that have been the result? Who denies their existence? What good man does not mourn over them? It is, truly, our duty in particular, as it is also that of Ecclesiastics of every order, to oppose those gigantic evils, engendered by recent portentous errors, in compact body, and firm array, with the Word of Life, in sound doctrine and irreproachable example, so that we may be able to reprove effectively those who gainsay. In reference to the youth who are called to the inheritance of the Lord, and to be trained up in the College in sacred discipline, it is, as your Eminence wisely remarks, a matter of the greatest importance to have them nourished with the food of sound doctrine, and restrained from noxious or suspected food. They must also be guarded against those useless and foolish questions which generate disputes. But in matters of opinion which are discussed in the schools without prejudice to faith or charity, since we are aware of the many and singular encomiums which the sovereign Pontiffs and the entire Church have at all times bestowed on the doctrine of St. Augustine, and of St. Thomas, his most faithful interpreter, we shall take care that these be adopted and followed as guides and masters in such questions. Nor shall we be less solicitous about approving ourselves, by every suitable expression of grateful and dutiful feelings, worthy of the illustrious favour received from the liberality and munificence of our most serene King and august Parliament, and also of rendering, for an event so great and so auspicious, unceasing thanks to the great and good God, the Giver of all good gifts. We deeply deplore, indeed, that, even amongst those who profess themselves Catholics, are found some who, led on by the appearance of a false piety, or by the allurements of licentious genius, endeavour to smooth down and weaken the dogmas of the Church and the consecrated language of these dogmas, and, despising the common authority of all the Churches, have constituted themselves doctors of the law, and given themselves up to profane and foolish speech, not sufficiently considering that thereby the spirit of contention is awakened —a spirit so foreign to the Church of God. To such we shall constantly oppose that renowned saying of Augustine, "That the doctrine of truth is placed in the chair of unity," and that, therefore, it is not lawful for any true Catholic to withdraw himself from the teaching of the Apostolic See, from which alone that great doctor, Jerome, earnestly desired to receive the rule by which to judge and speak. This salutary rule of judging and speaking we have received from our predecessors, who were ever foremost in acknowledging and defending the divinely instituted supreme jurisdiction and authority of the Roman Pontiff over all the faithful of Christ; the most sacred deposit of which dogma, as well as of the other dogmas of Catholic faith, was committed to us, and we shall faithfully guard it inviolate, to be so transmitted to our successors. In the meantime, earnestly commending ourselves, and the College over which we preside, to the protection of the Sacred Congregation, and also unceasingly imploring the great and good God to protect and preserve for a very long time your Eminence in safety, for the good and glory of the Church, we subscribe ourselves, with profound reverence,

Most Eminent Lord,
Your most humble and devoted Servants in the Lord,
at Dublin, 17th November, 1796.

Appendix, No. 7.

APPENDIX, No. 7.

Papers of Questions.

Papers of Questions addressed by the Commissioners to the Superiors and Officers of the College.

Paper A. President and Bursar.

Paper A.—Questions addressed to the President and Bursar.

1. What was the income of Maynooth College, arising from parliamentary grant, land, houses, interest of money, burses, fees, or deposits from students, or other sources, in the financial years of 1844, and 1852, respectively?

2. What sums has the College received from bequests or private gifts since November 27, 1826?

3. How much, and what parts, respectively, of its annual income, derived from all sources, are legally applicable to the general purposes of the College, at the discretion of the Trustees, or any other person; and how much can be lawfully applied to certain, and what specific objects?

4. How, and by whom, is the annual expenditure of the College audited, and what is the nature of the control exercised by the Trustees over the details of such expenditure?

5. Is any account of the annual expenditure of the College submitted to the Visitors at their annual visitation?

6. State the expenditure of and for the College, out of all sources of income, in every year from the year 1844 to the year 1852, inclusive, under the several heads of outlay, distinguishing, as far as practicable, the expenditure out of funds supplied by the State from the expenditure out of the income from other sources, and the purposes to which the income last mentioned has been applied.

7. Give an account of the sums expended in the erection of new buildings at Maynooth College since 1825, distinguishing the funds respectively furnished from the general resources of the College, and from specific parliamentary grants, or from the Board of Works.

8. What has been the amount expended by the College itself, year by year, since the year 1825, in the repairs or extension of their lecture-rooms, library, museum, and other buildings, respectively, and in the purchase of books, instruments, furniture, and other requirements for the same? From what sources are such funds procured; and are you of opinion that a sufficient proportion of the funds of the College is applied, or legally applicable to such purposes?

9. State the names and salaries of the present President, Vice-President, Professors, and other officers of the College, also what fees, allowance for commons, or collateral advantages are attached to the said offices.

10 State the number and salaries of the servants of the College, and the total expense incurred by the College for their services.

11. How many students were on the books of the College on the 16th of April, 1844, and on the 16th of April, 1853, distinguishing them into Dunboyne students, and the several classes of the other students, senior and junior, respectively, students holding burses or exhibitions, and pensioners, or students making annual or other payments to the College?

12. How many students entered College in each of the years from 1844 to 1853, inclusive, respectively; and how many in each and the same years have obtained priest's orders?

13. How many have been expelled or otherwise removed from the College within the same period, and how many have left it from unwillingness to enter into holy orders, or from any other cause?

14. How many students of the College have died, or been by ill health permanently disabled from prosecuting their studies within the same period in each year?

15. State the number, names, and amounts of the different burses established in the College, and the conditions upon which they have been granted.

16. Are any, and which of the said burses held by students, enjoying any other, and what means of support from the College? Is there any case in which more than one burse is held by one person, or in which one burse is divided among two or more students?

17. In what manner is the income which arises from a burse during its vacancy disposed of? Is it applied to any special purpose, or to the general funds of the College?

18. By whom is a student selected to receive a burse, and on what principle is such selection made from among the persons competent to receive it? Is it usually given to a student on his entrance into College, or at a more advanced period of his course, as a reward for distinguished merit, or upon what principle is the selection made?

Paper B. Professors.

Paper B.—Questions addressed to the Professors.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on

what subjects do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

Paper C.—Questions addressed to the President and Professors.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

2. Has the average age increased or diminished since the year 1845?

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

5. Is any, and what, entrance fee or other sum paid by each student to the College; and, if so, at what times?

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves?

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

15. Of how many years does the complete course of collegiate study consist?

16. Has any, and what change in this respect been made since the increased grant of 1845?

17. What number of the students, since 1845, have commenced their studies in College in each several class?

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

20. What is the subject and course of study for each year of the complete collegiate course?

21. Is a student of more than usual ability or industry permitted to compress the

Appendix, No. 7.

Papers of Questions. Paper C. President and Professors.

subjects of two year's courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

24. What is the usual or average number and value of the premiums given at each examination?

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

Paper D. President.

Paper D.—Questions addressed to the President.

1. How long have you held the office of President?

2. Did you hold any, and what, office in College previously to your appointment as President; and how long did you hold such office?

3. Describe generally your duties as President?

4. Describe generally your powers as President?

5. Of whom does the Council of the President consist?

6. Describe generally the duties and powers of the President and his Council?

7. Have you any and what power, alone, or in conjunction with the Council, of making bye-laws for the management, government, and discipline of the College?

8. By whom, and in what manner, are bye-laws made in cases where you have not that power?

9. Are the bye laws of the College printed? and what means are taken to communicate them to the Visitors, to the Trustees, and to the students of the College respectively?

10. Are the bye-laws in any respect at variance with the statutes? Do they in any respect modify, qualify, or interpret the statutes?

11. Are there any, and what, stated times of meeting for the President and his Council?

12. Do you take any, and what, part in the half-yearly examinations of the students? Are you invariably present at such examinations?

13. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?

14. Have any, and which, of the officers or professors been absent from the College, within the last five years, for any longer period than that prescribed by the statutes; and if so, under what circumstances?

15. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students?

16. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

17. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?

18. Please to mark with the letter *M* in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth.

19. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland?

20. Within what limits do you suppose it may be defective?

21. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth after receiving Holy Orders, during the last twenty years preceding December 31, 1852.

Paper E. Deans.

Paper E.—Questions addressed to the Deans.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

3. At what time was the office established which you now hold?
4. Describe your ordinary daily duties as Dean?
5. Describe any additional duties which you perform on special occasions?
6. In what manner is the duty of superintending the discipline of the students distributed among the four Deans?
7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?
8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?
9. Have any of the statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?
10. How many of the students have been absent during vacation in each of the last five years?
11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?
12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?
13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?
14. In what way do you direct or assist the students in the exercises practised out of class?
15. Did any, and what change, take place in the duties of the Deans or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior Deans?
16. Are the buildings of the College and their distribution well adapted to the discipline of the students, or can you suggest any alteration in this respect?
17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?
18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.
19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

Paper F.—Questions addressed to the Vice-President.

Paper F.
Vice-President.

1. How long have you held the office of Vice-President?
2. Did you hold any, and what, office in College previously to your appointment as Vice-President; and how long did you hold such office?
3. Describe generally your duties as Vice-President?
4. Describe generally your powers as Vice-President?
5. Are the bye-laws of the College printed? and what means are taken to communicate the bye-laws to the visitors, to the Trustees, and to the students of the College respectively?
6. Are the bye-laws in any respect at variance with the Statutes? Do they in any respect modify, qualify, or interpret the Statutes?
7. Do you take any, and what, part in the half-yearly examinations of the students? Are you invariably present at such examinations?
8. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?
9. Do you take any and what part in the moral and religious instruction of the students?
10. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students?
11. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded.
12. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?
13. Please to mark with the letter *M* in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth.
14. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland?
15. Within what limits do you suppose it may be defective?
16. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth, after receiving Holy Orders, during the last twenty years preceding December 31, 1852.

Appendix, No. 7.

Papers of Questions. Paper G. President, Vice-President, Deans, and Professors.

Paper G.—Questions addressed to the President, Vice-President, Deans, and Professors.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

6. What are the specific duties of the monitors, and by whom are they appointed?

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

14. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College; and if so, is such restriction enforced strictly or otherwise?

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them? if so, in what cases? Has such power, to your knowledge, been ever exercised?

16. What regulations exist as to visits of the students in one another's rooms?

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect; and if so, what change you would suggest.

Paper H. Visitors, Trustees, and Roman Catholic Bishops.

Paper H.—Questions addressed to Visitors, Trustees, and Roman Catholic Bishops.

Whether it is desirable or practicable, in your opinion, to raise the standard of proficiency required at present on admission to the College of Maynooth, regard being had to the condition of the preparatory schools? Whether the standard of general instruction in the junior department is satisfactory? and whether in that department the sphere of instruction is sufficiently comprehensive, and the staff of instructors sufficiently large, for the purpose of a good general education? Whether it is desirable, in your opinion, to make any alteration in the course of instruction either as to the subjects themselves or the time devoted to them?

Paper I. Bursar.

Paper I.—Questions addressed to the Bursar.

You are requested to furnish to the Commissioners the following particulars relating to the buildings erected with the funds granted for that purpose by Parliament in the year 1845, viz.:—

1. The situation, length, depth, height, and general description of the edifice?

2. The number and names of the public rooms therein, and the length, height, and breadth of the lecture-rooms, reading-room, refectory, library, and any other important room therein?

3. The number of students who can receive accommodation in it, giving every student a separate bedroom; and the average accommodation which is given to each student, stating the height, length, and breadth of his bedroom?

4. Was any, and what sum expended by the College in aid of the Parliamentary grant of £30,000, in the erection of the new buildings, and out of what fund did the same come?

5. Was any, and what sum expended by the College in the furniture of the kitchen, refectory, or other public rooms in the new buildings?

6. Any other particular that you think material connected with the new buildings, and the sums expended on their erection, repairs, and furniture; also on the general condition of all the College buildings, and the probable annual average expense of keeping them in proper repair?

7. Describe, as well as you can, the state of the College with respect to the accommodation of the students, and their condition and comforts generally, as it exists at present, and as it existed before the grant of 1845?

8. What furniture is now usually supplied to each student, and what was the practice in this respect before the grant of 1845?

9. Are the buildings of the College insured against fire for any and what sums, and what provisions are made to prevent loss by fire; and are these provisions, in your opinion, adequate; and can you suggest any improvements in this respect?

10. What annual sum is assigned out of the College funds for the support of the College chapels?

Paper J.—Questions addressed to the Secretary to Trustees.

Paper J.
Secretary to Trustees.

1. How long have you held the office of Secretary to the Trustees?

2. What are your present duties, and what changes have taken place in them since your appointment?

3. What is your present salary, and what additions have been made to it since your appointment?

4. How often do the Trustees meet in each year? 5. How often have they held meetings since the 1st of January, 1826, their dates and duration? 6. State the dates of each meeting since 1st of January, 1844, and the names of the Trustees who attended same. Also state the average duration of the meetings of the Trustees.

7. Be so good as to furnish to the Commissioners a copy of all the statutes, rules of piety, &c., enacted by the Trustees since the 1st of January, 1827, *i.e.*, of all the existing rules and Statutes other than those contained in a document entitled "Statuta Collegii et regulæ pietatus Coll. R. Catholici apud Maynooth," which was presented by Dr. Crolly, when President, to the Commissioners of Education Inquiry?

8. Also furnish a copy of every statute, decree, warrant, order, or other document issued by the Trustees in consequence of, or connected with the increased grant made by Parliament in the year 1845?

9. What records have you of leave of absence given, within the last ten years, by the Trustees to the President, Vice-President, professors, or any other officers of the College?

10. Can you suggest any improvement in the relation of the Trustees to the College, or in the manner in which their business is usually conducted?

Paper K.—Questions addressed to the Theological Professors.

Paper K.
Theological Professors.

1. What doctrine is taught by you on the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic; whether it is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter?

2. Whether the doctrine is still taught in Maynooth College, which is found in a note appended to the evidence of Rev. Dr. Slevin, in the Appendix to the Eighth Report of the Commissioners of Irish Education Enquiry, p. 222, to wit:—"The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words quoted above (in his Bull '*Ad tuas manus*,' dated August 8, 1748, and addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states, that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation, that regards only heretics who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws."

3. What is the doctrine taught in Maynooth upon the question, whether the Pope can decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics?

4. Do you teach, or how do you deal with those chapters in the course of moral theology, which treat of the duties of the married state? What is the class-book or house treatise in use in Maynooth College on these subjects?

5. In what manner do the professors who lecture in dogmatic theology, execute the

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Papers of Questions. Paper K. Theological Professors.

provision of the Statutes, c. 5, s. 3:—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" In what way is this doctrine specifically inculcated?

6. In what manner are the provisions of the Statute, c. 5, s. 2, carried into effect:—"Let the course of theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, Counsel being previously entered into, scil. the heads of sacred science to be explained, the authors to be used, the books to be consulted; but if the professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and a decision be waited for?" Is it the practice for the professors to submit treatises of their own compilation to such a Council, and how is the decision given? Are there any house treatises in moral as in dogmatic theology? and if not, why not?

7. In what manner are the provisions of the Statute, c. 5, s. 4, carried into effect:—"All the Masters being convened by the President, and the Council being unanimous, let tablets be drawn up, setting forth the subject matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies?" Is it the practice for the authors required and adapted to the several classes to be submitted to the Council of the President and Masters, and their unanimous approval to be taken before the tablets are drawn up and adopted as formularies?

8. In what manner do the Professors mingle with the students out of lecture? Do they exercise any formal authority over them? In what mode are they enabled to secure that their pupils shall be modest and docile? Have they any opportunities of directing their conduct by their example in the refectory, the prayer-halls, the public walks, and during the hours of recreation? and if not, might such opportunities be afforded with advantage to the students, and without inconvenience to the Professors?

Paper L. Physician and Surgeon.

Paper L.—Questions addressed to the Physician and Surgeon.

1. How long have you been [Physician or Surgeon] to the College of Maynooth? What is the mode of your remuneration? If by salary, has that salary received any and what increase within the last ten years; and if so, when was that increase made?

2. How many visits do you pay to the College of Maynooth in each year in pursuance of the ordinary duties of your office without any special summons? How many extraordinary visits, or visits in pursuance of any special summons or invitation do you make on an average in each year? What fee do you receive for such extraordinary visits?

3. Do the students generally seem to be previously aware of your ordinary or extraordinary visits, so as to be ready to consult you on such occasions? Have they, generally, full opportunity of consulting you without previously communicating with Mr. O'Kelly, or informing him that they are about to consult you? On whose authority, or by whose advice, or at whose request, are you generally called in or specially summoned?

4. To what diseases are the students of the College chiefly subject? Is there any predisposing cause to disease among the students, arising from their diet, lodging, discipline, the site of the College, or otherwise?

5. Do the infirmaries require any, and what alterations or additions, to make them fit for the reception and accommodation of the students? Are the infirmary arrangements well calculated to secure adequate medical and surgical assistance to the students, or can you suggest any improvements therein?

6. Please to make any suggestions that occur to you as likely to promote the general health of the students, and, in particular, are you of opinion that the use of cocoa by the students at their morning and evening meals is likely to be injurious to the health of any of them, or to make them less capable of studying; and state whether, having regard to their necessary studies and sedentary lives, tea would not be a better breakfast beverage than cocoa.

Paper M. Dr. O'Kelly, Resident Medical Attendant.

Paper M.—Questions addressed to Dr. O'Kelly, Resident Medical Attendant.

1. What is your profession? Have you been examined and admitted a Surgeon by any, and what College? Are you a Bachelor or Doctor in Medicine? If so, state in what college or university you obtained such degree, and at what time?

2. Have you been licensed to practise as an apothecary by the Apothecaries' Hall, or by any other, and what body? and if so, when did you obtain such licence?

3. How long have you been the Medical Attendant at Maynooth College? What are your ordinary duties as such Medical Attendant?

4. Do you visit the infirmary at the same hour every day? Is any, and what fixed hours for your ordinary visits prescribed by the Trustees or other authorities of the College? Do you attend punctually at such hours, or are you so much as half an hour late once in the week, on an average? Are you so often as once a month, on an average, one hour or two hours later than the regular time for paying such visits?

5. What salary or other fees do you receive for your attendance on the students? Has your salary received any, and what increase, within the last ten years; and if so

when, and why was such increase made? Does your said salary include all charges for medicines furnished to the students by you; and if not, state what sums you have received for medicines furnished to the students within each of the last five years? Have you any, and what assistants in your said office? and if you have, state the names and the nature of the duties performed by such assistants, and their respective qualifications as physician, surgeon, or apothecary, and the college or hall in which they obtained such qualifications? State whether such assistants are paid by the College or by you?

6. Do you receive any, and what fees or annual sums from the Professors or other authorities of the College?

7. Who is the surgical attendant on the students of the College? Have you authority to determine in what cases it is necessary to call in surgical assistance? if not, on whose advice or recommendation is it usual to require such assistance? Have you ever known of an instance in which a student with a fractured limb was not attended by the regular Surgeon of the College; and if so, can you state why you did not require the assistance of the Surgeon? State on what occasions, and how often, you have required the Consulting Physician of the College to pay any visits beyond his ordinary monthly visits in each of the last five years?

Paper N.—General Questions, addressed to Foreign Seminaries or Colleges professedly destined to the Education of Secular Clergy.

General Government.

1. Is your Seminary or College under the immediate government of a bishop? Who is chiefly charged with its superintendence?

2. What officers are employed in the teaching and management of your Seminary or College?

3. Do the professors take part in the management or direction?

4. What is the number of students, and the number annually ordained from your Seminary or College?

5. At what age are the students admitted, and what studies must they have made before admission?

6. How many years may students remain in your Seminary or College? Are they generally pensioners or burscholders; and if burscholders, have the burses which they hold been founded by the State, or by individuals?

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

8. Are there any extern, or any lay, professors or teachers? Are there any extern students?

Discipline.

1. Are the students forbidden by the rules of the Seminary or College to go outside its bounds?

2. Can the students pay or receive visits at their own discretion; and if not, is permission in this matter readily given?

3. How are the hours of the day distributed for the several functions of prayer, study, lectures, recreation, meals, repose, &c.?

4. Do the directors and professors take their meals in company with the students?—Do they associate with them in recreation?—Do they join them in religious exercises?

5. What is the length of the vacation?—Are there both ordinary and extraordinary days of recreation?

6. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any?

7. Have you a public library within your Seminary or College?—What classes of students are admitted to read in the library?—Are any members of the Seminary or College permitted the use of books out of the library, and on what terms?

Teaching.

1. What are the subjects of the special theological course in your Seminary or College, such as dogmatic and moral theology, Sacred Scripture, ecclesiastical history, &c.?

2. Do lectures in the Hebrew or Greek language form any part of the special theological course?

3. Is any encouragement given to the pursuit of general studies, concurrently with the special theological course?

4. Are any lectures given on any branch of philosophy or letters?

5. Are any lectures given in chemistry, or medicine, or architecture, or agriculture?

6. How many years are devoted to the study of theology, philosophy, or letters, respectively, if such are studied in your Seminary or College?

7. What authors or text books are principally followed in the public lectures?—Are any house treatises, or manuals specially prepared for the use of the students, employed in such lectures?

8. In each department how many lectures are given in the week, or other period of time?

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Papers of Questions. Paper N. General Questions.

9. Do the professors or lecturers give any private instruction to individual students? Is such instruction permitted or encouraged?

10. Is natural philosophy studied concurrently with moral philosophy, or is a distinct period of the course of study devoted to natural philosophy exclusively?

11. Is the lecture of each class conducted by interrogation, or exposition, or dictation, or by some or all of these methods?—What language is employed in the lecture room?

12. What are the exercises by way of examination, disputation, written dissertation, or otherwise, in which the students are required to take part?

13. Are such exercises in Latin, or in the vernacular tongue?

14. Are rewards given for distinguished merit?—Do you confer degrees, or honorary distinctions, in theology, philosophy, or letters?

Religious Education.

1. What are the exercises of piety or devotion prescribed by the rules of the Seminary or College?

2. What special means are taken to instruct your students in the Christian virtues, and in the duties of a Christian life?

3. What special exercises or other means are practised to form the students to a spiritual life, and to the holiness of the clerical character?

Paper O (1). Special Questions for the Empire of France.

Paper O (1).—Special Questions for the Empire of France.

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

4. Are students destined for the clerical order allowed or required to make their studies in letters or humanity in the public schools, or *gymnases*, open to the laity?

5. Are such students allowed or required to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

6. Do such students ever proceed to the universities and there graduate in theology before entering a seminary? Does this frequently occur?

7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to, the approval of the State?

8. Does the Irish College still exist in Paris? Is it in any manner connected with the University of Paris? What number of students are there at present therein?

9. Is it permitted for Irish students to live as pensioners in French seminaries? Are any returns made by the seminaries to the Minister of Public Instruction, from which the number of such Irish students may be ascertained?

10. Are the "*Petits Séminaires*" branches of the diocesan seminaries, or separate institutions?

11. Is there an Irish College at St. Omer or at Bordeaux, at the present time; and if so, what is its present condition? Does it receive any contribution from the State?

Paper O (2). Special Questions for the Kingdom of Spain.

Paper O (2).—Special Questions for the Kingdom of Spain.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

4. Are students destined for the clerical order allowed to make their studies in letters or philosophy in schools or colleges open to the laity?

5. Do such students ever proceed to the universities, and there graduate in theology, before entering a seminary? Does this often occur?

6. Is it permitted to Irish students to live as pensioners in Spanish seminaries? Are any returns made to the Minister of Public Instruction from which the number of such students, if any, may be ascertained?

7. What is the present state of the Irish College in Salamanca? What number of students are there now therein? Does it receive any contribution from the State?

8. Do such students generally graduate in theology in the University of Salamanca?

9. Are institutions analogous to the "*Petits Séminaires*" of France established in Spain? If so, what is their constitution?

Papers of Questions. Paper O (3). Special Questions for the Austrian Empire.

PAPER O (3).—SPECIAL QUESTIONS for the AUSTRIAN EMPIRE.

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

4. Are students destined for the clerical order required or allowed to make their studies in letters or humanity in the public schools, or gymnases, open to the laity?

5. Are such students required or allowed to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

6. Do such students ever proceed from the *lycées* to the universities, and there graduate in theology, before entering a seminary? Does this frequently occur?

7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to the approval of the State?

8. Are there any institutions specially devoted to the education of secular clergy, which unite within themselves the instruction of the *gymnase*, *lycée*, and diocesan seminary?

9. What are the numbers of students for holy orders educated within the Abbeys of Mölk and Krems-münster respectively? Are there any institutions of a like character on a larger scale within the Austrian dominions?

10. Are there any institutions in the Austrian Empire analogous to the "Petits Séminaires" in France? If so, what is their constitution?

11. Do students destined for the clerical order, whilst resident at an university live together in *Convictoria*, or Colleges set apart exclusively for such students, or how, if otherwise?

12. Is it permitted to Irish Students to live as pensioners in Austrian Seminaries? Are any returns made by the Seminaries to the Minister of Public Instruction, from which the number of such Irish Students, if any, may be ascertained? Is there an Irish College at Vienna?

Paper O (4). Special Questions for the Kingdom of Prussia.

PAPER O (4).—SPECIAL QUESTIONS for the KINGDOM of PRUSSIA.

1. Is the education of the secular clergy of the Roman Catholic Church conducted in Seminaries exclusively, or partly in seminaries, and partly in schools and colleges open to the laity?

2. Is there a seminary in each diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

3. Are students destined for the clerical order exempted from the general law of the state in respect of their general education, or are they required to make their studies in letters and philosophy in the public schools and colleges in common with the laity, before commencing their special education?

4. Are such students required to graduate in theology in an university before entering a seminary?

5. Do students destined for the clerical order, whilst resident at the university, live together in *Convictoria*, or colleges set apart exclusively for such students; or how, if otherwise?

6. Are there any institutions in the Prussian dominions analogous to the "*Petits Séminaires*" in France? If so, what is their constitution?

7. Are the studies in the seminaries conducted according to rules and regulations emanating from or subject to the approval of the State?

8. Is it permitted to Irish students to live as pensioners in the Prussian seminaries? Are any returns made by the seminaries to the Minister of Public Instruction from which the number of such students, if any, may be ascertained?

9. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of Public Instruction?

Paper O (5). Special Questions for the Kingdom of Belgium.

PAPER O (5).—SPECIAL QUESTIONS for the KINGDOM of BELGIUM.

1. Is the education of the secular clergy of the Roman Catholic Church conducted exclusively in seminaries, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

3. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of the Interior?

4. Are students destined for the clerical order allowed to make their studies in letters or philosophy in schools or colleges open to the laity?

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Papers of Questions. Paper O (5). Special Questions for the Kingdom of Belgium.

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?

6. Is it permitted to Irish students to live as pensioners in Belgian seminaries? Are any returns made to the Minister of the Interior from which the number of such students, if any, may be ascertained?

7. Are institutions like those known in France by the name of "Petits Séminaires" established in Belgium? If so, what is their constitution?

Paper O (6). Special Questions for the Kingdom of Portugal.

PAPER O (6).—SPECIAL QUESTIONS for the KINGDOM of PORTUGAL.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools, or colleges, open to the laity?

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?

6. Is it permitted to Irish students to live as pensioners in Portuguese seminaries, and are any returns made to the Minister of Ecclesiastical Affairs, from which the number of such students, if any, may be ascertained?

7. What is the condition of the Irish College in Lisbon? What number of students is there now therein? Does it receive any contribution from the state?

8. Do such students annually graduate in Theology in the University of Lisbon, or elsewhere?

9. Are institutions analogous to the *"Petits Séminaires"* in France established in Portugal? and if so, what is their Constitution?

Paper O (7). Special Questions for the Dominions of the Holy See.

PAPER O (7).—SPECIAL QUESTIONS for the DOMINIONS of the HOLY SEE.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

2. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges open to the laity?

3. Do such students ever proceed to the universities and there graduate in theology before entering a seminary? Does this frequently occur?

4. Is it permitted to Irish students to live as pensioners in Roman seminaries? Can the number of such students, if any, be ascertained from any returns made to the government of the Holy See?

5. What is the number of Irish students at present in the College of the Propaganda at Rome? Is any contribution made by the government of the Holy See to their support?

6. What is the condition of the Irish College at Rome, and what number of Irish students does it at present contain?

7. Are clergy destined for the Irish Mission educated in the College of the Propaganda? and if so, what is the annual number sent forth to the Irish Mission?

8. Are Irish students destined for the clerical order, or clergy destined for the Irish Mission, educated in the Collegio Romano? What is the average number of such Irish students or clergy?

Appendix, No. 8.

APPENDIX, No. 8.

ANSWERS TO QUESTIONS ADDRESSED BY THE COMMISSIONERS TO THE SUPERIORS AND OFFICERS OF THE COLLEGE.

President's Answer to Paper A.

ANSWERS of the Rev. L. F. RENEHAN, President, to the Questions in Paper A.

1. What was the income of Maynooth College, arising from parliamentary grant, land, houses, interest of money, burses, fees, or deposits from students, or other sources, in the financial years of 1844 and 1852, respectively?

The income of Maynooth College, arising from parliamentary grant and all other sources, in the financial years 1844 and 1852, respectively, was—

	In 1844.	In 1852.
Parliamentary grant	£8,928 0 0	£26,360 0 0
Rent of land, &c.,	447 5 1	447 5 1
Interest of stock for burses,	548 15 3	597 18 1
Entrance fees of students,	535 3 3	533 7 6
Pensions of students,	2,659 5 6	—
Total income,	£13,118 9 1	£27,938 10 8

President's Answers to Paper A.

2. What sums has the College received from bequests or private gifts since November 27, 1826?

The principal bequests or gifts to the College since November 27, 1826, were, the library of the late Right Rev. Dr. Crotty, formerly President of the College, presented by his own order; and the Irish manuscripts (a collection of 100 volumes) and printed Irish books of the late Right Rev. Dr. Murphy, of Cork, presented by his brothers. The College received no bequest or gift in money, except the sums funded for burses, a statement of which, drawn up by the Bursar, is herewith transmitted.

3. How much, and what parts, respectively, of its annual income, derived from all sources, are legally applicable to the general purposes of the College, at the discretion of the Trustees or any other person; and how much can be lawfully applied to certain, and what specific objects?

The sum arising from the students' entrance fees, which annually varies, is the only portion of the College income legally applicable to the general purposes of the College, at the discretion of the Trustees or any other person. The income arising from burses can be applied only to the specific purposes for which such burses were founded—the education of students. The Dunboyne estate, though originally bequeathed without restriction or condition to the Trustees, and still, in mere law, at their disposal, may now be considered as practically applicable only to the "twenty senior students on the Dunboyne Establishment," according to the 5th clause of the Act 8 and 9 Vic., c. 25. That act, too, leaves no part, however small, of the endowment it grants to the discretional application of the Trustees for the general wants of the College, but appropriates a fixed maximum sum for the specific objects therein recited, to which alone these sums can be legally applied.

4. How, and by whom, is the annual expenditure of the College audited, and what is the nature of the control exercised by the Trustees over the details of such expenditure?

The accounts of the receipt and expenditure of the parliamentary grant have been forwarded annually, as the Act 8 and 9 Vic. c. 25, sec. 12, prescribes, to the Commissioners of Her Majesty's Treasury, and, on their reference, are annually audited by the Commissioners for Auditing Public Accounts. The Trustees examine the Bursar's accounts before they are thus forwarded to the auditors appointed by the Commissioners of the Treasury; and not only is the expenditure, in all its details, of the income at their own disposal regulated and directed by them, but no considerable sum, beyond the ordinary outlay for food and other such matters of necessity, can be expended in any department without the previous sanction or order of the Trustees.

5. Is any account of the annual expenditure of the College submitted to the Visitors at their annual visitation?

The accounts of the College have never been submitted to the Visitors, nor have they, who, of course, prescribe the order and proceedings of the visitation, ever intimated any disposition to examine these accounts, presuming, perhaps, that this task might be safely intrusted to the Commissioners for Auditing the Public Accounts.

6. State the expenditure of and for the College, out of all sources of income, in every year from the year 1844 to the year 1852, inclusive, under the several heads of outlay, distinguishing, as far as practicable, the expenditure out of funds supplied by the State from the expenditure out of the income from other sources, and the purposes to which the income last mentioned has been applied. 7. Give an account of the sums expended in the erection of new buildings at Maynooth College, since 1825, distinguishing the funds respectively furnished from the general resources of the College, and from specific parliamentary grants, or from the Board of Works. 8. What has been the amount expended by the College itself, year by year, since the year 1825, in the repairs or extension of their lecture-rooms, library, museums, and other buildings, respectively, and in the purchase of books, instruments, furniture, and other requirements for the same? From what sources are such funds procured; and are you of opinion that a sufficient proportion of the funds of the College is applied, or legally applicable, to such purposes? 9. State the names and salaries of the present President, Vice-President, professors, and other officers of the College; also what fees, allowance for commons, or collateral advantages are attached to the said offices. 10. State the number and salaries of the servants of the College, and the total expense incurred by the College for their services.

The several statements required have been drawn up by the Bursar, and accompany these answers. I entertain considerable doubts whether a sufficient proportion of the public funds of the College be legally applicable—I feel confident it is not applied—to the purposes enumerated in the query No. 8. How far the Maynooth Act of 1845 would warrant the application of any part of its grant to the repairs, or to furnishing even the public halls of the College, or the expenditure of a sum *sufficient* for constructing, fitting up, and, even on the most moderate scale, stocking a new museum (for there is none, as yet, in the College), or a sufficient annual sum for the purchase of books, instruments, and museum requisites, are legal questions on which I would desire a better opinion than my own.

The limited spaces vacant in the old library, the additional derangement of its order to which the introduction of large new purchases would tend, and, especially, the near approach of the time at which all the books of the old should be transferred to the new library, contributed to lessen the quantity of books that might otherwise with propriety have been purchased for the College the last two years.

11. How many students were on the books of the College on the 16th of April, 1844, and on the 16th of April, 1853, distinguishing them into Dunboyne students, and the seve-

Appendix, No. 8.

President's Answers to Paper A.

ral classes of the other students, senior and junior, respectively, students holding burses or exhibitions, and pensioners, or students making annual or other payments to the College?

A return of students on the books of the College, according to their several classes, &c., on April 16, 1844, and April 16, 1853:—

	April, 16, 1844.	April 16, 1853.
Dunboyne Students,	12	19
Divinity Students of 4th year, 1st senior class,	4	49
„ „ of 3rd year, 1st „ „	58	75
„ „ of 2nd year, 2nd „ „	72	78
„ „ of 1st year, 3rd „ „	80	76
Students in Class of Physics, &c., 1st junior class,	64	59
„ „ of Logic, &c., 2nd „ „	79	76
„ „ of Rhetoric, &c., 3rd „ „	40	47
„ „ of Humanity, &c., 4th „ „	29	40
Total,	438	519

The Bursar states that there were but 515 students actually *within* the College on the 16th of April, 1853; and informs me that in his books they are thus distinguished:—

	In 1844.	April, 1853.
Dunboyne Students,	12	19
Students on full free places,	183	491
„ paying full pensions,	100	–
„ on half places, paying half pensions,	116	–
„ on burses,	27	5
Total,	438	515

12. How many students entered College in each of the years from 1844 to 1853, inclusive, respectively; and how many in each and the same years have obtained priests' orders?

A return of the number of students that entered College in each academical year from 1844 to 1853, inclusive, the academical year in this respect commencing on the 25th of August:—

In 1844, entered College,	69
„ 1845, „ „	142
„ 1846, „ „	93
„ 1847, „ „	90
„ 1848, „ „	73
„ 1849, „ „	105
„ 1850, „ „	81
„ 1851, „ „	93
„ 1852, „ „	89
„ 1853, „ „	85

The College register contains lists only of those who receive holy orders in the College chapel. Some few, however, of the students who become priests, receive no holy orders within the College, and very many of them do not there receive priests' orders; being called away from College by their respective bishops to be ordained elsewhere, and employed in the ministry. Of these latter ordinations no record is kept in College, because it very often has no authentic or official information when or where they take place. Lest, however, a return of the numbers on the College register, as annually ordained priests within the establishment, would not afford Her Majesty's Commissioners all the information sought by this question, I have, with much trouble, compiled a full return of the numbers also ordained outside the College, which I here subjoin in a separate column.

A return of the numbers of Maynooth students who have received priests' orders in each year (commencing on 1st January) from 1844 to 1853:—

Students ordained Priests.	In College.	Outside College.	Total.	Students ordained Priests.	In College.	Outside College.	Total.
In 1844	27	15	42	In 1849	29	40	69
1845	20	20	40	1850	19	41	60
1846	35	25	60	1851	36	34	70
1847	24	43	67	1852	34	34	68
1848	27	36	63	1853	38	30	68

13. How many have been expelled or otherwise removed from the College within the same period; and how many have left it from unwillingness to enter into holy orders, or from any other cause?

No student has been expelled from College, or rusticated, within the period from 1844 to 1853, inclusive. One student, however, was not allowed to re-enter College, and resume his place there. Of those who otherwise left the College without completing their studies, at times chosen by themselves, some retired only because they knew they were considered persons not likely to be ever well qualified for the sacred ministry, and because they were therefore advised to adopt some other state of life; others retired, not through want of intellectual or moral qualifications, but because they believed themselves not called by God to the priesthood. The motives of those that leave College are generally unknown, and never registered. All those, then, that left the College being distinguished into those deemed by others unworthy, or deemed by themselves uncalled, the numbers were—

	Of Unworthy.	Of Uncalled.		Of Unworthy.	Of Uncalled.
In 1844	4	8	In 1849	4	24
1845	6	4	1850	–	14
1846	5	12	1851	3	14
1847	7	17	1852	1	7
1848	3	12	1853	1	12

14. How many students of the College have died, or been by ill health permanently disabled from prosecuting their studies within the same period in each year?

During the ten years from 1844 to 1853 inclusive, only five students died in the College. The first column of the following return shows the number of students who, while their names were still on the books, died either in the College or elsewhere; the second column gives the number of those whom sickness obliged permanently to relinquish their collegiate studies.

	Died.	Disabled by Sickness.		Died.	Disabled by Sickness.
In 1844	2	1	In 1849	4	2
1845	2	2	1850	2	2
1846	6	1	1851	5	4
1847	2	2	1852	4	5
1848	5	3	1853	5	2

15. State the number, names, and amounts of the different burses established in the College, and the conditions upon which they have been granted?

The statement of the number, names, and amounts of the different burses, &c., is furnished by the Bursar, who keeps the College accounts.

16. Are any, and which of the said burses held by students, enjoying any other, and what means of support from the College? Is there any case in which more than one burse is held by one person, or in which one burse is divided among two or more students?

No burse is held by a student who enjoys any other means of support from the College; and in no case is more than one burse held by any one person, or is a burse divided between two or more students.

17. In what manner is the income which arises from a burse during its vacancy disposed of? Is it applied to any special purpose, or to the general funds of the College?

The income arising from a burse during its vacancy since 1845 has been reinvested in Government 3¼ per cent. stock, with the view of being applied *exclusively* to the special purpose for which that burse was founded, namely, the education, in Maynooth, of a candidate for the sacred ministry in some specified diocese or district in Ireland.

18. By whom is a student selected to receive a burse, and on what principle is such selection made from among the persons competent to receive it? Is it usually given to a student on his entrance into College, or at a more advanced period of his course, as a reward for distinguished merit, or upon what principle is the selection made?

The elector, or appointer to a burse is fixed by the founder, either under or without a defined principle of selection. The bishop is almost universally the elector, and his principle of selection is (except when some local or family interests of the founder claim attention), to provide the most meritorious candidate he can find for his clergy. Burses, being foundations for the education of ecclesiastical students beyond the number to which the parliamentary endowment extends, are given to students only on their entrance, and never as a reward of merit in College.

L. F. RENEHAN, President.

A RETURN of the NAMES of all the STUDENTS now on the BOOKS of MAYNOOTH COLLEGE, distinguishing the Dioceses from which they come, and the Classes in which they stand.

DUNBOYNE ESTABLISHMENT.

Name.	Diocese.	Name.	Diocese.
Patrick Lavelle,	Tuam.	Patrick O'Donnell,	Cashel.
Michael O'Sullivan,	Kerry.	Thomas Cahill,	Kildare.
Charles Flanagan,	Elphin.	Andrew Campbell,	Derry.
Timothy Brosnan,	Kerry.	Michael Cody,	Ossory.
Michael O'Connor,	Dublin.	Peter Foley,	Killaloe.
James Carpenter,	Kildare.	John Good,	Galway.
Michael Malony,	Clonfert.	Charles M'Auley,	Down.
John Flood,	Meath.	John Rafferty,	Armagh.
Edward Fagan,	Ditto.		

Appendix, No. 8.

President's Answers to Paper A.

Fourth Year's Divines.

Name.	Diocese.	Name.	Diocese.
Colman Galvin,	Clonfert.	John Quinn,	Armagh.
Charles Flanagan,	Derry.	James Monaghan,	Kilmore.
Patrick Kearney,	Ditto.	James Moran,	Meath.
Patrick Crowe,	Killaloe.	George Taaffe,	Armagh.
Timothy Geoghegan,	Kilmacduagh.	Thomas Mulkern,	Clonfert.
James Flannelly,	Tuam.	Edward O'Donnell,	Derry.
Patrick Hurley,	Killaloe.	Philip Connelly,	Clogher.
Edward Griffen,	Tuam.	James Germain,	Dublin.
Daniel Slattery,	Kerry.	John Ryan,	Cashel.
Patrick O'Keeffe,	Cloyne.	Pierce Power,	Waterford.
James Barry,	Ditto.	John Lonergan,	Cashel.
Fintan Phelan,	Ossory.	John O'Brien,	Cloyne.
David Quinn,	Limerick.	George M'Donough,	Derry.
Thomas O'Malley,	Tuam.	Robert Carberry,	Cloyne.
James Geraghty,	Ditto.	Augustin Kinsella,	Kildare.
Daniel Lyden,	Tuam.	William Maher,	Cashel.
Daniel Cavanagh,	Ossory.	Fintan Phelan,	Kildare.
Joseph Flanagan,	Dublin.	James Chadwick,	Cashel.
James Connelly,	Elphin.	Philip Scanlon,	Ditto.
Andrew Hanrahan,	Kilmacduagh.	Michael Hume,	Kildare.
John M'Gann,	Elphin.	John Clancy,	Cashel.
Matthias Naghton,	Ditto.	John Tuohy,	Ditto.
Patrick Lowry,	Ditto.	Robert Meyler,	Dublin.
Patrick O'Regan,	Cork.	John M'Ardle,	Clogher.
James Murray,	Elphin.	John Molumby,	Cashel.
Richard Raftery,	Clonfert.	John Meyers,	Waterford.
Michael Guilfoyle,	Meath.		

Third Year's Divines.

John Madden,	Raphoe.	Michael Warren,	Ferns.
Patrick Donaher,	Elphin.	Michael Buckly,	Cork.
Thomas Daly,	Raphoe.	John Grogan,	Meath.
John Madden,	Kilmacduagh.	George Cummins,	Waterford.
Richard Kean,	Ditto.	John Walsh,	Ferns.
Michael Kelly,	Raphoe.	Patrick Sheridan,	Ditto.
Andrew Phew,	Galway.	Patrick M'Cartan,	Down.
James O'Donnell,	Kildare.	John Wood,	Cashel.
John O'Brien,	Raphoe.	Michael Gogerty,	Meath.
William Ryan,	Tuam.	Timothy O'Connell,	Waterford.
Thomas Newell,	Kilmacduagh.	William Cahill,	Cashel.
Charles M'Nally,	Clogher.	John Horan,	Meath.
John M'Kenna,	Ditto.	Michael Martin,	Raphoe.
James Donegan,	Ditto.	Michael Tracy,	Derry.
Patrick Clifford,	Ditto.	Richard Quinn,	Cork.
Francis O'Beirne,	Ardagh.	Andrew Phelan,	Kildare.
Martin Brenan,	Kilmacduagh.	Denis Dunlea,	Cork.
Thomas Walsh,	Clonfert.	John Conway,	Limerick.
Terence Doherty,	Achonry.	Patrick Ahern,	Cloyne.
Patrick Brophy,	Ossory.	Edward M'Loughlin,	Clogher.
John M'Quaid,	Clogher.	John Gribbin,	Dromore.
Charles Weany,	Armagh.	James Rooney,	Dublin.
John Leonard,	Dublin.	John Coleman,	Cloyne.
Patrick M'Ginness,	Kilmore.	John Phelan,	Waterford.
Thomas Hammond,	Limerick.	Edward Brown,	Waterford.
John Hoare,	Ferns.	William Ryan,	Cashel.
David Clavin,	Meath.	David M'Eniry,	Waterford.
James Cavanagh,	Ferns.	William Synnott,	Ferns.
John Furlong,	Ditto.	Charles Davis,	Ross.
Jeremias M'Evily,	Tuam.	Jeremiah Lowry,	Kildare.
John M'Auley,	Down.	Patrick Dunne,	Ditto.
Thomas Meade,	Meath.	James Foran,	Waterford.
William Shanahan,	Waterford.	Daniel Casey,	Ditto.
James O'Hara,	Down.	Christopher Nolan,	Dublin.
Laurence O'Meara,	Waterford.	John Heany,	Tuam.

Second Year's Divines.

Christopher Carroll,	Kilmacduagh.	Francis Casey,	Cork.
John Griffen,	Killala.	Miles Tempony,	Killala.

SECOND YEAR'S DIVINES—*continued.*

Name.	Diocese.	Name.	Diocese.
Timothy Shanahan,	Limerick.	William Close,	Down.
Patrick Bambreck,	Elphin.	Mark M'Gucken,	Armagh.
John Kennedy,	Waterford.	Patrick Galligan,	Kilmore.
William Murphy,	Cork.	Thomas Maher,	Cashel.
Hugh Cullen,	Raphoe.	Michael Waters,	Meath.
Denis M'Grath,	Killaloe.	Henry M'Kee,	Armagh.
Michael Mullen,	Clonfert.	John O'Reilly,	Kilmore.
James Madden,	Ditto.	Luke Farrelly,	Meath.
John Sellers,	Ditto.	John Doran,	Ferns.
Patrick Clarke,	Ditto.	Michael Tally,	Armagh.
Timothy Murray,	Cork.	Thomas Tynan,	Kildare.
John Gorman,	Dromore.	John Rooney,	Meath.
Patrick Kearney,	Ardagh.	Dominick Grogan,	Armagh.
Barnabas Kelly,	Dublin.	Peter Everard,	Meath.
Alexander Kinsella,	Ferns.	Michael Walsh,	Limerick.
Thomas Bergan,	Ossory.	Peter Molloy,	Meath.
Peter Kellehan,	Meath.	Edmond Maher,	Cashel.
Edward Walsh,	Ossory.	John Walsh,	Ossory.
Gerald Molloy,	Dublin.	Edward O'Shea,	Ditto.
Michael Cavanagh,	Ossory.	Michael Quillinan,	Cashel.
Walter Brenan,	Ditto.	Patrick M'Donnell,	Kildare.
Richard Rochford,	Ferns.	Andrew Walsh,	Waterford.
Daniel O'Reilly,	Kilmore.	John Ryan,	Elphin.
Patrick Sheridan,	Ardagh.	Bernard O'Hagan,	Dromore.
John Skelly,	Ditto.	William Wall,	Cashel.
Patrick Phillips,	Ditto.	Edward Hayden,	Ditto.
Thomas Morrin,	Kildare.	Joseph Dunphy,	Ditto.
Michael Caffrey,	Meath.	Richard Devett,	Killala.
Patrick Magee,	Derry.	Joseph Delahunty,	Down.
Denis Cleary,	Killaloe.	Patrick Phelan,	Ditto.
Michael Maher,	Ditto.	William Martin,	Ditto.
Morgan O'Brien,	Armagh.	John Landy,	Ditto.
Richard Marner,	Down.	John Denief,	Ossory.

FIRST YEAR'S DIVINES.

Thomas O'Connor,	Elphin.	Edward M'Kenna,	Derry.
Bernard O'Reilly,	Ditto.	Patrick Kelly,	Elphin.
William M'Namara,	Tuam.	Edward O'Brien,	Derry.
Ulic Burke,	Ditto.	Patrick Parker,	Ferns.
Thomas M'Walters,	Ditto.	John Smith,	Kilmore.
Patrick Featly,	Ditto.	Laurence O'Reilly,	Ditto.
Peter Madden,	Elphin.	Thomas O'Sullivan,	Cork.
John Pine,	Ditto.	John Galvin,	Ditto.
Eugene O'Sullivan,	Kerry.	James Meagher,	Killaloe.
Cornelius Scully,	Ditto.	James Magee,	Armagh.
James Loftus,	Tuam.	John Clancy,	Kildare.
Thomas M'Donough,	Ditto.	Paul Coyne,	Ossory.
James M'Grorty,	Raphoe.	Thomas M'Crystal,	Armagh.
George Wood,	Dublin.	John O'Hara,	Kilmore.
James Hughes,	Kildare.	Felix M'Keating,	Down.
Patrick O'Donohoe,	Tuam.	John M'Alinden,	Ditto.
James Connefry,	Ardagh.	Martin O'Connor,	Galway.
Joseph Dawson,	Ditto.	William Blaney,	Down.
Thomas Lynam,	Elphin.	Terence Carey,	Cork.
James Davis,	Tuam.	James O'Keeffe,	Ditto.
William Keon,	Dublin.	Nicholas Fitzsimons,	Down.
Thomas Stack,	Limerick.	James Barry,	Ferns.
Frederick Donovan,	Dublin.	Patrick Cavanagh,	Kildare.
Nicholas Walsh,	Ditto.	Walter Morrin,	Ditto.
James Daniel,	Ditto.	Philip Cummins,	Ditto.
James M'Devett,	Raphoe.	Gerald Dillon,	Clonfert.
William Dillon,	Dublin.	Michael Cregan,	Limerick.
James Bodkin,	Clonfert.	Patrick Ryan,	Cashel.
Patrick Fitzgerald,	Ardagh.	Michael Delay,	Cork.
Martin Waldron,	Tuam.	Laurence Dempsy,	Kildare.
James Reynolds,	Ardagh.	John Boyle,	Raphoe.
Mortimer Fitzgerald,	Limerick.	Daniel Byrne,	Kildare.
Patrick Neary,	Ossory.		

Appendix, No. 8.

President's Answers to Paper A.

Physicians.

Name.	Diocese.	Name.	Diocese.
Timothy O'Sullivan,	Kerry.	John Behan,	Dublin.
Timothy Halpin,	Limerick.	George Carroll,	Ditto.
Laurence Ansbro,	Tuam.	Matthias Leonard,	Achonry.
Thomas Carmody,	Kerry.	John Smith,	Kilmore.
Patrick Flynn,	Elphin.	Andrew O'Farrell,	Ferns.
John Griffen,	Tuam.	William Synnott,	Ditto.
Robert Gallagher,	Raphoe.	Mathew Russell,	Dromore.
James Ronayne,	Tuam.	Hugh Smith,	Kilmore.
Daniel M'Carthy,	Kerry.	John Wyer,	Meath.
William Brenan,	Ossory.	Peter Temlin,	Killala.
Michael Connery,	Limerick.	James Behan,	Dublin.
Hugh Mooney,	Dromore.	John Barry,	Cork.
James Lowry,	Ditto.	Martin Kelly,	Ossory.
Patrick M'Donough,	Kilmacduagh.	Michael Shenkwin,	Cork.
John Gibbons,	Tuam.	Michael Mooney,	Waterford.
Michael Rattigan,	Elphin.	Simon Clarke,	Meath.
Laurence Brown,	Killaloe.	Philip O'Connell,	Kilmore.
David Nolan,	Killala.	Patrick Fennelly,	Cashel.
James Crosby,	Achonry.	Thomas Phelan,	Killaloe.
Andrew Mooney,	Waterford.	Matthew Ferguson,	Kilmore.
Martin Healy,	Killala.	Christopher Morgan,	Meath.
Bernard Dennon,	Dublin.	Thomas Monaghan,	Ardagh.
Patrick Murray,	Ardagh.	Thomas Brady,	Kilmore.
Patrick Ryan,	Tuam.	Richard Lynch,	Meath.
Patrick O'Connor,	Elphin.	John Lennon,	Down.
Denis M'Carthy,	Limerick.	Richard Kelly,	Ferns.
Daniel Collins,	Ross.	Michael Fox,	Meath.
Michael O'Reilly,	Kerry.	Francis O'Neill,	Armagh.
John O'Neill,	Cloyne.	John Crowley,	Cork.
William M'Auley,	Derry.	Bernard Kelly,	Raphoe.
Cornelius Murphy,	Kerry.	James Ryan,	Waterford.
James Casey,	Elphin.	James Tracy,	Cork.
John M'Carry,	Down.	James Hanly,	Down.
John O'Sullivan,	Limerick.	Patrick Curtis,	Armagh.
Peter Barrett,	Kerry.	Thomas Murphy,	Ditto.
Timothy Buckley,	Cloyne.	John Green,	Ditto.
Thomas Ferris,	Ditto.	John Kinsella,	Kildare.
James Geraghty,	Elphin.	William Delany,	Ditto.
James Walsh,	Ferns.	Bartholomew Smyth,	Elphin.

Logicians.

Myles Tobin,	Dublin.	Patrick Lennon,	Down.
Patrick O'Malley,	Tuam.	John Lennon,	Armagh.
John Concannon,	Ditto.	Hugh M'Dermott,	Achonry.
Martin Corbett,	Kilmacduagh.	Thomas Neville,	Cloyne.
Thomas Judge,	Elphin.	Michael Givney,	Dublin.
James M'Cafferty,	Derry.	James O'Connell,	Kerry.
Patrick Daly,	Killaloe.	Geoffrey M'Carthy,	Ditto.
Philip Carberry,	Dublin.	Callaghan Scully,	Ditto.
Hugh Conway,	Killala.	John Hanly,	Cashel.
John Lawler,	Kerry.	Patrick Fitzsimons,	Kildare.
John Phelan,	Killala.	John M'Keagny,	Armagh.
Patrick M'Dermott,	Dublin.	Daniel Monaghan,	Meath.
William M'Gowan,	Ditto.	Thomas Martin,	Ditto.
Andrew Dungan,	Ditto.	Luke Hope,	Ditto.
Thomas Munnelly,	Kilmacduagh.	Michael Gray,	Ditto.
Gerald Hunt,	Dublin.	Laurence Johnson,	Armagh.
Richard Morris,	Achonry.	John Burke,	Achonry.
John Quinn,	Limerick.	James Horgan,	Cloyne.
John M'Dermott,	Achonry.	Denis Ryan,	Cashel.
Michael M'Grath,	Killaloe.	Denis Forrest,	Cork.
John Shannon,	Limerick.	Patrick Kennedy,	Waterford.
Edward Thomas,	Tuam.	John Cleary,	Ferns.
William Joyce,	Ditto.	James Flood,	Meath.
Thomas Murphy,	Clogher.	Dominick M'Brein,	Kilmore.
John Lawler,	Kildare.	Hugh Farrelly,	Meath.
John O'Brien,	Elphin.	Terence Brenan,	Kilmore.
Hugh Harron,	Raphoe.	Hugh M'Cormack,	Meath.
Patrick O'Mara,	Killaloe.	Francis Kiernan,	Ditto.
Thomas Fitzpatrick,	Dublin.	Michael Higgins,	Ditto.

LOGICIANS—*continued.*

Name.	Diocese.	Name.	Diocese.
Richard Ahern,	Cloyne.	James Maddick,	Ferns.
Thomas Hardy,	Armagh.	Edward Cavanagh,	Ditto.
Andrew M'Kenna,	Kilmore.	John O'Connor,	Kilmore.
Hugh Murphy,	Armagh.	Thomas Palmer,	Cork.
Michael M'Girr,	Tuam.	James Mahon,	Kildare.
Peter Murphy,	Killaloe.	Mathew Garry,	Ditto.
George Rickard,	Ferns.	Bernard Murphy,	Armagh.

RHETORICIANS.

James Ennis,	Dublin.	Andrew Mannion,	Elphin.
John Moyes,	Derry.	Peter O'Kane,	Killala.
George O'Hanlon,	Dublin.	Eugene Canning,	Ditto.
Martin Darby,	Ditto.	Richard Walsh,	Limerick.
Thomas O'Reilly,	Ditto.	Michael King,	Dromore.
Peter M'Devitt,	Raphoe.	John Kelly,	Clogher.
James O'Kane,	Killaloe.	William Lees,	Ditto.
Matthew Donovan,	Ross.	Martin O'Gara,	Achonry.
Timothy Goulding,	Cloyne.	Thomas Rice,	Cloyne.
Peter Donahoe,	Achonry.	Patrick M'Cullagh,	Clogher.
John M'Cormack,	Killaloe.	Thomas Burke,	Killala.
John Naghton,	Limerick.	William O'Donnell,	Raphoe.
Daniel M'Leer,	Derry.	William Coleman,	Cloyne.
Patrick Feehan,	Waterford.	John Coghlan,	Cork.
Patrick Conway,	Killaloe.	Edmond Barry,	Cloyne.
John Kingston,	Ditto.	Robert Murphy,	Armagh.
Thomas Bennett,	Dublin.	James O'Reilly,	Ardagh.
Christopher Monaghan,	Ditto.	Thomas Walsh,	Tuam.
John Dowling,	Limerick.	Patrick Boyle,	Derry.
Martin Slattery,	Ditto.	Michael O'Riordan,	Cloyne.
James Smith,	Ardagh.	James Quinn,	Dublin.
John M'Manus,	Clogher.	James M'Kenna,	Clogher.
Thomas Davis,	Kerry.	Joseph Hickey,	Dublin.
Daniel Murray,	Dromore.	John O'Hanlon,	Ditto.
Hugh Murphy,	Ditto.	Martin Soden,	Achonry.
Patrick Guidera,	Killaloe.		

HUMANISTS.

Henry Hewson,	Killala.	William Healy,	Cloyne.
Peter O'Reilly,	Ardagh.	Michael Davern,	Galway.
John M'Namee,	Derry.	Timothy Monaghan,	Kerry.
Thomas Kelly,	Ossory.	James Maher,	Killaloe.
Jeremiah Gallagher,	Ross.	Daniel Fitzgerald,	Limerick.
John Melvin,	Killala.	John Fitzgerald,	Ditto.
Michael Howley,	Killaloe.	Arthur Fagan,	Dromore.
William M'Carthy,	Kerry.	John Egan,	Killaloe.
Martin Horan,	Galway.	Patrick Clarke,	Down.
Thomas Delahunty,	Ossory.	Mark Cook,	Achonry.
Patrick M'Donnell,	Ditto.	Patrick Davy,	Ditto.
John Pelly,	Clonfert.	Michael Walsh,	Ossory.
James Staunton,	Kilmore.	Francis O'Beirne,	Ardagh.
Edward Coleman,	Ditto.	James O'Doherty,	Kerry.
William Savage,	Kerry.	James Mooney,	Clogher.
John Smith,	Ardagh.	Francis Lennon,	Ditto.
Thomas Healy,	Killaloe.	Edmond Foran,	Waterford.
Patrick White,	Ditto.	Denis Hanly,	Ditto.
Edmond Kealy,	Ossory.	William Brady,	Ardagh.
Michael Breen,	Killaloe.		

L. F. RENEHAN, President.

Appendix, No. 8.

Answers of the Rev. Thomas Farrelly, Bursar, to the Questions in Paper A.

Bursar's Answers to Paper A.

1. What was the income of Maynooth College, arising from parliamentary grant, land, houses, interest of money, burses, fees or deposits from students, or other sources, in the financial years of 1844 and 1852, respectively?

The total income of Maynooth College for the financial year ended 31st March, 1844, was :—

	£	s.	d.
Parliamentary Grant,	8,928	0	0
Rent of Dunboyne Estate, net,	447	5	1
Interest of Funds for Burses, &c.,	548	15	3
Pensions from students,	2,659	5	6
Entrance fees from do.,	535	3	3
	£13,118	9	1

Total income of the same for the financial year ended 31st March, 1852:—

	£	s.	d.
Parliamentary Grant,	26,360	0	0
Rent of the Dunboyne Estate, net,	447	5	1
Interest of Funds for Burses, &c.,	597	18	1
Entrance fees from students,	533	7	6
	£27,938	10	8

2. What sums has the College received from bequests or private gifts since November 27, 1826?

The College does not appear to have received any bequests or private gifts since November 27, 1826. There have, however, been some foundations established for burses, &c., since that period, a list of which is annexed.

3. How much, and what parts, respectively, of its annual income, derived from all sources, are legally applicable to the general purposes of the College, at the discretion of the Trustees or any other person; and how much can be lawfully applied to certain, and what specific objects?

The annual income of the College may be classed under four heads, as derived—

First, from the Parliamentary Grant.
Secondly, from the rent of the Dunboyne estate.
Thirdly, from the foundations for burses; and,
Fourthly, from the "entrance fees" paid by the students on admission to the College.

First.—With reference to the parliamentary grant, the Act 8 and 9 Vict., cap. xxv., is very precise in defining the objects to which each portion is applicable. I am, therefore, of opinion, that the parliamentary grant can be legally applied to no other than the specific objects enumerated in the act itself.

Secondly.—The rent of the Dunboyne estate, though originally an *unconditional* bequest to the Trustees, cannot, under the present arrangement, be applied to any other than the specific object mentioned in the fifth section of the act—*i. e.*, as long as the Trustees receive from the public grant £40 per annum for each of the Dunboyne students, so long are they under the obligation of applying the proceeds of the Dunboyne estate to the use of the said Dunboyne students.

Thirdly.—The foundations for burses must, of course, be applied to the specific objects for which they were intended by the donors, namely, the maintenance of students in the College.

Fourthly.—The remaining source of the College revenues, arising from the "entrance fees" paid by students, would appear to me to be the only fund over which the Trustees can exercise the discretionary power of applying to the general purposes of the College as they may see fit. Of course, unconditional donations or bequests to the College, if any such were made, would be applicable to the general purposes of the College at the discretion of the Trustees.

4. How, and by whom, is the annual expenditure of the College audited, and what is the nature of the control exercised by the Trustees over the details of such expenditure?

The audit of the annual expenditure of the College is provided for by the twelfth section of the act. The auditors appointed by the Lords of the Treasury are the "Commissioners for auditing the Public Accounts," to whom the College accounts, including that of the last financial year, ended 31st March, 1853, have been regularly forwarded, and the audit completed up to 31st March, 1852.

With reference to the Trustees, the Bursar is obliged to furnish each member of the Board with a copy of the abstract of the accounts of the College ten days previously to their meeting. This enables them to see beforehand the precise amount of expenditure under each head. At their June meeting, the details of such expenditure, with all the vouchers connected therewith, are submitted to them, and examined previously to receiving their approval, which it is necessary for the Bursar to obtain before he can transmit them to the audit office. An examination of the amounts charged under the different heads in the classified "abstract," is always sure to direct attention to any excessive

outlay. A similar course is followed by the Trustees with reference to all the four sources of revenue enumerated in answer to query No. 3.

5. Is any account of the annual expenditure of the College submitted to the Visitors at their annual visitation?

No account of the annual expenditure of the College has been ever submitted to the Visitors of the College, or has ever been asked for by them. At the period when the visitation is usually held, the annual accounts of the College, with all their vouchers, are already in the hands of the "Commissioners of Audit."

6. State the expenditure of and for the College, out of all sources of income, in every year from the year 1844 to the year 1852, inclusive, under the several heads of outlay, distinguishing, as far as practicable, the expenditure out of funds supplied by the State from the expenditure out of the income from other sources, and the purposes to which the income last mentioned has been applied.

Classified abstracts of the College accounts for every year from 1844 to 1852, inclusive, are transmitted herewith. The "discharge" portion of these abstracts will show the expenditure under the several heads of outlay. The "charge" part will show what portions of such expenditure has been derived from the State, and what from other sources. From June, 1845, to March, 1852, the expenditure of monies issued under 8th and 9th Vict., cap. xxv. and those derived from other sources are given in *two distinct sets* of abstracts, so that from their inspection there can be no difficulty in ascertaining to what purpose funds supplied by the State, and those derived from other sources, have been respectively applied.

7. Give an account of the sums expended in the erection of new buildings at Maynooth College since 1825, distinguishing the funds respectively furnished from the general resources of the College, and from specific parliamentary grants, or from the Board of Works.

From the College accounts in my possession, it appears that the total sum expended on new buildings at Maynooth College since 1825 (exclusive of that year, when £6,500 appears to have been expended) is £23,737 8*s.* 10*d.* Of this sum £18,639 12*s.* 8*d.* was supplied out of the *general* resources of the College previously to the passing of the late act (June, 1845). Since the passing of that act £5,097 16*s.* 2*d.* have been expended on the new buildings lately erected, the sum of £30,000, granted for that purpose, being found totally inadequate to complete them. Of this £5,097 16*s.* 2*d.*, the sum of £2,227 17*s.* 4*d.* was paid from an unexpended balance remaining to the credit of the late Trustees, on closing their final account to June, 1845; the remaining £2,869 18*s.* 10*d.* was supplied from the fund created by the "entrance fees" of students received since 30th June, 1845. For a further explanation the Commissioners are referred to the tabular statement annexed. No portion of the £26,360 per annum, issued under 8th and 9th Vict., has been at any time applied to the purpose of building. I am not aware that any specific parliamentary grant has been made for building since 1826. The Board of Works alone can supply information as to the sums expended by them in building and repairs at the College. I have written to their secretary on the subject, and am informed that such returns are in course of preparation, and shall be forwarded to the Commissioners of the Maynooth Inquiry.

8. What has been the amount expended by the College itself, year by year, since the year 1825, in the repairs or extension of their lecture-rooms, library, museum, and other buildings, respectively, and in the purchase of books, instruments, furniture, and other requirements for the same? From what sources are such funds procured; and are you of opinion that a sufficient proportion of the funds of the College is applied, or legally applicable, to such purposes?

Strange as it may appear, the College has no such appendage as a museum, a defect which, in my opinion, should be remedied as soon as possible. The College accounts in my possession do not distinguish between repairs done to, or furniture supplied for the use of the lecture-rooms, library, and other buildings—all repairs being under the general head of "repairs," and all furniture, for whatever portion of the College it may be required, being charged under the general head of "furniture." Hence it is altogether impossible for me to distinguish these heads of expenditure from one another previously to the date of my appointment (June, 1843). But being personally conversant with the matter since then, I am enabled to subjoin a general statement of the gross sums expended on "furniture" during that period, which may be taken as a very close approximation. The gross amount expended on "furniture," from March, 1843, to March, 1853, amounts to £8,036 19*s.* 2½*d.*, and may be thus classified:—

	£	*s.*	*d.*
For the use of the refectory and kitchen,	2,783	4	0
For the students' rooms,	3,168	12	9
For the new prayer hall,	108	8	3
For the chapel, about	450	0	0
For the philosophy hall,	350	0	0
Of this last sum, £250 was for new philosophical apparatus, the rest for current expenses,			
The remaining sum for the general use of the College,	1,176	14	2½
	£8,036	19	2½

APPENDIX, No. 8.

Bursar's Answers to Paper A.

The "repairs" of one portion cannot be easily separated from those of another, the same party being often engaged in repairs of various portions of the College at the same time. With reference to the entire period from 1825, I subjoin a statement of the sums expended in each year, under the heads of "furniture," "repairs," and "books."

From this statement, it appears, that during the period referred to, the gross expenditure was—for furniture, £11,743 18*s.* 5*d.*; repairs, £8,219 1*s.* 4*d.*; and for books, £11,153 1*s.* 5*d.* As regards the lecture-rooms, chapel, and old refectory, it must be observed, that very considerable improvements have been effected in them, in the way of flooring, wainscoting, painting, &c., by the Board of Public Works, the cost of which improvements are not included in the sums set down in the annexed table, but I suppose will be furnished to the Commissioners by the Board itself. The annexed statement will also show the sources from which such funds are procured.

I am certainly of opinion that a sufficient proportion of the funds of the College is legally applicable to the various purposes enumerated in the query, with the exception of "repairs," which the Act of 1845 seems to leave entirely in the hands of the "Board of Works."

It would therefore appear to me, that a sufficient proportion of the College funds is neither applied nor intended by the act of parliament to be applied to the "repairs" of the College. This taken in connexion with the late vote, refusing to the Board of Public Works the necessary means of upholding the College buildings, would seem to leave their preservation to mere chance. I am further of opinion that a sufficient proportion of the funds of the College is not applied to the purchase of books *for the library*—much of the sums for books in the annexed table being expended for books to be afterwards sold out of the library, or given in premiums, and not for modern publications or standard works *to be retained* therein.

9. State the names and salaries of the present President, Vice-President, Professors, and other officers of the College; also what fees, allowance for commons, or collateral advantages are attached to the said offices.

The names and salaries of the present President, Vice-President, officers, and professors are given in the annexed statement. There are no fees whatever attached to any of these offices. Out of the £6,000 per annum appropriated to them by the act, £30 per annum for each is allowed to meet the expense of commons, attendance, and other necessaries for their use, under which are included rooms for their residence. They have no other collateral advantages.

10. State the number and salaries of the servants of the College, and the total expense incurred by the College for their services.

The total number of servants in the College is 63; their services cost the College about £1,586 per annum, as appears from the enclosed statement, to which, however, must be added £70 per annum, the salary of the house steward, who is charged with their inspection, and is responsible to the Bursar for the due performance of their several duties, making the whole expense incurred by the College for servants £1,656.

11. How many students were on the books of the College on the 16th of April, 1844, and on the 16th of April, 1853, distinguishing them into Dunboyne students, and the several classes of the other students, senior and junior, respectively, students holding burses or exhibitions, and pensioners, or students making annual or other payments to the College? 12. How many students entered College in each of the years from 1844 to 1853, inclusive, respectively; and how many in each and the same years have obtained priest's orders? 13. How many have been expelled or otherwise removed from the College within the same period, and how many have left it from unwillingness to enter into holy orders, or from any other cause? 14. How many students of the College have died, or been by ill health permanently disabled from prosecuting their studies within the same period in each year?

Nos. 11, 12, 13, and 14 do not come within my province, with the exception of the latter part of No. 11, which regards the mode in which the students were supported. With reference to this latter portion of No. 11, on the 16th April, 1844, there were in the College—

Dunboyne students,	12
Students enjoying free places on the establishment,	183
Students partly on the establishment, and partly paying pensions,	116
Students on burses,	27
Pensioners,	100
Total,	438

On the 16th of April, 1853—

Dunboyne students,	19
Students supported by the parliamentary grant,	491
Students on burses,	5
Total,	515

There were no students paying pensions.

15. State the number, names, and amounts of the different burses established in the College, and the conditions upon which they have been granted?

A statement of the number, names, and amount of the different burses established in

the College is hereunto annexed. They are all in the Government 3¼ per cents. From June, 1845, to September, 1852, no student has been admitted on any of these burses, but the interest has been regularly received half-yearly, and immediately invested again in the same 3¼ per cent. Stock to the credit of the original fund. The annexed statement gives the number of burses annexed to each fund under the *old* system, the amount in *stock* of the *original* foundation, the annual interest on such original foundation, and the present increased interest on each (calculated to Oct., 1852); also, the present number of burses such interest is capable of providing for, at the rate of £28 per annum; and a column, headed "Residue of Interest," into which is transferred any annual interest that may remain, after allowing £28 per annum for one or more burses, according to the amount of the annual interest. Where the total interest of any foundation is inadequate for one burse, the interest is left in the column headed "Present increased interest." The conditions upon which these burses were founded are sufficiently obvious: they all have had for their object the education of Irish students for the ecclesiastical state. The only change since their foundation is, that they are not *now* sufficient to support so *large a number* of students, in consequence of the altered circumstances of the College; but this will be ultimately remedied by the several bishops having consented to reinvest the interest half-yearly, until the interest of each foundation shall amount to £28 per annum for each burse.

16. Are any, and which, of the said burses held by students enjoying any other, and what means of support from the College? Is there any case in which more than one burse is held by one person, or in which one burse is divided among two or more students?

There are no burses held by students enjoying any other means of support from the College. More than one burse is never held by one person; and under the present arrangement, no burse can be divided between two or more students. I say "under the present arrangement," because before 1845 this might have been done.

17. In what manner is the income which arises from a burse, during its vacancy, disposed of? Is it applied to any special purpose, or to the general funds of the College?

In 1845, the Trustees directed that the interest of the funds for all vacant burses should be half-yearly invested in the 3¼ per cents., and added to the original foundation; that by thus accumulating, it might, in process of time, become adequate to the support of a student, at the rate of £28 per annum. This regulation has been strictly carried out, and is still in force, so that the income derived from a burse during its vacancy is not applied to the general purposes of the College, but to the special purpose of augmenting the original foundation.

18. By whom is a student selected to receive a burse, and on what principle is such selection made from among the persons competent to receive it? Is it usually given to a student on his entrance into College, or at a more advanced period of his course, as a reward for distinguished merit, or upon what principle is the selection made?

I apprehend the bishop of the diocese to which the burse belongs is the proper authority to select a person to receive it. I am not aware of any general principle by which they are all influenced in making such selections. A burse is generally given to a student on his entrance into College, but I do not see anything to prevent his receiving it at any other time during his collegiate course. A burse, under the present system of the College, when no pensioners are admitted, could scarcely be given as a reward for distinguished merit. A burse, being nothing else than a "fund or foundation for the support of a student during his collegiate course," it matters little to the student whether his means of support be derived from the parliamentary grant or from a burse, provided he have nothing to pay for his maintenance. The great reward for distinguished merit in the College, abstracting from the acquisition of premiums, and the consequent character which a student may bring from the College to his diocese, is appointment to the Dunboyne Establishment, to secure which, distinction in both conduct and studies is an essential requisite.

Thomas Farrelly, Bursar.

Maynooth College, October 8, 1853.

Appendix, No. 8.

Bursar's Answers to Paper A.

Papers referred to by the Rev. Thomas Farrelly, Bursar, in his Answers to the Questions in Paper A.

Return referred to in Answer to Question 2.

Foundations for Burses since November 27, 1826.

		Principal. £	s.	d.	Interest at 3¼ per Cent. £	s.	d.
For Armagh,	Rev. Mr. Levins's,	587	8	4	19	1	10
For Meath,	Mulligan's,	612	8	11	19	18	1
For Connor,	M'Guiness',	500	0	0	16	5	0
For Dromore,	Cowan's,	902	14	5	29	6	9
	Gilmor's,	462	11	4	15	0	8
For Raphoe,	Right Rev. Dr. M'Loughlin's,	461	10	9	15	0	0
	Right Rev. Dr. M'Gettigan's,	461	10	9	15	0	0
	Right Rev. Dr. M'Gettigan's, 2nd,	571	10	0	18	11	5
For Derry,	Right Rev. Dr. M'Loughlin's,	1,000	0	4½	32	10	0
For Dublin,	Dr. Dunne's,	544	2	0	17	13	8
	Dr. Russell's,	500	0	0	16	5	0
	Dr. Kenrick's,	586	7	0	19	1	1
		7,190	3	10½	233	13	6
Foundations for other Purposes.							
Dr. Dunne, for the Hebrew Premium,		221	3	0	7	3	8
Do. for the purchase of an Organ,		136	2	0	4	8	6

Thomas Farrelly, Bursar.

Maynooth College, October 5, 1853.

Returns referred to in Answer to Question 6.

Abstract of Accounts of the Trustees of Maynooth College, under the old Act, from 31st March, 1843, to 30th June, 1845, when the new Act came into operation.

For the Financial Year ended 31st March, 1844.

The Charge.

	£	s.	d.
Balance of last account,	1,183	7	7
The Lords Commissioners of Her Majesty's Treasury,	8,928	0	0
Rent of the Dunboyne Estate, to 1st May, 1843, one year,	461	10	9
Rent of M'Cormack's farm,	21	9	0
Pensions from students,	2,659	5	6
Fees of admission from do.,	535	3	3
Books sold,	76	18	6
Fat, stuff, skins, hides, &c.,	1,164	8	1
Swine,	139	8	10
Hay,	21	9	6
Interest of funded property,	548	15	3
Bread, compensation, & restitution,	14	17	11
The Charge,	£15,754	14	2

The Discharge.

	£	s.	d.
Meat,	3,584	19	2
Fish,	77	4	8
Bread,	1,139	2	4
Potatoes,	244	11	5
Butter,	399	10	6¼
Milk,	673	4	11
Beer,	630	14	0
Wine,	63	13	3
Groceries,	325	9	2½
Eggs,	135	7	10
Fowl,	54	6	7½
Oatmeal, fruit, &c.,	187	11	9
Coals,	352	3	0
Candles,	160	15	1
Oats and straw,	42	6	2½
Books and stationery,	436	1	10½
Rent and taxes,	229	12	0¾
Insurance,	42	10	0
Labour, manure, and seeds,	77	19	7
Furniture,	245	4	0
Repairs,	311	12	7½
Salaries and allowances,	3,042	3	4½
Wages,	398	7	5½
Washing,	116	5	0½
Premiums,	18	11	2
Contingencies,	597	12	10
The Discharge,	13,587	0	6
The Charge,	15,754	14	2
Balance in favour of the public,	2,167	14	2
Add—Corrections of Audit Office,	1	1	0
	£2,168	15	2

For the Financial Year ended 31st March, 1845.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	2,168	15	2	Meat,	3,774	3	5½
The Lords Commissioners of Her Majesty's Treasury,	8,928	0	0	Fish,	91	6	2
Rent of the Dunboyne estate, to 1st May, 1844, one year,	461	10	9	Bread,	1,194	12	7
Rent of M'Cormack's farm, received,	16	2	0	Potatoes,	336	14	6½
Pensions from students,	2,522	15	11	Butter,	455	2	6½
Fees of admission from do.,	488	13	11	Milk,	676	4	3
Books sold,	103	10	0	Beer,	645	3	0
Fat, stuff, skins, hides, &c.,	1,228	15	7½	Wine,	101	14	10
Swine,	168	6	0	Groceries,	343	7	7
Hay,	152	17	8	Eggs,	146	6	8
Interest of funded property,	531	12	4	Fowl,	62	17	1½
Oats,	24	4	0	Oatmeal, fruit, &c.,	156	5	1
Bread, compensation, & restitution,	13	7	11	Coals,	336	11	9
				Candles,	158	8	4½
				Oats and straw,	36	6	11
				Books and stationery,	367	12	7½
				Rent and taxes,	224	8	0
				Insurance,	42	10	0
				Labour, manure, and seeds,	87	5	10½
				Furniture,	137	8	4½
				Repairs,	308	12	10½
				Salaries and allowances,	3,119	14	2½
				Wages,	417	13	0
				Washing,	119	17	6½
				Premiums,	18	11	2
				Contingencies,	77	3	5
The Charge,	£16,808	11	3½	The Discharge,	13,436	1	11½
				The Charge,	16,808	11	3½
				Balance in favour of the public,	3,372	9	4
				Deduct—Corrections of Audit Office,	2	6	9
					£3,370	2	7

For the Financial Quarter ended 30th June, 1845.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	3,370	2	7	Meat,	1,268	1	7½
The Lords Commissioners of Her Majesty's Treasury,	2,232	0	0	Fish,	17	3	5½
Rent of the Dunboyne Estate, half-year to November, 1844,	230	15	4½	Bread,	157	18	6
Pensions from students,	515	10	10	Potatoes,	45	1	4
Fees of admission from do.,	83	14	5	Butter,	77	14	9
Fat, stuff, skins, hides, &c.,	367	18	9½	Milk,	176	14	0
Swine,	40	0	0	Beer,	174	5	0
Hay,	5	11	0	Groceries,	94	0	9½
Interest of funded property,	220	12	2	Eggs,	29	4	9
Bread, compensation, & restitution,	4	8	5	Fowl,	15	19	3
				Oatmeal, fruit, &c.,	22	13	0½
				Candles,	5	16	10
				Oats and straw,	7	18	6
				Books and stationery,	147	5	3
				Labour, manure, and seeds,	21	12	3½
				Furniture,	41	11	2½
				Repairs,	25	1	2½
				Salaries and allowances,	732	6	0
				Wages,	109	13	3
				Washing,	33	17	5½
				Premiums,	18	11	2
				Contingencies,	0	10	0
The Charge,	£7,070	13	7	The Discharge,	3,222	19	8
				The Charge,	7,070	13	7
				Balance in favour of the public,	£3,847	13	11

Thomas Farrelly, Bursar.

Maynooth College, October 5, 1853.

APPENDIX, No. 8.

Bursar's Answers to Paper A.

AN ABSTRACT of the FINAL ACCOUNT of the late TRUSTEES of MAYNOOTH COLLEGE, showing the several sums of money received and paid on their account from 30th June, 1845, to 20th September, 1846.

The Charge.

	£	s.	d.
Balance of last account,	3,847	13	11
Rent of Dunboyne estate, half-year, to 1st May, 1845,	230	15	4½
Rent of M'Cormack's farm, in full, to same period,	21	8	9½
Arrears of pensions due by students on 30th June, 1845, and since received,	477	14	2
Arrears of fees of admission, do., do.,	111	3	3
Interest of funds, half-year's interest due on 10th April, 1845, and received since last account, viz.:—			

	Principal.	Interest.
Sawey, for Down, Government 3¼ per cents.,	£854 19 8	£13 10 10½
Dr. Keenan, for Professor of the Irish Language, in Government 3¼ per cents.,	182 1 2	20 17 9½
Do., do., in Grand Canal Debentures,	923 1 6	
Do., do., in scrip,	36 18 5	
Dr. Dunne, for the Hebrew Premium,	221 3 0	3 11 10½
Do., for the purchase of an organ,	136 2 0	2 4 3½
Interest of funds,		40 4 10
The Charge,		£4,729 0 4

The Discharge.

	£	s.	d.	£	s.	d.
Meat,	20	19	11			
Potatoes,	7	19	7			
Butter,	8	16	8½			
Groceries,	2	7	4			
Oatmeal, fruit, &c.,	5	5	8½			
Provisions,				45	9	3
Candles,				1	1	11½
Oats and straw,				8	2	4
Books and stationery,				1,061	7	0
Rent and taxes,				111	3	9
Furniture,				52	13	3
Repairs,				6	13	10½
Salaries,				18	7	6

Contingencies:—

Pensions paid by students in advance, previous to 30th June, 1845, and since returned,	£199	15	11			
Interest on loans,	255	17	11			
Stamps to Garnett,	0	8	0			
Accountant-General's fees,	0	6	2			
Contingencies,				456	8	0
The Discharge,				1,761	6	11
The Charge, as above,				4,729	0	4
Balance in favour of the public,				2,967	13	5
Deduct—Corrections of Audit Office,				0	15	8½
True balance,				£2,966	17	8½

Disposal of the balance:—

1847, March 31, Transferred to credit of the new Trustees, by order of H. M. Treasury,	£764	17	8½			
1849, March 31, Do. do. do.	2,202	0	0			
				£2,966	17	8½

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.

Abstracts of Accounts of the Trustees of Maynooth College, under 8th and 9th Vic., cap. 25, from 30th June, 1845, to 31st March, 1852.

For Nine Months ending 31st March, 1846.

The Charge.

	£	s.	d.
The Lords Commissioners of Her Majesty's Treasury,	19,745	0	0
Rent of M'Cormack's farm received,	6	10	3
Fat, stuff, skins, heads, hides, &c.,	1,120	14	11
Hay, farm produce, &c.,	34	15	4½
The Charge,	£20,907	0	6½

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	3,883	12	0
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	910	1	8
Three Senior Classes.			
Stipends to students of three senior classes,	3,719	7	10
Meat, £3,692 12 1½			
Fish, 87 14 9			
Bread, 1,299 7 2			
Potatoes, 342 13 0½			
Butter, 419 2 9			
Milk, 547 10 5½			
Beer, 495 16 0			
Wine, 71 3 8			
Groceries, 790 13 9½			
Eggs, 130 1 5			
Fowl, 80 9 3½			
Oatmeal, fruit, &c., 151 8 1			
Coals, 462 10 0			
Candles, oil, and lamps, 239 10 8½			
Oats and straw, 59 1 4½			
Books & stationery, 228 6 3			
Rent and taxes, 115 3 8½			
Insurance, 42 10 0			
Labour, manure, and seeds, 83 16 4½			
Furniture, 1,591 10 6½			
Repairs, 326 11 0½			
Medicalattendance, 269 6 6			
Miscellaneous allowances, 88 16 9			
Wages, 413 16 11			
Washing, 313 17 7			
Contingencies, 2 19 0			
Commons, attendance, &c.,	12,346	9	3½
The Discharge,	20,859	10	9½
The Charge,	20,907	0	6½
Balance in favour of the public,	£47	9	9

Appendix, No. 8.

Bursar's Answers to Paper A.

For Twelve Months ending 31st March, 1847.

The Charge.

	£	s.	d.
Balance of last account,	47	9	9
The Lord Commissioners of Her Majesty's Treasury,	26,350	0	0
Rent of Dunboyne estate, one year, to 1st May, 1846,	461	10	9
Rent of M'Cormack's farm received,	22	8	0½
Fat, stuff, skins, heads, hides, &c.,	1,714	9	6½
Hay, farm produce, &c.,	202	3	2½
Balance from account of late Trustees, by order of Her Majesty's Treasury, 11th July, 1846,	764	17	8½
The Charge,	£29,562	19	0

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	5,342	0	0
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	1,234	13	4
Three Senior Classes.			
Stipends to students of three senior classes,	4,999	19	8
Meat, £5,449 7 0½			
Fish. 150 17 6			
Bread, 2,109 14 1			
Potatoes, 259 11 10½			
Butter, 812 14 5½			
Milk, 809 11 0			
Beer, 805 14 0			
Wine, 74 15 3½			
Groceries, 1,351 14 5½			
Eggs, 199 16 8			
Fowl, 73 5 6½			
Oatmeal, fruit, &c., 314 3 0			
Coals, 517 13 9			
Candles, oil, and lamps, 296 0 8			
Oats and straw, 86 10 6½			
Books and stationery, 253 1 4			
Rent and taxes, 220 0 2			
Insurance, 42 10 0			
Labour, manure, and seeds, 162 19 5			
Furniture, 775 6 8			
Repairs, 236 3 0½			
Medical attendance, 341 5 0			
Miscellaneous allowances, 88 9 0			
Wages, 788 10 6½			
Washing, 975 18 9			
Premiums, 18 11 2			
Contingencies, 32 15 6			
Commons, attendance, &c.,	17,247	0	5½
The Discharge,	28,823	13	5½
The Charge,	29,562	19	0
Balance in favour of the public,	£739	5	6½

For Twelve Months ending 31st March, 1848.

The Charge.

	£	s.	d.
Balance of last account,	739	5	6½
The Lords Commissioners of Her Majesty's Treasury,	26,360	0	0
Rent of Dunboyne estate, one year, to 1st May, 1847,	461	10	9
Rent of M'Cormack's farm received,	12	0	0
Fat, stuff, skins, heads, hides, &c.,	1,705	6	1½
Hay, farm produce, &c.,	134	6	0
The Charge,	£29,412	8	5

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	5,408	0	0
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	1,179	12	2
Three Senior Classes.			
Stipends to students of three senior classes,	4,997	15	9
Meat, £6,002 16 2			
Fish, 91 7 1			
Bread, 2,090 2 3			
Potatoes, 305 11 1½			
Butter, 1,077 4 9			
Milk, 858 13 8½			
Beer, 800 12 0			
Wine, 95 0 8			
Groceries, 1,286 3 7½			
Eggs, 238 12 0			
Fowl, 93 11 5			
Oatmeal, fruit, &c., 235 13 9			
Coals, 514 18 6			
Candles, oil, and lamps, 290 19 4			
Oats and straw, 79 12 3			
Books and stationery, 179 1 6			
Rent and taxes, 248 18 9			
Insurance, 42 10 0			
Labour, manure, and seeds, 140 2 7½			
Furniture, 431 16 8			
Repairs, 238 11 4			
Medical attendance, 388 10 0			
Miscellaneous allowances, 98 9 0			
Wages, 796 6 4½			
Washing, 1,013 9 0½			
Premiums, 18 11 2			
Contingencies, 47 0 11			
Commons, attendance, &c.,	17,704	6	0
The Discharge,	29,289	13	11
The Charge,	29,412	8	5
Balance in favour of the public,	£122	14	6

APPENDIX, No. 8.

Bursar's Answers to Paper A.

FOR TWELVE MONTHS ENDING 31ST MARCH, 1849.

The Charge.

	£	s.	d.
Balance of last account,	122	14	6
The Lords Commissioners of Her Majesty's Treasury,	26,360	0	0
Rent of Dunboyne estate, one year, to 1st May, 1848,	461	10	9
Rent of M'Cormack's farm received,	18	8	6
Fat, stuff, skins, heads, hides, &c.,	1,613	11	11½
Hay, farm produce, &c.,	81	10	8½
Transferred from account of late Trustees, by order of Her Majesty's Treasury,	2,202	0	0
The Charge,	£30,859	16	5

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	5,266	13	8
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	990	12	4
Three Senior Classes.			
Stipends to students of three senior classes,	5,000	0	0
Meat, £5,486 5 4½			
Fish, 119 17 5			
Bread, 1,891 6 6			
Potatoes, 352 8 6			
Butter, 990 8 4½			
Milk, 772 5 11½			
Beer, 851 2 0			
Wine, 86 18 6			
Groceries, 1,171 15 0½			
Eggs, 227 9 1			
Fowl, 100 3 9½			
Oatmeal, fruit, &c., 240 13 1			
Coals, 412 7 4½			
Candles, oil, and lamps, 299 2 2			
Oats and straw, 84 12 0			
Books and stationery, 288 12 9			
Rent and taxes, 221 0 10			
Insurance, 42 10 0			
Labour, manure, and seeds, 164 6 1½			
Furniture, 367 1 5½			
Repairs, 123 0 8½			
Medicalattendance, 426 6 0			
Miscellaneous allowances, 118 9 0			
Wages, 779 18 0			
Washing, 974 7 3½			
Premiums, 18 11 2			
Contingencies, 68 13 2½			
Commons, attendance, &c.,	16,679	11	8½
The Discharge,	27,936	17	8½
The Charge,	30,859	16	5
Balance in favour of the public,	£2,922	18	8

FOR TWELVE MONTHS ENDING 31ST MARCH, 1850.

The Charge.

	£	s.	d.
Balance of last account	2,922	18	8
The Lords Commissioners of Her Majesty's Treasury,	26,360	0	0
Rent of Dunboyne estate, one year, to 1st May, 1849,	442	18	2
Fat, stuff, skins, heads, hides, &c.,	1,611	3	1½
Hay, farm produce, &c.,	64	15	5
The Charge,	£31,401	15	4½

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	5,593	6	4
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	1,060	1	9
Three Senior Classes.			
Stipends to students of three senior classes,	5,000	0	0
Meat, £5,662 16 2½			
Fish, 120 15 10			
Bread, 1,502 9 9			
Potatoes, 272 10 5½			
Butter, 925 10 5			
Milk, 784 17 8			
Beer, 933 6 0			
Wine, 101 4 9			
Groceries, 1,019 0 11			
Eggs, 202 12 6			
Fowl, 103 17 3			
Oatmeal, fruit, &c., 254 8 3			
Coals, 424 4 4½			
Candles, oil, and lamps, 283 19 1			
Oats and straw, 150 2 7½			
Books and stationery, 242 11 2			
Rent and taxes, 223 7 5			
Insurance, 42 10 0			
Labour, manure, and seeds, 216 1 7			
Furniture, 1,508 16 11½			
Repairs, 174 16 6½			
Medical attendance, 372 15 0			
Miscellaneous allowances, 108 9 0			
Wages, 807 3 5½			
Washing, 979 10 9			
Premiums, 18 11 2			
Contingencies, 242 16 2			
Commons, attendance, &c.,	17,679	5	3½
The Discharge,	29,332	13	4½
The Charge,	31,401	15	4½
Balance in favour of the public,	£2,069	2	0

Appendix, No. 8.

Bursar's Answers to Paper A.

For Twelve Months ending 31st March, 1851.

The Charge.

	£	s.	d.
Balance of last account,	2,069	2	0
The Lords Commissioners of Her Majesty's Treasury,	26,360	0	0
Rent of Dunboyne estate, one year, to 1st May, 1850,	445	16	1
Fat, stuff, skins, heads, hides, &c.,	1,551	11	3½
Hay, farm produce, &c.,	741	5	4
Swine,	122	2	0
Contingencies,	113	3	4½
The Charge,	£31,403	0	1

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	5,384	0	6
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	1,161	0	4
Three Senior Classes.			
Stipends to students of three senior classes,	4,998	16	11
Meat,	5,332	1	0
Fish,	126	12	3½
Bread,	1,426	12	0
Potatoes,	475	9	4
Butter,	980	8	11½
Milk,	778	11	3
Beer,	957	2	0
Wine,	70	13	7
Groceries,	1,171	16	0
Eggs,	231	6	8½
Fowl,	100	15	7½
Oatmeal, fruit, &c.,	277	5	7½
Coals,	399	12	9½
Candles, oil, and lamps,	256	1	0
Oats and straw,	123	12	7½
Books & stationery,	617	17	6½
Rent and taxes,	489	8	1
Insurance,	42	10	0
Labour, manure, and seeds,	244	12	3
Furniture,	486	13	6
Repairs,	284	19	5
Medical attendance,	375	18	0
Miscellaneous allowances,	127	4	0
Wages,	902	17	3
Washing,	972	13	0½
Premiums,	18	11	2
Contingencies,	2,111	3	0
Commons, attendance, &c.,	19,382	8	0½
The Discharge,	30,926	5	9½
The Charge,	31,403	0	1
Balance in favour of the public,	£476	14	3½

For Twelve Months ending 31st March, 1852.

The Charge.

	£	s.	d.
Balance of last account,	476	14	3½
The Lords Commissioners of Her Majesty's Treasury,	26,360	0	0
Rent of Dunboyne estate, one year, to 1st May, 1851,	447	5	1
Fat, stuff, skins, heads, hides, &c.,	1,597	18	1½
Hay, farm produce, &c.,	1,142	1	8
Swine,	146	9	0
Contingencies,	8	16	3
The Charge,	£30,179	4	5

The Discharge.

	£	s.	d.
President, officers, and professors' salaries,	5,368	7	10
Dunboyne Establishment.			
Stipends to senior students on Dunboyne Establishment,	1,226	14	6
Three Senior Classes.			
Stipends to students of three senior classes,	5,000	0	0
Meat,	5,502	17	8
Fish,	148	2	6½
Bread,	1,273	6	9
Potatoes,	412	17	9
Butter,	996	9	5½
Milk,	696	7	2
Beer,	1,032	15	0
Wine,	82	16	9
Groceries,	1,035	5	6½
Eggs,	232	8	11
Fowl,	106	17	2½
Oatmeal, fruit, &c.,	283	8	9½
Coals,	381	3	0½
Candles, oil, and lamps,	261	9	6½
Oats and straw,	130	14	8
Books & stationery,	324	14	3
Rent and taxes,	525	4	7½
Insurance,	84	12	6
Labour, manure, and seeds,	498	12	1½
Furniture,	427	3	11
Repairs,	520	16	9½
Medical attendance,	388	10	0
Miscellaneous allowances,	118	9	0
Wages,	896	11	0½
Washing,	998	15	4½
Premiums,	18	11	2
Contingencies,	37	10	2
Commons, attendance, &c.,	17,416	11	9
The Discharge,	29,011	14	1
The Charge,	30,179	4	5
Balance in favour of the public,	£1,167	10	4

Thomas Farrelly, Bursar.

Maynooth College, September 24, 1853.

Appendix, No. 8.

Bursar's Answers to Paper A.

ABSTRACTS of ACCOUNTS of the TRUSTEES of MAYNOOTH COLLEGE for all sums to their credit, not issued under 8th & 9th Vic., cap 25, from 30th June, 1845, to 31st March, 1852.

FOR TWELVE MONTHS ending 30TH JUNE, 1846.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Fees of admission from students,	1,409	5	0	Invested in Government 3¼ per cent. stock, to be added to foundation for Burses,	358	6	5
Books sold,	114	18	0				
Interest of funded property,	481	9	2				
The Charge,	£2,005	12	2	Balance, favour of the public,	£1,647	5	9

FOR NINE MONTHS ending 31ST MARCH, 1847.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	1,647	5	9	Invested in Government 3¼ per cent. stock, £236 1*s.* 6*d.*, to be added to foundation for Burses,	227	11	10
Fees of admission from students,	719	14	2	Accountant-General's fees,	0	18	9
Books sold,	121	10	8	The Discharge,	228	10	7
Interest of funded property,	307	0	6	The Charge,	2,795	11	1
The Charge,	£2,795	11	1	Balance, favour of the public,	£2,567	0	6

FOR TWELVE MONTHS ending 31ST MARCH, 1848.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	2,567	0	6	Invested in Government 3¼ per cents., £683 9*s.* 6*d.* stock,	582	1	4
Fees of admission from students,	721	1	4	Furniture for students,	312	2	0
Books sold,	77	14	6	Books, printing Irish Catechisms,	225	0	0
Interest of funded property, viz. :—				Legacy duty paid on Levin's foundation,	77	16	0
£ s. d.				Overpayment of pensions returned to students,	8	2	9
On original investments, 521 14 0				Accountant-General's fees,	0	12	6
On investments made since June, 1845, 25 19 0							
	547	13	0				
Interest of Doyle's Grand Canal debentures,	168	0	0				
The Charge,	£4,081	9	4	The Discharge,	1,205	14	7
				The Charge,	4,081	9	4
				Balance, favour of the public,	£2,875	14	9

FOR TWELVE MONTHS ending 31ST MARCH, 1849.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	2,875	14	9	Invested in Government 3¼ per cents., £669 16*s.* 8*d.* stock,	556	12	9
Fees of admission from students	473	1	4	Furniture to students' rooms,	436	5	0
Books sold,	56	1	6	Books, printing Theology Tracts and Breviaries,	350	16	0
Interest of funded property, viz. :—				Accountant-General's fees,	0	12	6
£ s. d.							
On original investments, 503 13 11							
On investments made since June, 1845, 46 12 6							
	550	6	5				
The Charge,	£3,955	4	0	The Discharge,	1,344	6	3
				The Charge,	3,955	4	0
				Balance, favour of the public,	£2,610	17	9

For Twelve Months ending 31st March, 1850.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	2,610	17	8	Invested in Government 3¼ per cents., £588 10s. 5d. stock,	543	3	11
Fees of admission from students,	624	7	4	Books,	197	12	6
Books sold,	86	2	0	Rev. A. Quinn, representative of the late Rev. Michael Doyle, for interest on his Grand Canal debentures, since June, 1845,	420	0	0
Interest of funded property, viz.:—				Accountant-General's fees,	0	12	6
On original investments, £499 0 1							
On investments made since June, 1845, 68 0 1							
	567	0	2				
The Charge,	£3,888	7	2	The Discharge,	1,161	8	11
				The Charge,	3,888	7	2
				Balance, favour of the public,	2,726	18	3
				Deduct—Error in calculating interest in "Charge,"	0	1	10
				Balance,	£2,726	16	5

For Twelve Months ending 31st March, 1851.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	2,726	16	5	Invested in Government 3¼ per cents., £586 14s. 3d. stock,	574	11	11
Fees of admission from students,	623	6	0	Books,	50	0	0
Books sold,	53	12	8	Commissioners of Public Works for glazing the cloister windows, and staining the wood-work of new buildings,	700	0	0
Interest of funded property, viz.:—							
On original investments, £488 2 11							
On investments made since June, 1845, 86 9 0							
	574	11	11				
The Charge,	£3,978	7	0	The Discharge,	1,324	11	11
				The Charge,	3,978	7	0
				Balance, favour of the public,	£2,653	15	1

For Twelve Months ending 31st March, 1852.

The Charge.	£	s.	d.	*The Discharge.*	£	s.	d.
Balance of last account,	2,653	15	1	Invested in Government 3¼ per cents., £601 7s. 0d. stock,	590	14	5
Fees of admission from students,	533	7	6	The Commissioners of Public Works for additional works at new buildings, viz., gutters, down-pipes, and sewers, per order of the Trustees,	1,000	0	0
Books sold,	65	7	6	Books,	8	7	6
Interest of funded property, viz.:—							
On original investments, £491 14 5							
On investments made since June, 1845, 106 3 8							
	597	18	1				
The Charge,	£3,850	8	2	The Discharge,	1,599	1	11
				The Charge,	3,850	8	2
				Balance, favour of the public,	£2,251	6	3

Thomas Farrelly, Bursar.

Maynooth College, October 5, 1853.

APPENDIX, No. 8.

Bursar's Answers to Paper A.

TABULAR STATEMENT referred to in Answer to Question No. 7.

STATEMENT of the Sums expended in the Erection of New Buildings at Maynooth College since 1825, distinguishing the sources from which Funds were derived for erecting the same.

Year.	Amount.						Sources from which the Funds were derived.
	£	s.	d.	£	s.	d.	
1826	1,351	7	7½				
1827 } 1828 }	1,120	10	4½				
1830	214	15	0				No. 1.—Amount, £18,639 12s. 8d.—From the general resources of the College between the years 1825 and 1837.
1831	5,842	4	0				
1832	452	16	8				
1833	6,573	13	10				
1834	380	7	10				No. 2.—Amount, £2,227 17s. 4d.—Out of an unexpended balance of £2,966 17s. 8½d. remaining to the credit of the late Trustees on closing their final Account to 30th June, 1845.
1835	1,527	13	8				
1836	1,176	3	8				
No. 1,				18,639	12	8	
1850	166	0	0				No. 3.—Amount, £2,869 18s. 10d.—From the fund created by the "Entrance Fees" paid by students on their admission to the College.
1851	2,061	17	4				
No. 2,				2,227	17	4	
1851	700	0	0				
1852	1,000	0	0				
1853	1,169	18	10				
No. 3,				2,869	18	10	
				23,737	8	10	Total Amount expended on New Buildings since 1825, exclusive of the expenditure made under the direction of the Board of Works.

Maynooth College, September 30, 1853. THOMAS FARRELLY, Bursar.

TABULAR STATEMENT referred to in Answer to Question No. 8.

STATEMENT of the Amount expended by the College of Maynooth, year by year, since the year 1825, in the Repairs or Extension of the Lecture Rooms, Library, and other Buildings, respectively, and in the purchase of Books, Instruments, Furniture, and other requirements for same; together with the sources from which the Funds for such purposes were procured.

Year.	Furniture.			Repairs.			Books.			Sources from which Funds were derived.
	£	s.	d.	£	s.	d.	£	s.	d.	
1826	158	6	0	214	0	4	651	15	10	
1827	173	8	8	273	8	5	674	7	8	
1828	166	1	7	257	1	6	101	10	2	
1829	218	16	6	256	17	6	687	2	0	
1830	106	6	2	147	16	7	2,012	11	3	
1831	200	14	0	223	5	11	101	6	7	From the general resources of the College in every case where some particular fund is not here specified.
1832	201	17	8	222	2	3	100	8	7	
1833	193	7	10	289	16	3	251	13	10	
1834	231	5	5	335	12	9	244	8	1	
1835	222	5	2	366	4	3	227	13	11	Of the sums expended for Furniture
1836	425	19	3	497	16	11	169	12	9	in 1848, . . £312 2 0
1837	232	3	6	582	13	4	107	0	2	And in 1849, . 436 5 0
1838	309	15	6	415	10	9	136	11	3	
1839	280	0	3	228	0	2	111	2	1	Amount, . £748 7 0
1840	219	9	3	318	10	2	84	7	7	Was for students' rooms, and paid
1841	139	4	9	279	19	0	142	8	10	from the "Entrance Fees."
1842	165	15	1	206	6	10	78	19	5	
1843	62	2	7	190	19	10	85	5	2	Of the sums expended for Books—
1844	245	4	0	311	12	7	436	1	10	In 1848, . . £225 0 0
1845	137	8	4	308	12	10	367	12	7	„ 1849, . . 350 16 0
1846	1,685	15	0	358	6	2	1,436	18	6	„ 1850, . . 197 12 0
1847	775	6	8	236	3	0	253	1	4	„ 1851, . . 50 0 0
1848	743	18	8	238	11	4	404	1	6	„ 1852, . . 8 7 6
1849	803	6	5	123	0	8	639	8	9	
1850	1,508	17	0	174	16	6	440	3	8	£831 15 6
1851	486	13	6	284	19	5	667	17	6	Was paid from the "Entrance Fees."
1852	427	3	11	520	16	9	333	1	9	
1853	1,223	5	9	355	19	4	206	8	10	
	11,743	18	5	8,219	1	4	11,153	1	5	

Maynooth College, October 5, 1853. THOMAS FARRELLY, Bursar.

LIST referred to in Answer to Question No. 9.

A LIST of the names of the PRESIDENT, OFFICERS, and PROFESSORS of MAYNOOTH COLLEGE, with their ANNUAL SALARIES.

	£	s.	d.
Very Rev. L. F. Renihan, D.D., President,	594	12	0
Rev. R. F. Whitehead, D.D., Vice-President,	326	12	8
Rev. M. Gaffney, D.D., Senior Dean,	264	12	8
Rev. W. Lee, D.D., Junior Dean,	241	12	8
Rev. James O'Kane, do.	241	12	8
Rev. Richard Hackett, do.	241	12	8
Rev. J. O'Haulon, D.D., Prefect of Dunboyne Establishment, and Librarian,	308	12	8
Rev. Thomas Farrelly, Bursar,	264	12	8
Rev. Laurence Gillic, Professor of Sacred Scriptures, &c.,	264	12	8
Rev. Patrick Murray, D.D., Professor of Theology,	264	12	8
Rev. George Crolly, do.	264	12	8
Rev. Thomas Furlong, do.	264	12	8
Rev. Henry Neville, do.	264	12	8
Rev. C. W. Russell, D.D., Professor of Ecclesiastical History,	264	12	8
Rev. Nicholas Callan, D.D., do. Natural Philosophy,	241	12	8
Rev. William Jennings, do. Logics, Metaphysics, &c.,	241	12	8
Rev. Daniel M'Carthy, do. Rhetoric,	241	12	8
Rev. D. Gargan, do. Humanity,	241	12	8
Rev. Matthew Kelly, do. English Rhetoric, &c.,	241	12	8
Rev. J. Tully, do. the Irish Language,	241	12	8
Rev. Matthew Flanagan, D.D., Secretary to Trustees,	150	0	0
	£5,671	12	8

THOMAS FARRELLY, Bursar.

Maynooth College, September 24, 1853.

STATEMENT referred to in Answer to Question No. 10.

STATEMENT of the Number and Salaries of the Servants of the College, and the Total Expense incurred by the College for their services.

	Salary each, per year.			Total Amount.		
	£	s.	d.	£	s.	d.
1 Butcher,	50	0	0	50	0	0
1 Cook,	40	0	0	40	0	0
1 Gardener,	12	12	0	12	12	0
1 Butler,	24	0	0	24	0	0
1 Baker,	18	0	0	18	0	0
1 Do.,	14	0	0	14	0	0
1 President's Servant,	12	12	0	12	12	0
3 Professors' do.,	12	12	0	37	16	0
1 Hall Porter,	12	12	0	12	12	0
1 Gate do.,	9	6	0	9	6	0
1 Dunboyne Servant,	9	6	0	9	6	0
1 Laboratory do.,	9	6	0	9	6	0
1 Dublin Carter,	9	6	0	9	6	0
1 House do.,	8	0	0	8	0	0
1 Pantry Servant,	8	0	0	8	0	0
1 House Messenger,	8	0	0	8	0	0
11 Refectory Servants,	8	0	0	88	0	0
21 Servants attending Students' rooms, corridors, cleaning shoes, &c.,	8	0	0	168	0	0
5 Kitchen Servants,	8	0	0	40	0	0
1 Lamplighter,	8	0	0	8	0	0
1 Infirmary Servant,	8	0	0	8	0	0
1 Stableman,	8	0	0	8	0	0
1 Fireman,	8	0	0	8	0	0
4 Nursetenders,	6	6	0	25	4	0
63 Salaries,	—			636	0	0
Commons of 62 Servants, estimated each at £15,	930	0	0	950	0	0
Do. of House Steward,	20	0	0			
				1,586	0	0

THOMAS FARRELLY, Bursar.

Maynooth College, October 5, 1853.

Appendix, No. 8.

Bursar's Answers to Paper A.

Tabular Statement referred to in Answer to Question No. 15.

Statement of the Number, Names, and Amounts of the different Burses established in the College, with the Dioceses to which they respectively belong, their Original Annual Interest, and their present Increased Annual Interest.

	Original No. of Burses.	Original Principal.			Original Annual Interest.			Present Increased Interest.			Present No. of Burses.	Residue of Interest.		
		£	s.	d.	£	s.	d.	£	s.	d.		£	s.	d.
Armagh.	2													
Most Rev. Dr. O'Reilly's,	–	516	18	5½	16	16	0	22	10	0	–		–	
Rev. Mr. Levins's,	–	587	8	4	19	1	10	21	8	0	–		–	
Meath.	1													
Mulligan's,	–	612	8	11	19	18	1	26	12	0	–		–	
Armagh and Meath.	2													
Ivory's Fund,	–	969	4	7	31	10	0	42	4	0	1	14	4	0
Down and Connor.	2½													
M'Ginness's, for Connor,	–	500	0	0	16	5	0	58	1	0	2	2	1	0
Sawey's, for Down,	–	854	19	8	26	13	3							
Dromore.	2½													
Cowan's,	–	902	14	5	29	6	9	59	9	0	2	3	9	0
Gilmor's,	–	462	11	4	15	0	8							
Raphoe.	3													
Right Rev. Dr. M'Loughlin's,	–	461	10	9	15	0	0	65	2	0	2	9	2	0
„ M'Gettigan's,	–	461	10	9	15	0	0							
„ Do., 2nd,	–	571	10	0	18	11	5							
Derry.	2													
Right Rev. Dr. M'Loughlin's,	–	1,000	0	4½	32	10	0	43	11	0	1	15	11	0
Dublin.	3													
Dr. Dunn's,	–	544	2	0	17	13	8	71	1	0	2	2	15	1
„ Russell's,	–	500	0	0	16	5	0							
„ Kenrick's,	–	586	7	0	19	1	1							
Kerry.	9													
O'Sullivan's Fund,	–	4,899	15	7	159	4	10	213	9	0	7	17	9	0
	27	14,431	2	2	467	17	7	623	7	0	17	64	11	1

It is scarcely necessary to observe, that from the 10th October, 1854, the 3¼ per cents. shall be reduced to 3 per cent. per annum, which will reduce the above Annual Interest by ¼ per cent. per annum.

Thomas Farrelly, Bursar.

Maynooth College, October 5, 1853.

President's Answers to Paper C.

Answers of the Rev. L. F. Renehan, to Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

Students usually enter the College of Maynooth at the age of eighteen or nineteen years, but some enter a few years older or younger. No candidate who has reached the age of twenty is admissible to examination for the class of humanity, or second class of Greek and Latin. But if he be qualified for rhetoric in classics, or for any of the higher classes, he may be received, notwithstanding his age. In the year 1808, the Trustees resolved not to admit any students under the age of seventeen. But the object and spirit of this resolution having been subsequently much better secured by a considerable enlargement of the entrance examination courses, its mere letter has not been rigidly enforced—nay, has been, in several instances, relaxed in favour of otherwise well-qualified candidates of special promise. In 1834, the Trustees themselves reduced the age required to sixteen years.

2. Has the average age increased or diminished since the year 1845?

The average age of candidates for admission to College has rather diminished than increased since the year 1845; but the change has not been very considerable. The average age of the 142 students matriculated in 1845 was twenty years; the average of those that entered in 1852 and 1853 did not exceed nineteen.

3. How, and by whom, are the 500 free students selected? Are any parties considered

to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The students are selected to fill the 500 free places by the Irish Catholic bishops, subject, however, to the condition of the candidates being, on examination, found qualified; and the selection is made, with very few, if any, exceptions, after an open public competition, previously notified, among all the candidates who wish to present themselves. No candidate can be admitted to College unless he be recommended by his own bishop. The Irish bishops are considered exclusively entitled to recommend, each to a definite number of free places. The statutes fix the distribution of places among the ecclesiastical provinces in the proportion of 150 each to Armagh and Cashel, 100 each to Dublin and Tuam. The number assigned by agreement for each diocese individually, is:—

36	free places	for Dublin.
29	„	for Meath.
28	„	for Tuam.
24	„	each for Kildare and Elphin.
22	„	for Killaloe.
21	„	for Armagh.
20	„	each for Cashel, Cork, Ferns, Ossory, Kerry, Limerick, and Waterford with Lismore.
18	„	for Cloyne.
17	„	each for Ardagh and Kilmore.
16	„	each for Clogher, and Down with Connor.
14	„	each for Derry and Killala.
12	„	each for Raphoe, Achonry, Clonfert and Kilfenora, with Kilmacduagh.
8	„	for Dromore.
4	„	each for Galway and Ross.

No additional number of students beyond those on free places or burses is at present admissible to College, however recommended or well qualified the applicants may be, or however prepared to pay their own expenses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

I am unable to state, with accuracy, the average preliminary expense incurred by a student previous to his entrance into Maynooth College, distinguishing his education, outfit, books, &c. The expense immediately previous to entrance, for outfit, books, travelling, &c., cannot very widely vary, and may, I think, be fairly estimated at £15 or £20, exclusive of the expense immediately after admission, which amounts to about £15 more. But the cost of education and of acquiring the necessary knowledge of classics and science must very much vary with circumstances and opportunities. Some have an excellent opportunity of learning Greek and Latin, &c., in their native towns, without exchanging the parental board; others can do so only by paying from £20 to £40 a-year at some boarding school or college: some qualify themselves only for the class of humanity; others prepare themselves by a long course for entering the class of logic, &c. If board be in every case taken into calculation, the expense of preparatory education alone would vary between a short course, costing about £60, and a full classical course at a seminary, which would cost about £250: and considering the large number of dioceses from which seminary pupils alone are selected for Maynooth, I would be disposed to estimate the *average* expense of preparatory education alone at about £150.

5. Is any, and what, entrance fee or other sum paid by each student to the College; and if so, at what times?

Each student is required to pay an entrance fee of eight guineas on his admission to College, and he pays at the same time nineteen shillings and six pence for some class books, a Bible, and some small books of religious instruction.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance examination course, in every book or subject of which the student requires to be prepared and is liable to be examined, varies in extent with the class to which the candidate aspires to be admitted. There are thus three entrance examination courses in Greek and Latin classics.

Entrance Course for admission to the Class of Humanity.

LATIN.—Cæsar's Comm. de Bello Gall., 1st and 2nd Books; Virgil's Eclogues; 1st, 2nd, 3rd, and 4th Books of Æneid; Horace's Epistles; Sallust; Cicero's four Orations against Catiline.

GREEK.—Greek Grammar—Gospel of St. John; Lucian's Dialogues, 1st Book (Murphy's or Walker's); Xenophon's Cyropædia, 1st, 2nd, and 3rd Books.

Also Murray's Abridgment of English Grammar, a short system of Geography, and the elements of Arithmetic.

Entrance Course for admission to the Rhetoric Class.

The whole of the examination course for admission to Humanity, and besides—

LATIN.—Cicero's Orations on the Manilian Law, Archias, Milo, Marcellus, and Ligarius; Horace's Odes and Satires; Livy, three 1st Books; Virgil's Æneid, 5th, 6th, 7th, and 8th Books; Juvenal, 1st, 3rd, 4th, and 10th Satires.

GREEK.—Enchiridion of Epictetus; Xenophon's Anabasis, 1st and 2nd Books; Homer's Iliad, 1st, 2nd, 3rd, and 4th Books.

Also Grecian History, Roman History, and Algebra, as far as Quadratic Equations inclusive.

APPENDIX, No. 8.

President's Answers to Paper C.

Entrance Course for admission to the Class of Logic.

The whole of the two preceding examination courses, and, moreover—

LATIN.—Tacitus, first five Books of the Annals; Livy, 4th and 5th Books; Virgil's Georgics, and the four last Books of the Æneid; Horace's Art of Poetry.

GREEK.—Homer's Iliad, 5th, 6th, 7th, and 8th Books; Demosthenes' Philippics, and De Corona; Longinus de Sublimi.

Also English and Irish History; and Euclid, six books, or the whole of Darre's Geometry, including Surfaces and Solids.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general entrance examinations annually commence on the 25th August, and are continued during nearly four hours each day until all the candidates present are examined. But candidates that present themselves at any time between the 25th August and the following Easter Sunday, are examined when they come, in the same form and by the same persons. The President, in either case, invites by public notice all the superiors and professors to attend the examination. All that do attend are equally examiners, with equal rights to interrogate and to judge. No examination can proceed without at least three examiners, and no candidate can be admitted without a majority in his favour of the votes of the examiners attending, whatever their number may be. Usually six or eight examiners attend; four, or at the least two, interrogate; all are attentive, and judge of the answering; but the principal part of the examination is conducted generally by the professor of the class to which the candidate aspires, or of the class immediately preceding, in the subject matter of which the candidate is examined.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance are examined, in my opinion, very carefully as to their knowledge of the Greek and Latin languages. They are required not merely to translate correctly the portion of whatever books on the entrance course may be put before them; but also to parse it satisfactorily, to account for the grammatical accidents (declensions, comparisons, tenses, conjugations, &c.) of almost every word in the passages they translate; and in proportion to the class for which a candidate stands, he is interrogated more or less strictly on the rules of Prosody, the history, geography, and mythology bearing upon his text, and is required to explain the argument, the meaning, or the beauties of his passage, and to compare its terms and phraseology with others synonymous, or of similar import. I cannot describe more minutely the degree of proficiency required for admission, nor the manner of testing it. I am under the impression that, at least, a higher degree is not required at any public college or university that I know. Of the students who were examined for admission to Maynooth, within a year after their matriculation in the London University, the greater number were judged at their examinations for entrance scarcely qualified for even the class of humanity; none was found qualified for the class of logic.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

Candidates for entrance are not examined in English composition. Their knowledge of the English language, and, to some extent, their powers or aptitude for composition, too, are tested by the exact observance of English concords and syntax, by the taste, accuracy and elegance, or the contrary, evinced in their translations of the Greek and Latin classics into English, and in their free, unbroken narrative of Grecian, Roman, or British history.

10. How many candidates have been rejected in each year since the year 1844, respectively, specifying the districts from which such candidates presented themselves?

The number of candidates rejected from the classes for which they offered themselves and were first examined, and the number totally rejected and refused admission into any class, in each of the academical years specified in the question, were respectively—

	Rejected from a higher to a lower class.	Totally rejected.		Rejected from a higher to a lower class.	Totally rejected.
In 1844,	Number not recorded.	4	In 1849,	48	11
1845,	55	11	1850,	39	8
1846,	46	6	1851,	36	6
1847,	39	7	1852,	41	4
1848,	41	9	1853,	35	5

Of those totally rejected, 18 presented themselves from Dublin, 8 from Meath, 7 each from Ardagh and Elphin, 5 from Kilmore, 4 from Achonry, 3 each from Limerick and Kilmacduagh, 2 each from Armagh, Cashel, Tuam, Down, Kildare, and Galway, and 1 each from Clogher, Dromore, Clonfert, and Ferns.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

No instance, that I can remember or find recorded, has occurred since the year 1845, inclusive, in which any place was left unoccupied for one year or more. But I remember eight or ten instances (and there probably were more) in which places remained unoccupied for two, three, or four months, from the inability of the bishop to find candidates for the priesthood sufficiently advanced in the knowledge of Greek and Latin, and otherwise qualified for admission into the lowest class in Maynooth. I have no records or private entries from which I could answer with accuracy the latter part of this question; the Bursar may possibly be able to answer for some years. My impression is, that on an average of years, there were about three places vacant for about three weeks after the commencement of studies each year, besides the few instances of longer vacancy just specified.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

When a candidate is, upon examination, rejected from any class in the College, his bishop gets notice thereof without delay, in order that he may recommend another candidate, who may easily be in time to save the current year, if the rejection occur at the general examinations for entrance.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The general examination of candidates for entrance—and, in this one respect, the academical year—commences on the 25th August: for the students already received, and in all other respects, the academical year commences on the 1st of September.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes; and are you able to suggest how these causes could be removed?

Considering matters only in the abstract, I would think it desirable to raise the standard of attainments required for admission to Maynooth College; and if the country could afford a sufficient supply of better qualified candidates, I would think it desirable also in practice. But when I remember that the present standard bears so favourable a comparison with that adopted in more favoured institutions—that very great difficulty is experienced (particularly since the anger of the Lord, and emigration, have reduced the comfort and numbers of the people) in finding candidates qualified even according to the present standard—that sometimes that difficulty is found totally insuperable, and free places remain, in consequence, for months unoccupied, and that at this moment there are four places thus vacant, which the most advanced candidates to be found in the district, after publishing notices, invitations to competition, &c., will not be qualified to fill before next January—these reflections make me hesitate as to the prudence of just now raising the entrance standard, and thus depriving of the benefit of their places in Maynooth the very districts that stand in greatest need of additional clergymen, and are not the best able to procure them elsewhere. Could the condition of the country generally be improved, and the opportunity of a more extensive and polished education be diffused through many remote districts, where that blessing is at present generally unattainable, then I should unhesitatingly require higher attainments for entrance into College; but until then I would rather entirely confide in the wisdom and zeal of the Trustees, who are so much better acquainted with the capabilities and opportunities of every part of the country, and are so interested in having the young clergy educated as perfectly as possible, than venture an opinion of my own, or suggest apparent improvements, which might be very unwise or impracticable.

15. Of how many years does the complete course of collegiate study consist?

The complete course of collegiate study at Maynooth consists of eight years. The Dunboyne students read a second course which occupies three additional years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

Until the grant was increased in 1845, the full course required but seven years for its completion; no change, however, was then made in the years of the Dunboyne course.

17. What number of the students, since 1845, have commenced their studies in College, in each several class?

A return of the number of students who annually, since 1845, commenced their studies *in Maynooth*, in each of the classes:—

—	1845.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	1853.	Total.
The number in Humanity, . .	46	40	34	30	37	30	25	40	39	321
,, Rhetoric, . .	34	19	22	11	21	18	33	21	14	193
,, Logic, &c., . .	36	15	22	17	28	17	13	20	22	190
,, Physics, . .	4	8	6	4	11	5	8	3	5	54
,, Theology, 1st year,	18	6	4	5	7	9	11	5	4	69
,, Theology, 2nd year,	–	4	2	6	–	1	1	–	–	14
,, Theology, 3rd year,	4	1	–	–	1	1	2	–	1	10
,, Theology, 4th year,	–	–	–	–	–	–	–	–	–	–
Total, .	142	93	90	73	105	81	93	89	85	851

Appendix, No. 8.

President's Answers to Paper C.

18. When a candidate, at his entrance, is desirous of being admitted to any class except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

When a candidate seeks to be admitted, at entrance, to any class above the lowest, he is examined in the subjects, at least, of the class—sometimes of the two classes—immediately below that to which he aspires. The entrance examination course for the class of logic includes the whole matter of examination for the class of humanity and the class of rhetoric. A candidate proposing to enter for the Divinity Class of the first year is examined in the subjects of both the Physics Class and the Logic Class.

19. Is any credit given to the candidate for entrance, either in respect of, or in addition to, his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

When a candidate comes for entrance to Maynooth from some other ecclesiastical college, he must bring with him a letter of recommendation from his bishop, who usually certifies therein in what college, how creditably, and how far the candidate had already proceeded in the higher studies (for unless he has read one year's philosophy the matter is seldom noticed at all), and the candidate commonly brings a similar certificate from the president of his former college; but, notwithstanding, credit is not given him for these studies, irrespective of the examination specified in the preceding answer, and which alone, whatever certificates he may produce, must decide into what class he should be admitted, or whether he should be totally rejected.

20. What is the subject and course of study for each year of the complete collegiate course?

The subject and course of study for each year of the complete collegiate course are:—The first year, the student applies himself to the study of Greek and Latin, also of algebra under the Professor of Humanity; of English elocution and composition under the Professor of English; and of the historical books of the Bible, and the Catechism, under the Vice-President. The second year, devoted chiefly to rhetoric, the student continues his study of Greek and Latin, chiefly from authors in those languages that deliver or illustrate the rules of rhetoric, and attends the instructions of the Professor of Rhetoric, also in the whole of Darre's Geometry; he also continues the study of English, the Bible, and the Catechism under the same instructors as in the preceding year. The third year is employed in the study of logic, metaphysics, and ethics, under one professor, and of French under another, and sometimes also of English. The fourth year, the student devotes himself to the study of mathematics and natural philosophy, and attends two lectures weekly in ecclesiastical history. In the fifth year, the student commences his course of sacred professional studies, attending this year to theology and ecclesiastical history, which are continued during the sixth, seventh, and eighth years of the course, together with the study of the Sacred Scriptures for three years, of the Irish language for one year, if he belong to a district where that language is much in use, and of the Hebrew language, at discretion, for either one or two years. I abstain from entering at greater length into the details of business in the several classes, because I doubt not their professors have explained their work and studies respectively with satisfactory minuteness.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

A student, however talented and industrious, cannot, by compressing the subjects of two years' courses into one year, shorten the duration of his College course. When the people are suffering from a deficiency of priests in his native diocese, the student is sometimes permitted, but only at the urgent request of his bishop, to shorten, somewhat, the full collegiate course.

22. How many examinations in each year, are held for the students of each class; and at what periods of the year do those examinations take place?

There are two examinations for all the students every year: the first commencing on the 2nd January, and continued to about the 14th of the same month, for every class but English; the second is held for every class without any exception, in the end of May, or early in June. After this second oral examination for all, there is a third examination in written composition, which is common to all in some classes, and in others is confined to about 60 per cent. of the most deserving of each class.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes are given to the students for distinguished abilities and proficiency in their studies, as evinced in their answerings at the classes or lectures during the year, and at the three examinations; but there are not separate prizes or premiums given for each examination. The premiums are given to the Dunboyne Class in money, to all the other classes in very well bound books.

24. What is the usual or average number and value of the premiums given at each examination?

The usual number of premiums is fifty-eight, which are distributed thus among the several classes:—In the Class of Sacred Scripture, nine; in English, five; in the Dunboyne, Rhetoric, and Humanity Classes, each four; in Hebrew, only two; and in all the other

classes, each three. The four Dunboyne premiums, given in cash, amount to £18 11*s.* 2*d.*; the two Hebrew premiums cost £7 3*s.* 8*d.*; the value of the other fifty-two premiums varies between £3 15*s.* and £1 10*s.* each. The average cost of all the premiums may be accurately enough set down at £130.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The President, superiors, and professors are all examiners. The present arrangement is, that four of these attend the examination of each class. The three classes of fourth year's theology, Sacred Scripture, and rhetoric, are examined each by the Vice-President and the professors of these classes conjointly; the third year's theology, ecclesiastical history, and humanity classes are examined by the Senior Dean and these three professors; the second year's theology, physics, and French classes are examined by a Junior Dean and their professors; and the first year's theology, logic, and Irish classes are to be examined each by the Prefect of the Dunboyne, and the professors of these three departments conjointly. The examination of each student in almost every class occupies ten minutes, and the whole examinations continue about eight days. Each Dunboyne student's examination lasts for half an hour together. Entertaining no doubt that the professors have fully and minutely explained all the matters to which this question refers, I abstain from a tedious repetition of the details concerning each class, as unnecessary and useless.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

If a student at his examination do not display such proficiency as might be expected from ordinary abilities and moderate industry, the statutes (cap. 9) thus prescribe the consequences:—"Eam rem Judex ad Socios Questionis referto. Hi, citato reo, causaque conjunctim recognita, si aut cuncti aut certe melior pars secundum delata judicaverint, Præses delinquentem conceptis verbis admoneto, magistris circumstantibus: hæc vero admonitio ad eam rem valebit, ut si judiciis proxime secuturis idem æque turpiter se gesserit, extemplo amoveatur." This statute is enforced regularly by the President whenever a case arises to which it is applicable. But when the want of proficiency arises without fault, from intellectual dulness, or other causes that cannot be removed, the student, if his deficiency amount to incompetence, is informed thereof, then seriously admonished of his unfitness for the sacred ministry, and strongly advised to choose some other state of life. It thus becomes generally unnecessary to have recourse to the more public and painful process warranted by the statutes.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

In such cases the President can, and occasionally does, compel the student to remain a second year in the same class. This course is more generally adopted when the deficiencies of the student do not amount to incompetence, and seem to arise rather from want of industry, than from any irremovable causes.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural Philosophy?

There exist no provisions to compel any student to apply himself to any studies of any kind but those which form the business of the class to which at the time he belongs: much less is there any provision to force students to withdraw too much of their time and attention from the higher to the lower studies, from those more sacred, important, and professionally necessary or indispensable, to others more worldly, and though more popular and attractive, yet much less indispensably necessary for the poor ministers of the Gospel among the poor people of poor Ireland. But though there be no compulsory provision, there are many inducements to move the students of the senior classes to retain and increase their knowledge of those studies which alone are duly appreciated in secular society. The love of knowledge, the value that is set upon what costs us much, and the eagerness one feels not to have his labour lost, and not to let slip from him the fruits of toil and industry; the very complacency which fallen nature feels in excelling others in learning, the duty in prospect of looking after schools and teachers, and of not dishonouring the sacred ministry by a culpable want of those portions of college learning which alone can appear or are valued in common life; all these must be of themselves strong inducements to students to keep up and improve the knowledge of Greek and Latin classics, and of natural philosophy, which they acquire with much labour during the years they devote to these studies. The pressing exhortations to this effect, usually addressed to the students when leaving the Rhetoric and Physics Classes, must also have some beneficial influence in directing their advertence to these considerations. The necessity, too, of learning logic, metaphysics, and ethics, as well as theology, from Latin textbooks and books of reference, and of speaking Latin fluently in order to display in their answering the knowledge they had acquired, necessarily preserves the students' acquaintance, nay increases their familiarity with the Latin language: and the necessity for success in the Scripture Class of studying the Testament from the Greek text, and sometimes of evincing a somewhat critical knowledge of that language in the interpretation of several passages, must influence, if not all the senior students, at least all those who expect distinction in the Class of Scripture, to keep alive and extend their knowledge also of Greek.

L. F. Renehan, President.

Appendix, No. 8.

Rev. J. O'Hanlon's Answers to Paper B.

Answers of the Rev. John O'Hanlon, D.D., Prefect of the Dunboyne Establishment, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. I hold the office of Prefect of the Dunboyne Establishment, and that of Librarian. 2. I have held the two offices since November 16, 1843. 3. As Librarian I have no salary, fees, or emoluments of any description. As Prefect of the Dunboyne Establishment my salary is £308 12*s.* 8*d.*, without fees or emoluments, except an allowance for commons, of £30 per annum. 4. The office of Librarian was founded in the year 1800, that of Prefect of the Dunboyne Establishment in 1823.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. My duty, as professor, is to superintend the studies and public exercises of the Dunboyne students, in divinity, canon law, and ecclesiastical history. 2. Excepting the weeks which are included in the Christmas and Easter vacation I lecture four times a week, from the 18th of September to the end of the academical year. 3. I hold two examinations, one at Christmas, and the other at the close of the year. In addition to the two examinations, such of the Dunboyne students as are most distinguished for ability and proficiency in their studies, are required, at the end of the academical year, to defend, in the presence of the Trustees, and of the entire community, a "thesis," consisting of a certain number of propositions, extracted from the theological treatises which they read in the course of the year. 4. My lectures are partly catechetical, and partly in the form of prelections. 5. The books out of which I lecture in theology are, besides the class-books used by the other professors of theology, the works of St. Thomas of Aquin, Bellarmine, Suarez, Vasquez, Joannes de S. Thomas, Sylvius, Estius, De Lugo, and Arriaga. The books from which I collect matter for my lectures in canon law are, in addition to Cabassutius, the class-book appointed by the Trustees, the works of Reiffenstuel, Fagnan, Krimer, Schmalzgrueber, Giraldi à St. Cajetano, Devoti, Bingham, and Maschat. The works from which I prepare my lectures on ecclesiastical history are:—Natalis Alexander's "Historia Ecclesiastica," Biner's "Apparatus," "The Annals of Baronius," Mosheim's "Ecclesiastical History," Alzog's "Histoire de l'Eglise," Dupin's "Bibliotheque," &c., "Magdeburg Centuries," &c. 6. The subjects on which I lecture and examine are all the important questions which are to be found in an extensive course of moral and dogmatical theology, of canon law, and ecclesiastical history. 7. The Dunboyne students exclusively attend my lectures. 8. The number of students who attended my lectures, from the year 1845 to the end of the last academical year, has been ordinarily twenty. The number this year is reduced to seventeen. 9. Attendance on the part of the Dunboyne students is not voluntary, but compulsory. 10. No student pays any fees for attendance on my lectures or examinations, or for obtaining certificates of such attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

1. I am unable to suggest any alterations on the several matters specified in the proposed question, which might advance the studies of the subjects connected with my professorship, and promote the general interests of the College.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

1. With respect to the library, it is far from being furnished with all the standard books connected with the studies of my department. It must, however, be acknowledged, that a large and valuable accession has been made, since 1845, to our works on divinity, canon law, and ecclesiastical history. 2. My lecture-hall is sufficiently commodious, and all the other material means of promoting the studies connected with my department are as effective as they can be in any ecclesiastical college. 3. The increased income has had the effect of exciting, among the students generally, and particularly among those most distinguished for talent, a great desire to obtain, at the expiration of their ordinary course, places in the Dunboyne Establishment. It, therefore, tends to stimulate their industry, to advance the general studies of the College, and to secure for the department with which I am connected a superior class of students. Previous to the year 1845 it was a matter of considerable difficulty to induce young men to become members of the Dunboyne Establishment, or to continue their connexion with it for more than a year; since that period there has been a general anxiety to be appointed to it, and instead of a desire, there has been a repugnance to leave it, even after the expiration of the full course of three years. I must

add. that the gentlemen who have belonged to the establishment since 1845 have, almost without exception, prosecuted their studies with great ardour and success.

JOHN O'HANLON, D.D.,
Prefect of the Dunboyne Establishment, and Librarian.

ANSWERS of the Rev. JOHN O'HANLON, D.D., Prefect of the Dunboyne Establishment, and Librarian, to the Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The age at which students usually enter Maynooth College is, I should think, from seventeen to twenty. 2. By a regulation of the Trustees, in the year 1808, no student was admissible into the College, until he had completed his seventeenth year; but that regulation has long since fallen into disuse, and instances have occurred in which students of not more than fourteen years of age were permitted to enter the College.

2. Has the average age increased or diminished since the year 1845?

Judging from appearances, I should say that the average age has diminished considerably since 1845.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

1. The 500 free students are generally selected in consideration of their superior merit and abilities, which are easily ascertained in those dioceses in which there are preparatory seminaries. In a diocese where there is no seminary, the bishop usually holds a concursus, by means of which he is enabled to discover the relative merits of the young men who offer themselves as candidates for Maynooth. 2. The 500 free students are selected by the bishops. 3. The Irish Catholic Bishops and the Vicars Capitular, when episcopal sees are vacant, are the only parties considered to be entitled to recommend. 4. The bishops of the province of Armagh are entitled to recommend 150; the bishops of the province of Cashel the same number; the bishops of the province of Dublin, 100; and the bishops of the province of Tuam, 100. I cannot state exactly the number which each bishop is empowered to recommend. The President or Bursar will afford information on that point. 5. The bishop, previous to 1845, was acknowledged to have that right; and as he has not been deprived of it by any enactment since that period, I must conclude that he is still warranted to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified; provided, of course, that the College be able to afford them accommodation. In point of fact, however, this question has not been raised since 1845, and there has been no instance of a bishop recommending any student of the description referred to.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

1. In those dioceses which are provided with preparatory seminaries, such as Armagh, Meath, Clogher, Down and Connor, Derry, Dromore, Kilmore, Dublin, Ossory, Kildare, Ferns, Cashel, Waterford, Tuam, Clonfert, and Killala, the expense incurred by a student for his education alone, cannot, in my opinion, be less than £150 on an average. The student is ordinarily required to spend four or five years in the seminary, and I am inclined to think that the expense of each year cannot amount to less than from £30 to £40. In those parts of Ireland where there are no diocesan seminaries, the expense of a student's education is undoubtedly less; but when it is considered that the scarcity of good classical schools in those districts not unfrequently renders it necessary for the young man who intends to prepare for Maynooth to betake himself from his parent's residence to some distant locality, where he is obliged to pay for his board and lodging, as well as for his instruction, it will be perceived that the expense of their preliminary education incurred by students even of this description is not inconsiderable. 2. The outfit, books, travelling, and other expenses, cannot amount to less than £30 or £40.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and, if so, at what times?

Every student is obliged to pay an entrance fee of £8 8*s*. before his examination takes place. Should he happen to be rejected, the fee is immediately returned to him.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is the following:—

For Humanity.

LATIN.—Cæsar's Commentaries, 1st and 2nd Books de Bello Gallico; Virgil's Eclogues, 1st, 2nd, and 4th Books of Æneid; Horace's Epistles; Sallust; Cicero's four Orations against Cataline.

GREEK.—Greek Grammar; Gospel of St. John; Lucian's Dialogues, 1st book (Murphy's or Walker's); Xenophon's Cyropedia, 1st, 2nd, and 3rd Books.

For Rhetoric, besides the foregoing authors.

LATIN.—Cicero's Orations on the Manilian Law, for Archias, Milo, Marcellus, Ligarius; Horace's Odes and Satires; Livy, 1st, 2nd, and 3rd books; Virgil, 5th, 6th, 7th, and 8th books of Æneid; Juvenal, 1st, 3rd, 4th, and 10th Satires.

Greek.—Enchiridion of Epictetus; Xenophon's Anabasis, 1st and 2nd books; Homer's Iliad, 1st, 2nd, 3rd, and 4th books.

For Logic, besides the authors contained in the two foregoing lists.

Latin.—Tacitus, 1st, 2nd, 3rd, 4th, 5th books of the Annals; Livy, 4th and 5th books; Cicero's Offices; Virgil's Georgics and four last books of the Æneid; Horace's Art of Poetry.

Greek.—Homer's Iliad, 5th, 6th, 7th, and 8th books; Demosthenes' Philippics and De Corona; Longinus de Sublimi.

By a resolution adopted by the Trustees in the year 1841, no student is admissible into the Humanity Class, who shall not be found capable of answering in Murray's Abridgment of English Grammar, a short system of Geography, and the elements of Arithmetic. By another resolution, the aforesaid elementary branches, together with Roman and Grecian history, and Algebra, as far as quadratic equations, inclusively, are declared to be necessary for entrance into Rhetoric; and for admission into Logic, in addition to these two elementary courses, English or Irish history, and six books of Euclid, or Darre's Geometry, are required.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

1. The general examination of students seeking admission into the College, commences on the 25th of August, and usually continues till the 1st of September. Whenever a vacancy occurs in the course of the academical year, a special examination of the student who has been appointed by his bishop to fill that vacancy, is held. 2. He is examined by the professors and other officers of the College; the assistance of at least three of these gentlemen at every examination for entrance, is required by the statutes. 3. The student is usually examined by more than one of the professors. It happens frequently that he is examined by three or four.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance into humanity, rhetoric, logic, and physics, are in all cases carefully examined as to their knowledge of the Greek and Latin languages. The examiners are never content with the mere translation of some portions of the books of the entrance course. The student is required to explain the meaning of the author, to parse the sentences he translates, and to point out the concord and government of the words. He is also examined in prosody. If his answering on these several matters be correct, his proficiency is considered to be sufficiently tested for his admission into the Humanity Class.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

They are not examined in English composition, or as to their knowledge of the English language.

10. How many candidates have been rejected in each year since the year 1844, respectively, specifying the districts from which such candidates presented themselves? 11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

For answers to these two interrogatories I must refer the Commissioners to the President or Bursar, as they are the only parties who keep a record of those matters.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

The Bishop does get an opportunity of proposing another candidate, who may be in time to save the current year.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September. The candidates for entrance are examined and selected, as has been already stated, during the six or seven last days of the month of August.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

If the resolutions of the Trustees, already referred to, were fully carried into effect, I am of opinion, that the standard of attainments for the candidates for entrance would be sufficiently high. A strict compliance with those resolutions appears to me to be neither impracticable nor difficult.

15. Of how many years does the complete course of collegiate study consist?

The complete course of the great body of the students consists of eight years; that of the Dunboyne students consists of three additional years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

One year has been added to the ordinary course of the students.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

For an answer to this question I must again refer the Commissioners to the President.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

If the candidate be desirous of being admitted to the Rhetoric, Logic, or Physic Class, he is examined in the subjects of the classes which he passes over. If the candidate be desirous of being admitted to the Class of Theology, his examination is confined to the subjects of the Logic and Physic Classes.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

I have never given credit to the candidate for entrance, for the course of studies in which he had been engaged under former instructors. I am influenced solely by his answering at his entrance examination, and I am disposed to think the other professors act on the same principle.

20. What is the subject and course of study for each year of the complete collegiate course?

The Dunboyne course of study for each year, consists of a third part of the entire body of theology, canon law, and ecclesiastical history. The Commissioners will learn from the other professors their respective courses of study for each year.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

A student, in consideration of his superior ability or industry, is never permitted to compress the subjects of two years' courses into one year, nor is he ever promoted so as to shorten the duration of his College course.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

Two examinations in each year are held for the students of each class. One takes place at Christmas, and the other at the end of the academical year.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes consisting of books, and, in one instance, of money, are given to the students for distinguished answering at the examinations.

24. What is the usual or average number and value of the premiums given at each examination?

Four prizes of the value of £18 are given to the Dunboyne students—one for divinity, one for canon law, one for ecclesiastical history, and one for the best written essay on some interesting and comprehensive subject proposed to them by the Prefect. The Bursar will state precisely what is the usual or average number and value of the premiums awarded to the other classes.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examiners of the Dunboyne Class are the Prefect, President, Vice-President, the four Professors of Theology, and the Professor of Sacred Scripture. The examiners of the first section of the first class of Theology, of the class of Sacred Scripture, and of the Rhetoric Class, are the Vice-President, and the professors of those three classes. The examiners of the second section of the first class of Theology, of the class of Ecclesiastical History, and of the Humanity Class, are the three professors of those classes and the Senior Dean. The examiners of the second class of Theology, of the Physic Class, and of the French Class, are the professors of those classes, and one of the junior deans. The examiners of the third class of Theology, of the Logic Class, and of the Irish Class, are the professors of those classes and the Prefect of the Dunboyne Establishment. 2. The usual duration of the Dunboyne examination is two days; that of each of the Theology Classes from two to three days. The examination of the Scripture Class occupies five, and that of each of the junior classes from two to three days. 3. In theology and logic the examiner usually commences by proposing a certain number of questions connected with the more important portions of the matter of examination. He then calls on the student to prove some one of the propositions laid down in the class-book, and requires from him the solution of such objections as he may think proper to urge either against the aforesaid proposition, or against the arguments by which the student endeavoured to establish it. The examinations in the other departments are conducted in the same manner as such examinations are conducted in Trinity College or Cambridge.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

If the examination be such as to afford strong and clear grounds for concluding that the student is deficient in ability, or that he has greatly misapplied his time, the President is

'Appendix, No. 8.

Rev. J. O'Hanlon's Answers to Paper C.

directed by the Statutes to announce to him, that he must be removed from the College, if his answering at the subsequent general examinations shall not be satisfactory.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class; or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

It has been always understood, that the Professor is empowered to compel a student to remain a second year in his class.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There is no provision to compel the senior classes to retain or increase their knowledge of Greek, Mathematics, or natural Philosophy. But the senior students have a strong inducement to keep alive and improve their knowledge of Greek in particular, for they must be persuaded that their success in the Scripture Class depends, to a great extent, upon their knowledge of that language. Such of the senior students as aspire to a place on the Dunboyne Establishment, and subsequently to a professorship, either in Maynooth or in the Irish College in Paris, must obviously take an interest in preserving and enlarging their knowledge of the Mathematics and of natural Philosophy, as these two branches form an important portion of the matter of the concursus or examination to which candidates for a professorship are subjected. As young men are not unfrequently found to estimate their own abilities too highly, the students of this description are more numerous than might be imagined.

John O'Hanlon, D.D.,
Prefect of the Dunboyne Establishment, and Librarian.

Rev. P. Murray's Answers to Paper B.

Answers of the Rev. P. Murray, D.D., Professor of Theology, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. There are four classes of dogmatic and moral theology. I hold the professorship of the first of these classes. I first became professor in September, 1838, when I obtained the chair of English literature. I continued in that department for three years, until September, 1841, when I became professor of theology. I was appointed to both chairs after public concursus for each. The rule—a most reasonable rule—has always been, that when a higher chair of theology becomes vacant, the professors of the theological chairs below that are moved up, and the new professor is appointed to the lower chair. According to this rule I first became professor of the lower chair of theology, and, as vacancies occurred in the higher chairs, I gradually ascended to my present place. 2. My yearly salary is £264 12*s.* 8*d.*, the same as that of the other professors of the senior classes—namely, the remaining three professors of theology, the professors of Scripture and ecclesiastical history. I receive no fees or emoluments whatsoever, except in such amount of "commons, attendance, and other necessaries" as are supplied to me. Beside the salaries, the sum of £30 is allotted, out of the grant made in 1845 for the purpose, to cover the annual expense of those commons, &c., for each professor. We pay, just as before the increase of grant in 1845, for the groceries and wine used at our common table; and the price of these articles is deducted from our salaries. I omit further details on this matter at present, as, I take for granted, it will be inquired into under some other head. 3. Maynooth being a purely ecclesiastical College, the professional study of theology, of course, existed from the beginning. Until 1828, there were but two theological professors, one of dogmatic, the other of moral, each lecturing all the divinity students for one hour in the day. In that year a third chair was established, and the divinity students divided into three classes, each confined to one of the three professors for the whole year, and lectured by him in both dogmatic and moral theology. A number of students always remained in college, some for the whole, some for part, of one year after the termination of the three years' theological course, under regulations varying from time to time as to the particular class they might attend. In 1845, a fourth chair of theology was created. Since that year no student has remained in College after the term of his regular course, except those promoted to the Dunboyne Establishment.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical, or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. The summer vacation terminates on the first of September each year, and all the students are obliged to be in College on that day. The distribution and arrangement of rooms, the spiritual retreat of four days, and a variety of other preliminary details fill up the time between the 1st and 11th of September, on which latter day the classes open.

They continue, without any intermission worth naming till the 21st of December, on which day they close. The first half-yearly examinations commence on the 2nd of January, and continue so long as to allow seven or eight days vacant before the re-opening of class, which takes place on the 23rd of January. The final termination of class is not, and owing to the variation of the time in which Pentecost occurs, could not be fixed to any day or week: it is determined each year by the College Council. During the week following Pentecost Sunday, the public ordinations are held. The classes generally close before that day; sometimes a part, occasionally—when the festival occurs at a comparatively late period—the whole of the second half-yearly public examinations are gone through before Pentecost. But whether the classes close before or after Pentecost, the amount of work on the part of the students is the same. This latter point I may, perhaps, as well explain briefly here as farther on.

The occupation of the theological students is severe and incessant enough while the classes are going on: nine hours a day, and after Easter ten hours, between private compulsory study and attendance (also compulsory) at class, on every Monday, Tuesday, Thursday, and Friday; four and a-half hours every Wednesday; and about six hours every Saturday, all over and above their other duties. But it would be a great mistake to suppose that their labours are suspended with the suspension of class. The direct contrary is the case for at least a considerable portion of the time during which class is not held. Thus, 1st. There is the morning and evening study on *every* vacant day from the beginning to the end of the year, except on four non-class days at the end of Lent. 2nd. On those four days, attendance at the public ceremonies of the Church and other exercises of religion—considering the attention and concentration of mind required for the proper fulfilment of those sacred offices—fully equals the work of so many class days. 3rd. From the closing of class on the 21st of December till the January examinations are over for each student, he is engaged in much more intense study than while attending class; for he has to prepare, during those days, the whole matter of the classes he may have been attending for the preceding part of the academical year; he is similarly engaged during the days that intervene between the termination of class and the summer examination. 4th. After the summer examinations, all the students who expect to be named in what is called "first class,"* study very closely until the day on which they are summoned to the written exercise of that "first class." This is a voluntary study, but premiums, distinctions, and promotion to the Dunboyne Establishment may depend on it. The only *bona fide* vacant days which the students have, from the commencement of business in September till the termination thereof at the end of June, are those that intervene between the close of the January examinations and the 23rd of that month, and Easter week (during both of which periods they attend for an hour each day lectures on elocution, delivered by N. M. Stack, Esq., and have also the daily morning and evening study) the two days preceding Ash-Wednesday and a few other isolated vacant days.

I have stated in the preceding paragraph the periods of holding class before and after Christmas. During both periods I give eight lectures in the week, of an hour's length each, viz., two on every Monday, Tuesday, and Thursday, and one on every Friday and Saturday. The morning lecture is from half-past ten till half-past eleven; the afternoon lecture from two till three.

I hold each year the two public examinations already alluded to. The first examination commences on the 2nd of January with the Dunboyne Class, which is examined alone, and generally occupies two full days. Then come on the four Divinity Classes together: the Scripture, and the next in order succeed as these terminate. With the exception named, there are always four classes undergoing examination at the same time in their respective lecture-halls. The summer examinations commence four days after the closing of class, and proceed in the same order. The matter of the January examinations comprises all the business gone through in class from its opening in September: the matter of the summer examinations comprises all the business gone through from the 23rd of January. Formerly the summer examinations comprised the business of the whole year; but since the time of revision was reduced to four days, it has been justly thought by the professors too hard to exact so much. At the exercise of first class, however, the students called to it must be prepared to answer in any part of the whole year's course.

We examine for five hours each day. The students answer from a pulpit, into which they ascend one after the other, according to seniority. Ten minutes is the time regularly allowed to each, the time occupied by the professor (which is generally very brief) in putting questions, &c., included.

The mode in which we ordinarily conduct the examination in dogmatic theology is this: A proposition is given to the student to be proved by him (*e.g.*, the proposition which I happen just now to be lecturing on, in the treatise *de Religione*, or the Evidences of the Christian Religion, &c., *Possibilis atque Utilis est Revelatio Mysteriorum*). The student goes through the proof, in whole or in part, feebly or forcibly, according to the nature and extent of the subject, or his own knowledge and capabilities of thought and expression. One or more objections are then proposed (such as, *e.g.*, from the aforesaid matter, *Mysteriis repugnant principia rationis evidentia—Mysterium non potest intelligi, aliquin non esset mysterium*, &c.), generally in syllogistic form, and the remainder of the time is occupied in urging and answering the objection. Frequently one or two interrogatories are put at the commencement or close of the examination; sometimes the greater part of an examination

* See below.

consists of them, according as the professor may think it necessary to test the general knowledge of a particular student. The examination in moral theology is chiefly in the catechetical form—the nature of the subject excluding long speculative reasonings in the way of proof or objection. These public examinations are always carried on in Latin, on the part of both examiner and student.

After the close of all the public summer examinations, at which the professors of theology attend as assessors, each of us makes up a list of those who, in our respective classes, have most distinguished themselves at the various *calls* during the year, and at the two public examinations: the number being limited to about one-third of the whole class. Their names are read publicly before all the students after morning prayer, and they are required to meet the professors at a certain hour in the lecture-halls. We then give them four or five questions, selected from different parts of the year's course, to write on. We give them from two to four hours for this exercise. They are not allowed to communicate with each other during this time, nor are they allowed to bring any treatise into the hall with them. I have always permitted a Bible to my class, for reference to texts which they may not accurately remember word for word—as the best informed person will sometimes forget the precise wording of a text. I know not what the other professors do in this respect. I bring those written compositions to my room, read, and re-read, and compare them; and then I form my judgment from them, and from the answering on all other occasions during the year,* and draw up the list of premiums and distinctions accordingly. Persons called in to write in this way are said to be called to "First Class."

Our theological lectures are partly catechetical and partly in the form of prelections.† Confining myself now to dogmatic theology—in which we have a great deal more of formal lecture than in the moral—there are in nearly all, but especially in the more difficult and important questions, three things which I have to consider and explain, more or less, previously to interrogating or concurrently with it or after it:—1st. There are the terms and exact stating of the question: what is the exact point to be established? What is it we are not called, or do not undertake to establish? What is the common ground between us and our opponents? &c., &c. I attach great importance to this stating of the question; for I have found that, in theology as elsewhere, many discrepancies are reconciled and many difficulties vanish, when the disputants come to see precisely what they *are* and what they *are not* talking about. 2nd. There is the selection, arrangement, and evolution of the several arguments which are adduced as proofs of the proposition. 3rd. There are the opposite arguments, which actually have been or may be advanced against the proposition or against the proofs of the proposition.

On all difficult questions—and most leading theological questions are so—I explain, *before* I interrogate, the stating of the question, and give at least an outline of the proof. For the advanced class over which I now preside I do not think it necessary to give ample and detailed expositions on every question, previous to interrogation, as I thought it expedient to do when teaching in a lower class who were but commencing to learn theological science and the method of theological study. When I think the students able to make up their views and arguments from the class book or other easily accessible books, I prefer to stimulate and aid *their* research, rather than supersede the necessity of it by previously offering them the fruits of *my own*. I very rarely explain objections beforehand, I leave them to exercise the acumen of the students. But concurrently with the interrogation, or rather after the student has given his proof or his answer, whether satisfactory or not, I always explain myself fully, adding, correcting, enforcing, illustrating, &c., to such extent as the magnitude of the subject, the deficiency of the students' answering, or the poverty of the text or reference books may demand.

We interrogate the students at random until we go through the whole class—no student not already interrogated knowing when he may be called on. When I have exhausted the number of students in the class I recommence another round, carried on in the same way, and so on round after round until the end of the year. I generally keep each student on this examination (or *call* as it is termed here) for half an hour, sometimes for an hour, especially when I have to throw in a good deal of filling up matter myself. Sometimes I call two students in the hour, sometimes only one for half an hour, and lecture myself for the remaining half hour, sometimes I lecture for the whole hour, sometimes—but rarely—for two or three hours in succession. I do not insist near so strictly on the use of Latin at these *calls* as at the public examinations—especially in explaining the answers to objections. Whenever I find that a student has a difficulty of explaining himself on a particular point in Latin, I allow him to do so in English.

In moral theology the previous lecture is rarely given by me: but I have always a great deal to explain concurrently with the interrogation of the student.

Each divinity professor lectures on the whole course of dogmatic and moral theology read in this college. It is divided into four parts; we have each a different part every year until we go round the four year's *curriculum*. For example, I teach during the present academical year, the treatises *de Religione, de Trinitate* (dogmatic treatises, and read before Christmas); *de Actibus Humanis, de Conscientia, de Legibus, de Jure et Justitia, de Contractibus* (moral treatises, and read after Christmas). From the peculiar position of my class I have no selection as to the treatises I have to read: for there being just four

* The Professors take notes of the answering of students on all occasions.

† They are, in fact, a union of the professorial and tutorial systems, if I rightly understand the meaning attached to those terms in the Universities of these countries.

divisions, three of which the students have passed through when they came into my hands, I have therefore to teach them the course which they have not hitherto read. I believe that next year I shall have the treatises *de Gratia, de Baptismo, de Confirmatione, de Extrema Unctione, de Ordine, de Obligationibus Statuum*, &c., as, I hear, this is the portion of the course which the present second class of theology has yet to read.

As to text-books, we are, and long have been, in a most painful and disgraceful condition with regard to them. On the greater portion of the dogmatic and some of the moral course we have treatises from the pen of Dr. Delahogue, a Frenchman and refugee of the first French Revolution. He was for many years Professor of Dogmatic Theology in this College. Most of his books are respectable, some of them very much so, and quite suited for any college. But others require great and substantial alterations in the way of addition, retrenchment, and substitution, to suit them to the present state of theological science especially in these countries: his treatise *de Ecclesia** is—though perhaps as good as most other *manuals* I know of on the subject—overloaded in some places, defective in others, not well arranged, sometimes not well reasoned. On the part of the course not treated of by Delahogue, that is, a part of the dogmatic and nearly all the moral theology, we had until recently the works of Bailly, another French divine, and also a refugee of the first Revolution in Switzerland. His treatises were in their method and arrangement very good, indeed excellent as mere text-books, but they require thorough revision and emendation throughout. For example, his pages are strown all over with references to old French laws that had been swept away upwards of 60 years ago, extracts from them, and reasonings about them. In all the modern French editions those old laws are expunged, and the new put in their place: but, to the immortal glory of Louis XIV., they held their place in the Maynooth reprints to the very last. Last year, however, Bailly's Theology was put on the *Index Librorum Prohibitorum* by the authorities at Rome, and the Trustees at the next meeting of the Board expunged it from our course. The moral theology of a living writer named Scavini has been substituted for the time being, with the exception of the subject *de Matrimonio*, on which we have no class-book as yet. Bailly having been the class-book in the whole of the moral course I shall have to teach after Christmas, I inquired of the students at the opening of class, the other week, whether they had been provided with Scavini: the answer was that they had not.

However, whatever may have been or may hereafter be our text-books, my system of instruction has always been to hold fast and firm by the defined doctrine of the Roman Catholic Church, and in matters of opinion to speculate myself and allow others to speculate with perfect freedom—adopting, however, in those cases wherein it is necessary or expedient to take some fixed conclusion, that side on which the weight of argument clearly preponderates.

I have already stated the class of students that attend my lectures—the divinity students in their last year.

It is not quite two years since I became professor of the first class of divinity. The number of students with me at the opening of class in September, 1852, was sixty-seven. About twenty-four were ordained priests, and called out to parochial duties between that time and the last summer examinations. The number of my present class is now fifty-five.

The attendance at my lectures is compulsory.—No fees for attendance. I give no certificates.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I am very decidedly of opinion that changes, and most important changes, too, are demanded by the interests of the College in the theological department.

First.—The Professors of Theology should have but one lecture in the day. 1. This is the system, so far as I have ascertained by diligent inquiry, in all the large colleges on the Continent. It is, and has always been, the system in every ecclesiastical college having funds enough to support a sufficient staff of Professors—Maynooth *alone* excepted: and it was, as already stated, the system in Maynooth till 1828. This fact—the universal prevalence of the system—is of itself a strong *a priori* argument in its favour.

2. The Professors of Theology are greatly over-wrought. The mere work of the two lecture hours in the day is, of itself, heavy enough; but it is only a fragment of our actual labours. I say nothing of the attendance at the public examinations of our own classes, and of the other classes at which we assist as assessors, or the examination of the first class written exercises. It is the private preparatory study for the daily lectures which presses so severely upon us; incessant reading, incessant wear and tear of the mind, working, like a mill, from uprising till bed-time, day after day, for such long, unbroken periods of the year. Theological science, I need not inform the learned Commissioners, abounds in wide and intricate questions, generally requiring extensive and varied reading and reference, always requiring prolonged and deep thought; at least in any one who wishes to know and teach like a master. I know that just so much theology as is neces-

* It seems, however, to enjoy some reputation in France. It has been reprinted there, and is quoted with respect by Carriere and other French divines. A still better testimony in its favour is that Claris, a professor of theology in one of the French seminaries, published a treatise on the Church in 1848, almost every page of which is taken word for word, without the least acknowledgment, from Delahogue. There are certainly some things in his book very well executed, *e. g.*, his *Annotationes Generales* on decrees of faith and discipline.

sary for the mass of ecclesiastical students to learn, may be taught with far less labour on the part of the professor, than I suppose. I know that theology was so taught by *some* worthy and able men in the good old times, when, partly from want of means to purchase them, and partly from the difficulty of procuring them at that time,* even with means, hardly a single copy, if even a single copy, of Suarez, De Lugo, Vasquez, and many others of our great divines, existed in the public library or in any private library in the College; and when a professor would be thought particularly fortunate, if, in some years, he was able to extend his collection beyond a few common theological courses, for the most part compendious courses, too. But I think, and I have little doubt the Commissioners will unanimously agree with me, that the professors of such a college as Maynooth, especially those in the primary and professional departments of theological literature, should be men of eminent attainments, extending far beyond what is *essentially* required for a low and perfunctory manner of discharging the mere work of tuition. Now, as things are, it is absolutely impossible for the Professor of Theology to rise to this eminence, without an amount of sustained labour, to which, unless in a case of unavoidable necessity (which I shall show does not exist) no man ought to be subjected. To speak of oneself is generally disagreeable to reader or listener; but her Majesty's Commissioners have asked me for suggestions as to the improvement of the department with which I am immediately connected, and they have asked me to state my duties as professor, of which duties the private preparation for public lectures is, I conceive, a primary one. Every Wednesday is a non-class day with the Professors of Theology, the theological students attending either the class of Scripture or ecclesiastical history, together with an exercise in sacred music, on a portion of that day, and being, for another portion, engaged in recreation. Now, speaking of myself alone, and of myself merely as Professor of Theology, and with reference only to those studies of mine which bear on the matter of my lectures and instructions, this Wednesday, which is set apart as our one vacant day in every week, has always been for me, since I became Divinity Professor to the present, my great day of work. Of course, I turn an occasional Wednesday to its proper use in recreation; but I speak of my habitual employment on that day. The time of the lecture days is so broken up by the forenoon and afternoon classes, the necessity is so urgent of taking recreation after each lecture, on account of the labour of interrogating, objecting, explaining, to say nothing of the tension of mind required in shaping the form of my own thoughts and language, and in attending to the answering of the students; the constant succession of new matter—if not a new question, a new part or aspect of the question, at every succeeding lecture hour—all these things together render it impossible for me, at least on any of the days of two lectures, to sit down and grasp a great question in its entirety. It is only on Wednesdays and other vacant(?) days that I can venture on a task of this kind with any hope of success. Hence, there are questions which I have gone over a second, and a third, and a fourth time, and, from want of sufficient leisure, have not yet been able to get to the bottom of. I have hardly ever been able to take copious notes as I pass along; sometimes I have been able, but the utmost I can regularly do is to jot down references; even this is sometimes out of my power. Last year, in commencing to teach the treatise *de Gratia*, I set vigorously and determinedly about taking copious notes—for it is a matter the details of which it is very difficult for even a tenacious memory to retain. After about a week I had to give up; no constitution could stand it. Even on those questions on which I may have been able to take such notes, my labour, though considerably lessened, is still itself considerable. What has been written requires revision, remoulding, retouching, filling-up, addition. New books come out every day, for and against; old books that have not been read must be read; some that have been read must be read again. As the mind grows in knowledge and in power, new views come in, and old ones fall into new shapes. What was a prominent conviction a few years ago, recedes far into the background now, or, perhaps, before the glance of a more mature and piercing reason, vanishes into airy nothing. I have felt all this in my own self, over and over again. The materials of theological science are endless, and the study itself is an endless study. The more deeply one is versed therein, the more clearly will he see this; and if I were an able theologian, I am sure I would see it much more forcibly than I do. Then, though the defined doctrines are always the same, there is an immense mass undefined—probabilities, opinions, speculations floating loosely round those fixed points; and what is itself unchanged, and, as we believe, unchangeable, must be clothed in new outward forms, to suit times and places, as the human body, though the same, must put on a different raiment to suit diversity of climates and seasons. Theological study is, it is true, far easier to me now than it was in my first years as professor—easier, because of the facility which habit produces; but in many things I have more work, because I now see better the extent of work, which then lay beyond the range of my more limited vision. Then, what I am teaching now, I will not come to teach for four years more; meantime, I shall be travelling over entirely different ground every day, until, after those four years, I come round again to the

* Within the last twenty or twenty-five years, a large number of very valuable theological works and commentaries, &c., on the Sacred Scriptures, of which it was extremely difficult to get a copy before, have been reprinted in France, Belgium, and other continental countries, and generally in pretty cheap forms. The dissolution of so many religious houses in Spain, within that period, and the consequent scattering of so many richly stored theological libraries, threw on the world an immense collection of the more voluminous works, too expensive to reprint. The avidity, however, with which many of those works were bought up by the Oxford scholars, &c., during the ferment of the Tractarian movement, raised the price of them far beyond what it would otherwise have been.

point of the *curriculum* in which I am at present. I am sorry that I have had to say so much of my own private labours, but the nature of the case compelled me to do so, and I am glad that it is over.

3. The new system would tend to the improvement of theological study among the students themselves. Whatever improves the professor, *cæteris paribus*, improves the students under his charge; that such system would be beneficial to the professor I think I have sufficiently proved. Three important changes for the better would be brought about. First, a professor having but one hour's lecture in the day, having fair work—not overwrought, as we are now—would address himself to his lecture with infinitely more relish, more elasticity and vigour of mind. The labour would not be felt, as it now is, an oppressive and almost intolerable burden. It would be a labour of love—as some one said of the service of God, *Aut non laboratur, aut si laboratur, labor amatur.* Even the removal of the forenoon lecture on Friday from the divinity professors of the three first classes to the Professor of Ecclesiastical History has had a most beneficial effect upon us for that day, as I have felt myself and have often heard from the two other professors. What removes the dulness and languor that are the natural effects of over-labour necessarily tends to improve the professor's manner; and every one conversant with the subject knows how much effective teaching depends on the manner of the teacher. Secondly, I need add nothing to what I have said as to the immense improvement that would ensue from the professor's having so much more time for private study—for digesting as well as collecting his materials—and also from his having only one-half of his present annual course to go through. Thirdly, under the proposed system, the professors would be able to take copious notes—not, certainly, the full lectures as they would be delivered to the class, but the substance of them; so that nothing—at least nothing of importance—would be left, as it now, of course, is, to the frail custody of memory. From this would follow much, very much greater precision and order in the actual lecture. "Reading," says Bacon, in a passage known to every schoolboy, "reading maketh a full man, conference, a ready man, and writing, an exact man." In the few cases in which I have been able to take notes of the kind I am speaking of, and lecture from them, I have not only found this effect in myself, but *I have found a corresponding exactness and method in the answering of the students at their private calls and public examinations.* As the type is, so is the impression it makes.

4. The students would, in the proposed system, attend exactly the same number of lectures each day as they now do. It is proposed that Professor Crolly's class and mine should be thrown into one, and Professor Furlong's and Professor Neville's classes into another. The four senior classes, so far as attending at lectures, would be combined into two, the first consisting of the divines of the fourth and third year, the second of the divines of the second and first year. There would be two professors over each of the (then but) two classes: one of these professors would teach the dogmatic part of the year's course, the other the moral, for the whole year: the students of each of those two classes would attend their own professor of dogma at the forenoon lecture, and of moral at the afternoon lecture, for one week; the professor of moral at the forenoon lecture, and of dogma at the afternoon lecture, for the succeeding week, and so on alternately. This was the system before 1828, and therefore, at the time of the last inquiry into Maynooth, which took place in 1826—the difference being in this very important point, that all the divinity students then constituted but one class, and had but one professor of dogma and one of moral, whereas now that there are four Divinity Professors, they would form two classes and have two professors of dogma and two of moral.

The *only* objection worth notice I have ever heard to this plan—*i.e.*, to the plan itself (for objections from party feeling are not answered by reasoning) is this:—The students would not be interrogated so often under the proposed system as they are under the present, as there would be a larger number in each of the two classes than are now in any one of the present four.

To this I answer, first, granting the truth of this statement—they would not be interrogated *so* often, but they might be interrogated *often enough.* There are inconveniences in either system (as in all human systems), but those of the present are positive evils, substantial, permanent, intolerable: that of the proposed one is of a negative character, admitting of a corrective in the number of interrogations that *can* be given under that system, and in the two public examinations and the written examination of first class, which would remain just as they are.

I answer, secondly, the apprehended evil admits of a remedy, at once easy and complete. The present period for interrogation—at least half an hour—is too long, much too long: the knowledge and abilities of the student could be tested sufficiently in half the time. I know this from *actual and repeated experiment.* It has happened sometimes that in the last round of calls, sufficient time was not left to give each student half an hour, and so I was obliged to call more than two in the hour. Now I invariably found that such calls answered their purpose quite well: things went on more briskly, there was no time lost, no loose talking. In the interrogations on moral theology an abridgment of the time would be particularly easy to accomplish, and a decided improvement.

There are other ways of meeting the difficulty, but I have said quite enough on this first suggestion of improvement.

Second.—The four Theological Classes should not be undergoing public examination together: not more than two should proceed concurrently. Since the present system was introduced, some years ago, the public examinations have lost entirely the solemnity that

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formerly surrounded them, and, of course, very much of their utility. The first class of theology is peculiarly fortunate in having a respectable number of examiners assisting the professor, and in constant attendance; and I, therefore, have no ground of complaint on this score, as I had previously to my becoming professor of this class, and as the other professors still have. But the interest which the students used to take in the examinations is, if we are to judge by their attendance, greatly diminished. Formerly the halls were always pretty well filled during the whole examinations: this is not the case now; and often, hour after hour rolls wearily on with an audience of three, or four, or half a dozen of students, scattered over a row of otherwise empty benches. This will continue to be the state of affairs so long as the four classes are undergoing examination together. To have but one class going on at a time would protract the examinations too far, and render them, especially towards the close, quite a dull and dismal proceeding. There should be, in my humble opinion, two classes under examination at once, and *but* two. Whether even a revival of this custom would be now accompanied by a revival of the interest of former times, I should not venture to determine. A return to an old system is not necessarily a return to the old feelings and habits that existed under it, even where they had been generated by it.

Third.—The period allotted for private revision before the summer examinations, *i.e.*, the time that elapses between the closing of class and the commencement of examinations, is too short. At Christmas there are ten clear days (exclusive of Christmas day), at summer there are but four days allowed! Nor let it be said that some of those ten days may be considered as holidays—days of pure relaxation. They may be *called* by any name, but revision days—days of hard work—they notoriously *are*, and always *have been*. When I was a student, there was about a fortnight allowed for revision before the summer examinations. We then had time to go over all the preceding half-year's course, to elaborate our proofs of the various propositions, to discuss difficult points with each other, the weaker students receiving help from the stronger: in short, we were able to bring back the half-year's course in all its parts and proportions fully and freshly before our minds. Under the present system this cannot be done. This time of preparation for the public examinations is that in which the students are thrown on their own resources: during the rest of the *study* seasons of the year, they are under the professor's guidance as listeners and learners, taking in whatever they can get, and storing it up in their memory, or in short notes, or in both together. Though by no means purely passive recipients, they partake much more of that character during class time than during revision time. After the course has been gone through with the professor, they are now able, and left to themselves they are, by the prospect of the impending public examination, *compelled* to work more by themselves, to bring the active powers of the mind into freer operation, and thereby to invigorate those powers. This I conceive to be a most important exercise, and I have always thought that the opportunity which the system of instruction pursued in the Dunboyne Establishment so largely affords for it, is one of the greatest, if not the greatest, of the advantages of that Establishment. Of course, there are persons incapable of thus exercising their minds in a high degree, and others incapable in almost any degree. Hence, on the other hand, so far as my observation enabled me to judge, I never knew a genuine blockhead to get into the Dunboyne Class who did not leave it a greater blockhead than he entered. Of course men must first acquire learning as humble disciples, if they are unable to acquire it by independent private study, before they can set their minds to work on it in this way. This is exactly what I propose. The students are mere learners under a master from January till the end of class: give them, then, at least ten or twelve days to their own thinking over what they have learned. They have been for some months filling the mind with knowledge; give them sufficient time to digest that knowledge, and assimilate it with the mind. A student who goes through his course always merely learning under another's teaching, always under the operation of mere cramming, will, in the end, resemble a lean glutton; he has an overloaded stomach, but a thin body. I have no doubt that the abbreviation of the time for revision has had an unfavourable effect on the theological studies of the College.

Fourth.—With the exception of those treatises of Delahogue, which I have already alluded to, as sufficiently suited to their object, at least after revision and partial improvement—we should have an entirely new set of theological treatises composed by the professors of the College. .. Most, if not all large, and some small colleges on the Continent, have their own theological courses, written by their own professors. It is not creditable that a college like that of Maynooth should have to borrow second-rate compilations from some little diocesan seminary in Italy, or France, or Belgium. Besides, there is not one of those foreign courses exactly adapted to the requirements of our theological schools. Some are full of antiquated discussions, some full of foreign laws, foreign customs, and foreign ideas; some are too long, some too short, some imperfect; some contain moral decisions, *e.g.*, on equivocation and mental reservation, which, however applicable they may or may not be in other countries, would be intolerable in this. Then, it would be so absurd to have a kind of patched-up course, composed of different works by different foreign writers—resembling a beggarman's coat, and exhibiting to the world a standing sign of the intellectual poverty of Maynooth. I have been repeatedly asked the question—"Why do you (the Professors of Theology) not write a course of your own, as they do in every other large college?" The answer is, that with our two lectures in the day we are an exception to every such college; and, while this system lasts, the thing is simply impossible. Moreover, I must say, and I

am very sorry to have to say, that encouragement is not given, but rather very much the reverse, by some of those from whom we should expect it.

Fifth.—The students should have occasionally, during the heavy-work portions of the year, *bona fide* recreation days. The old usage of the College was this. Now and then, during the time of (otherwise) unbroken study, an entire vacant day and public walk, especially if a fine day occurred after a week or two of dull or inclement weather—were given by the President to the students, they asking. The same indulgence was invariably granted on the appointment of a new professor: so also very often when a bishop visited the College for the first time. Those pleasant days, flashing so unexpectedly, and therefore the more joyously through our settled and protracted toils, are among the very happiest and still fresh recollections of my early college life. The sound of the little old bell—(it went to pieces not long after the change of system)—breaking in on the half hour's study before the morning lecture, to announce a holiday, infused a buoyancy into many a heart that remained for days after. We studied all the more for it; we were in many ways the better and in none the worse for it. Dr. Montague, soon after he became President, about nineteen years ago, procured a rule to be enacted by the Board of Trustees, depriving him of the power of granting those indulgences, and so things have since remained. I am very far, indeed, from wishing to recommend a substantial change—or, indeed, anything that might be called a change at all—in the system of discipline so necessary to form the habits and the character of a priest; but I believe, and indeed I know, that the present iron system of drill—drill—work—work has not tended to augment the trustful and affectionate as well as reverential feelings which it is, for many reasons, so important to cultivate in the breasts of ecclesiastical students towards those that are placed over them, whether in the professorial department or in that of discipline. The morning and evening study should be, undoubtedly, continued as it is now, on every day whether otherwise vacant or not; but between those two periods of morning and evening study the students have not in reality a single entire vacant day from the opening of class in September, till the close of their respective examinations in January. There is a public walk—weather permitting—on every Wednesday: but all the theological and mathematical students, besides the half hour at sacred music, have to attend an hour and a-half's lecture and interrogation, one portion of them in Scripture, and the other in ecclesiastical history. They attend two lectures on every other day of the week, Sunday excepted: and on Sunday there are, besides the common morning and evening occupations, mass at 8 o'clock, nearly three quarters of an hour; solemn high mass at 10, generally upwards of an hour; sermon at 12, half an hour; vespers at 2, about one hour. The first of November, and the day preceding and following, are non-class days. But the first is a sacred holiday of obligation, being the Feast of All Saints, and is spent exactly like Sunday, the day preceding it is a day of confession for all the students; and the professors and other priests of the College are engaged, some of them for several hours, in hearing those confessions. The morning of the day following is occupied in the solemn service, performed through the whole Catholic Church on that day, for the souls of all the faithful departed. Last year the greater part of those three days was occupied in the forty hours' adoration—one of the most awful and absorbing acts of religion in which, according to our faith, a created being can be engaged. I would not abridge those sacred functions by one tittle, either in number or length—if I made any suggestion regarding them, it would be to have them increased, at least in number; but I would give the students now and then a *bona fide* and entire day of relaxation, just to promote the two sacred works of religious and intellectual culture. I have already described their occupation from the closing of class till that of the public examinations. It has been an old custom of the College that when two successive Wednesdays are so wet that the public walk cannot be taken on either of them, the latter half of next dry day—*i.e.*, after the first lecture, and from twelve o'clock—is given for the purpose. I would give this indulgence on the first fine day after *every* wet Wednesday.

Other suggestions occur to me: but I have, I fear, trespassed too far on the patience of Her Majesty's Commissioners.

4. What is the state of the College, with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

1. I very rarely enter the public library. I do not think that I have studied twelve hours there for the last twelve years. I am so accustomed to study in my own apartments that I cannot study with comfort elsewhere. If I want a book to read or refer to, I generally buy it, or borrow it, or do without it; but I am told by other professors, who do go to the library from time to time, that the books there are in a disorderly condition, and that silence is not sufficiently observed. There is, I believe, no library in the junior portion of the College (which is confined to the students of the Logic and the two Greek and Latin Classes). I think there should be a little library there, of philosophical, classical, English literary, French, and other works—such, I of course suppose, as are fit reading for young ecclesiastics. The professors of the logic, classical, and English rhetoric departments, who are those that lecture in that quarter of the College, should have the principal share in selecting the books for such a library.

2. The Commissioners have visited and inspected our lecture-halls. They are constructed in the Gothic style, and not well lighted; but, I doubt not, the Goths would have been

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greatly pleased at them. It is a very decided improvement, which we owe to the increased grant, to have lecture-halls distinct from the study halls.

3. The increased income of the College has had considerable effects for the better on the theological studies and the theological students. 1st—A new chair of theology has been established, and thus we are enabled to include in the regular course the treatise *de Gratia*, and other important treatises, formerly excluded from it. 2nd—The annual stipend of £20 to each of 250 theological students, about which I had at first a good deal of apprehension, has had, in my opinion, and at least hitherto, salutary effects on them. They, and, indeed, all the students, dress much more decently, and are every way much more respectable in their whole appearance—though with exceptions, which must always exist in so large a community, drawn from all parts of the kingdom. Their bearing is much more gentlemanly, and has been, in this respect, gradually improving since 1845. Relieving all the students from the necessity of any menial offices for themselves—such as sweeping out their rooms, cleaning their shoes, &c.—has had, I have no doubt, a great share in bringing about this very pleasing result, the importance of which, not only in itself, but still more in its relation to higher purposes, it would be difficult to overrate. 3rd—The application of the students to their business was never greater at any former period within my memory: it is so great, that I would not desire to see it greater. Still, the character of their answering, at calls and examinations, is not improved; on the contrary, the appearances of the clever students on those occasions are more—often a good deal more—crude, and less masterly and full than they used to be in older times. The zeal, the application, the attention, are as great—for the body of the students, perhaps, greater—but the fruits are stunted by the operation of the causes which I have already pointed out.

P. Murray,
Professor of the First Class of Theology.

Rev. P. Murray's Answers to Paper C.

Answers of the Rev. P. Murray, Professor of Theology, to the Questions in Paper C.

Several of the questions in this paper I am unable to answer: others will, no doubt, be answered by those who are more immediately conversant with the matter of them: some I have anticipated, wholly or in part, in the answers to the Paper B. As to the rest—

2. Has the average age of the students entering College increased or diminished since the year 1845?

I have observed, before as well as since, but much more since 1845, that the number of students entering College at too advanced an age (I mean too advanced for *students*) was gradually diminishing. I think that very few, if any, now enter, at least for the junior classes, at that rather mature age which was common enough upwards of twenty years ago, and, I believe, still more common at an earlier period of the College. This is, for obvious reasons, a very manifest improvement.

7. When, and by whom, and in whose presence, and in what manner, is the entrance examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

All the professors, and other heads of the College, are authorized to assist at the entrance examination, to examine and to vote on the admissibility of the candidates. The statute requires the presence of at least three examiners; but the number is hardly ever confined to this, and is in general considerably beyond it. Some one professor ordinarily undertakes the office of principal examiner—one for one student, another for the next; the classical professors, however, when present at the classical examination, very properly taking the chief part; but, generally, questions are put by one or more of the other examiners, according as they deem it necessary to test further the candidate's knowledge and capacity.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The examinations in classics at which I have been present, have certainly been conducted with a good deal of care. The candidate is always required not merely to translate the given passage in Latin and Greek, but also to account for its grammatical construction; and a gross deficiency in either would be a sure bar to his admittance. The existing standard, so far as it goes, is strictly enforced; and, owing to the imperfection, in many places, of the preparatory training, I doubt whether, if a higher standard were required, a sufficient number of qualified candidates would be found. There is, especially among those who enter the Logic Class, a considerable number whose classical attainments are respectable—some highly so—but the majority, especially among those who enter either of the two Latin and Greek classes, come under the denomination of *middling*.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

English composition forms no part of the entrance examination. I think it would be inexpedient to require at that examination a proficiency in English literature or English composition, as to style, at least in the higher conception of the term. First, because the

study of phrase and sentence making is, I apprehend, a dangerous exercise for boys until they have got materials to work upon. It is apt to generate a tendency to look after words before things. I know that this danger does not exist, or exists in a much less degree, with regard to *clever* boys, who have materials in the natural fecundity of their own minds; but it must not be forgotten that these are the *few*. Again, there are persons clever, in their own way, to a degree, but who are utterly and naturally deficient in literary taste. It would be hard to establish an entrance test for them in a matter that lies so entirely within the province of taste. Finally, the imperfection of preparatory training, to which I have just alluded, in the classical department, exists to a much greater degree in this. It is well known, that previously to the establishment of the National System of education, provision, such as Roman Catholics could conscientiously accept, for English literary training was, to say the least, very scanty in many parts of Ireland. I rather think that very few, if any, of our students have frequented the National Schools. This, however, I say conjecturally and hesitatingly.

But I am of opinion that, without aiming so high, an important improvement might be made in this direction. It is not necessary, nor is it possible for all the young candidates for admission to write *well:* this they will learn to do—or rather, as things are, *begin* to learn—after they have become students of the College, under the direction of the Professor of English Literature. But it is both possible and expedient that they should know how to spell correctly, how to use ordinary words and phrases, how to put them together grammatically on a plain, every-day topic; that they should be able to write a letter after this manner on subjects that have engaged their minds, such as those they write about to their former teachers or former companions. There would be, of course, a good deal of the schoolboy in the cast of thought and expression: but only gross misspelling or gross violations of grammar, especially if constantly recurring, or a gross want of sense—*e.g.*, if a composition were a tissue of mere nonsense from beginning to end—only such faults should be taken into serious account.

The present entrance examination in history might as well be dropped. It is a mere matter of form, and will, I have no doubt, continue to be so. No one who answers well in classics is rejected, or, in my humble opinion, should be rejected because of his ignorance of history. A short written exercise in English, of the kind I have just described, might be usefully substituted. Even the mere writing of a sentence or two from dictation, as a test of good spelling, would be an improvement not contemptible. But the test should be a real and practical one; so that a candidate exhibiting at least *great* deficiency should be rejected.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The regular annual entrance examination commences on the 25th of August, and continues for two, or three, or more days, until all the candidates then presenting themselves are examined. But any candidate provided with the requisite documents will be examined at any time till the following Easter: and many students are thus examined and admitted every academical year, at least until after the opening of the classes in January. There is one serious inconvenience—to say nothing of others—in this custom. A student who has never been in an ecclesiastical college before, enters upon his ecclesiastical training, commences a life so new to him, without the light and aid which the public spiritual retreat would impart. There is one case in which it might be inconvenient to abolish the present usage, viz., when a place becomes vacant in the early part of the year by the death of a student, or his ordination for parochial duties, or his renunciation of the ecclesiastical state. In such case, if a fresh candidate were not allowed to enter, the place should remain vacant till the end of the year; and this might be inconvenient, especially if the place belonged to a diocese not having an abundant supply of parochial clergy.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes; and are you able to suggest how these causes could be removed?

I have already stated what I think regarding the utility of an entrance examination in English. I have also pretty clearly intimated my opinion that the classical attainments of a large proportion of the students do not come up to that point which it would be desirable for all to reach. And I have stated what I conceive to be *one* of the causes of this, namely, the imperfect preparatory training previously to entering college. In some dioceses there is a diocesan seminary, in others there is none, and the young candidates are left to pick up a knowledge of the classics at schools, which, in most places out of the large towns, are thinly scattered, and therefore not easily accessible, and very often conducted by incompetent teachers. Some of the seminaries have excellent classical teachers, but the state of others is, in this respect, very unsatisfactory. It sometimes happens that a young clergyman, of but average abilities and attainments, is, at the termination of his college course, set to teach classics in one of those seminaries. For the five or six years previous he has been employed in the study of philosophy, theology, Scripture, &c., and perhaps has not opened a Greek or Latin classic during all that time. At the best, his classical attainments were probably of an ordinary description; but even in a case where they had been above the ordinary, they must have suffered not a little in the long, laborious, and absorbing journey of so many years, through syllogisms and mathematical diagrams and voluminous Scripture commentaries, and still more voluminous treatises of

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Rev. P. Murray's Answers to Paper C.

dogmatic and moral theology, with their technical phraseology and thoroughly scholastic Latinity. A remedy—a very efficient remedy—for this occurred to me, not to-day or yesterday, but long before a Maynooth Inquiry was thought of: but as it appears to me, at least at the present time, quite impracticable, I abstain from proposing it.

24. What is the usual or average number and value of the premiums given at each examination?

The number of premiums in each of the Divinity Classes is three. The number of students called to each premium is ordinarily three; that is, nine in all. Sometimes only two are called to the same premium, *e.g.*, when there is a marked superiority on the part of those two above any of those who come next in order. Sometimes, for an opposite reason, four are called to the same premium: but both these cases are exceptional, and occur but occasionally. After the premiums come the distinctions. The best way, perhaps, of giving the Commissioners an exact idea of this business would be by transcribing a list of the premiums and distinctions in the class which passed through my hands last academical year:—

In Theologia Dogmatica et Morali; in Prima Classe. Primum præmium ex æquo meriti et consequuti sunt—

Carolus M'Auley, Dunensis.	Jacobus Brennan, Cloynensis.
Andreas Campbell, Derriensis.	Petrus Nolan, Alladensis.
Jacobus O'Reilly, Kilmorensis.	Johannes Condon, Waterfordiensis.
Secundum, &c.	Proxime accesserunt.
Johannes Rafferty, Armacanus.	Carolus O'Donnell, Raphoensis.
Petrus Foley, Laonensis.	Patricius Quinn, Armacanus.
Thomas Cahill, Kildarensis.	Johannes Goode, Galviensis.
	Patricius Cullen, Galviensis.
Tertium, &c.	Michael Cody, Ossoriensis.
	Johannes Timlin, Alladensis.
Jacobus O'Neill, Cloynensis.	Richardus Duffiey, Elphinensis.

The students called to the same premium cast lots for the premium books: the successful individual carries off the books, the other two or three get each a small volume; sometimes a little trumpery book, not worth the binding. In this way it may happen that a student who holds the third or second place in any premium list may have the premium books each year, while he who holds the first may be put off year after year with the "little book." I think that at least those who are called to the first premium should each be sure of substantial premium books—certainly the student who is called first to the first premium should be sure. As to the value of the premiums, I can offer no opinion: I have never been consulted in the selection of premium books for my own or any other class.

25. Who are the examiners of each class? and what is the usual duration of each examination, and how are the same conducted?

This question I have already, for the most part, anticipated. It is only necessary for me to add here, that, according to the present system, with the four Divinity Classes undergoing examination together, *no Professor of Theology can be present at the examination of any Theological Class except his own.*

P. Murray.

Rev. George Crolly's Answers to Paper B.

Answers of the Rev. George Crolly, Professor of Theology, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I am Professor of Theology. I was appointed to this office in January, 1844. My salary is £264 12*s.* 8*d.* per annum. I am also allowed £30 per annum for commons; but because this sum is said to be insufficient, I am obliged to pay from £12 to £15 per annum additional for tea at breakfast and wine at dinner. The professorship which I hold existed since the foundation of the College.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical, or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations, and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory? and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

There are four Professors of Theology. Their rank in relation to each other is determined by seniority—that is, the person who has been longest a member of the Theological Faculty is the first Professor of Theology, and so with regard to the others. The theological course occupies four years, but not exclusively, as during the first of these four years, the theological students study ecclesiastical history, and, during the remaining three, Sacred Scripture. It is, moreover, after they have entered on the study of divinity that the students are instructed in the Irish language; and such of them as have distinguished themselves in the

early part of their theological studies may enter the Hebrew Class—a privilege of which, I regret to say, but few of them have hitherto availed themselves. Every student who completes his College course attends the lectures of each of the four Professors of Theology for one academical year, beginning with the junior professor, and ending with the senior. Necessity, however, often compels the bishops to ordain students who have only read two or three years' divinity. I am now the second Professor of Theology, but, of course, I commenced my lectures in the lowest chair of the faculty, to which, after a public competition, which lasted for four days, I was elected all but unanimously. Every student who attends my lectures must have completed his classical and philosophical studies; he must also have gone through a course of ecclesiastical history, and have spent one year in the Scripture Class. Our academical year occupies from the 1st of September until very near the end of June. It is divided into two parts, at the end of each of which all the theological students are subjected to a public examination. The lectures for the first half of the academical year do not commence until the 11th of September, the early part of the month being devoted to the religious training of the students, in which the professors, as well as the other heads of the College, are then engaged. The lectures continue—with the interruption of only two days, which are devoted to the discharge of laborious duties—until the 21st of December. During this time it is my duty to lecture the students who have reached their third year's divinity eight times in the week—twice on Monday, Tuesday, and Thursday, and once on Friday and Saturday. When the lectures close, on the 21st of December, the studies are not relaxed, but intensified, as the students are obliged to collect the scattered knowledge which they have acquired during the entire term, so as to be ready to answer at the public examinations, which commence on the 2nd of January. The examinations continue until about the 15th or 16th, and the lectures recommence on the 23rd of the same month. From this period the lectures are continued, with the exception of a short interruption at Easter, until the end of May or beginning of June. The number of lectures in the week is the same as in the first part of the academical year. The second public examinations commence on the 6th of June, or as near it as convenient, and are succeeded shortly afterwards by what is called First Class. This consists of a selection, made by the professor of each class, of such students as have particularly distinguished themselves by the superiority of their answering during the academical year. He calls these together in their lecture-hall, and gives them a number of questions connected with the studies of the previous academical year, and requires them to write answers in Latin, in his own presence, without any communication with each other. This composition generally occupies from three to four hours. The object of the exercise is to enable the professor to select the persons to whom he shall award premiums and distinctions. The reading and comparing of these compositions fully occupy the professor until the meeting of the Trustees of the College, in whose presence the premiums are distributed, some time about the 25th of June. It is my duty to assist in examining the students of the Dunboyne Establishment. As soon as this business is concluded, the four classes of theology come on in a heap. Each class assembles in its own lecture-hall, and is presided over by its own professor. Certain other persons—professors and deans—are supposed to sit with each of the professors, to relieve him of some part of the labour of examination, and to act as assessors. But the truth is, that the professor often presides alone over his own class during a great part of the time that it is under examination. This necessarily deprives the examinations of all solemnity. There is an established order in each class, so that the same individual is permanently first, another permanently second, and so on. This order has nothing to do with merit. It is established for convenience when students enter as freshmen, and is preserved during the entire course. In theology the examination is conducted in Latin. The examiner first interrogates the student; he then asks him to prove some point in the study of which he has been engaged during the past year—as, for instance, the utility of revelation, the resurrection of our Saviour—and finally proposes some objections to his proof, which he is required to solve. The time allowed for examination in the Theology Classes is ten minutes for each student. The examination commences with the first in order; he is succeeded by the second, and so on until the end of the class. All the examinations are compulsory; nothing but physical inability will excuse a student from presenting himself for examination. Each student knows the time at which he will be called up for examination, and as he is not obliged to be present at any other examination, and moreover, as he often knows that the only examiner he will meet will be his own professor, who is already acquainted with his abilities and acquirements, he generally comes to the hall barely in time for his own examination, and leaves as soon as it has concluded. Thus, a public examination is often far less solemn than an interrogation during the ordinary lecture, because all the students of the class are obliged to be present at every lecture, and the student is thus obliged to answer in presence of from sixty to eighty persons; whereas the examination is frequently conducted between the professor and his own pupil with an audience which does not amount to half a dozen. Now this intolerable abuse will never be remedied until the number of classes whose examinations shall take place simultaneously shall be reduced to two. By the present miserable arrangement no one professor of theology can ever have the assistance of another professor of his own department at his examinations. It is no answer to say that there are twenty superiors in College, which would allow four assistants to each of the four professors; for, in the first place, the Deans and Bursar are otherwise employed—some have been exempted from attendance at the examinations by the Board of Trustees, some are absent, and some prevented from assist-

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ing on these occasions by bad health and other causes. But there is no use in arguing where facts speak so plainly. Since the introduction of this system of examining four classes at the same time, I have myself (and others can say the same thing), been left alone in one of the highest classes in the College during almost the entire time of my examinations. When I entered College, each class was examined singly, and in succession, from the highest to the lowest. The halls were then crowded with students, and the bench with professors. The examinations were then a very serious matter, and the lectures were concluded at a much earlier period than at present, in order to allow the students to digest their knowledge, and to prepare for them. But in order to allow the lectures to be continued for a longer period, a rule was obtained from the Board of Trustees, without the knowledge and against the wish of the professors, that three classes should be examined simultaneously; and from that moment the solemnity and importance of the examinations have rapidly declined. I think the transition from one examination to three at once, took place without any intermediate stage: the reason for fixing this number being, I presume, that all the theological students might conclude their examinations as nearly as possible at the same time.

After the endowment of Maynooth College by Sir Robert Peel's Act, a fourth chair of theology was established; and at the end of the following academical year—I think it was 1846—the President brought a verbal message from the Board of Trustees, that the number of examinations which should go on simultaneously, should be four instead of three. I and others strongly objected to this rule, which had not even been committed to writing—which even the professors, who were members of the Council, had never before heard of—which, it was foreseen, would utterly ruin the examinations, and which was a clear violation of the Statute, cap. IX., s. 2, which gives the Council of the College power to divide the judges of the examinations at Christmas, but requires them all to be present at every examination at the end of the academical year. This remonstrance was entirely disregarded. The examinations of the four classes of theology commence at the same time: as soon as the smallest of these classes finishes, the Scripture examinations commence; the next smallest is succeeded by ecclesiastical history; the next by mathematics and natural philosophy, and the next by logic and metaphysics: so that the examinations of four distinct classes are constantly kept up at the same time. Indeed I have been told that as many as five examinations sometimes take place at once in five of the lecture-halls. On one occasion the examinations of six classes went on at the same time.

In dogmatic theology, which I teach during the first half of each academical year, my lectures partake, in a great measure, of the nature of prelections. I always deliver one or more lectures on a subject before calling on a student to explain it. The number of students attending my lectures is about 70: it is sometimes larger, but the present number may, I think, be taken as a fair average. All students on the class roll are obliged to attend every lecture. In dogmatic theology I always lecture on a subject myself, in the first instance, and afterwards interrogate the students upon it. In the moral theology course I also frequently explain the subject before calling on a student to respond; but in this part of the course I often require the students to answer without previous explanation. The interrogatories are not confined, either in form or in substance, to those contained in the class-book. I prepare myself as carefully to interrogate as to lecture, and of the two I consider lecturing the easier duty. I prepare myself carefully, by study and reflection, to propose such questions as will best explain or illustrate the question. Every student knows that he must support his answering by arguments from reason, or revelation, or authority, and that it will be no defence of a false principle to say that he found it in the class-book. Even when I believe the answer given by the student to be correct, I almost invariably explain and illustrate it; and when I think it wrong I impugn it, and deliver my own opinion, which I endeavour to sustain by arguments drawn from reason and revelation.

The class-books, until last year, consisted of the treatises composed by Dr. Delahogue, whilst Professor of Theology in Maynooth College, and of part of the course of theology written by Mr. Bailly. The works of the latter, having been put upon the Roman Index, were ordered by the Board of Trustees to be discontinued as class-books in Maynooth. The part of the course which I taught last year, being contained in Dr. Delahogue's treatise, I made no change in my class-books, nor were any new class-books prescribed during the past academical year. It was agreed in last June that, for this year only, the moral treatises of an author called Scavini should be substituted for those of Bailly. This act did not imply the slightest approbation of the peculiar opinions of this author: I even publicly objected to some part of his teaching. Of course, in this work as well as in every other, I not only do not follow, but reprobate what I believe to be false. The professors of theology could not, in fact, find any one compendious work which they could recommend as a permanent class-book for the students. They represented to the Board of Trustees, when they met in Maynooth, last June, that they did not know any compendious treatise on theology which they could recommend as a class-book: that the opinions put forward in some were objectionable—that others were filled with the civil laws of the countries in which they were written—that their moral decisions in matters of justice and contracts were often founded on these laws, which were thus calculated to embarrass and even to mislead our students. The professors of theology, therefore, proposed to the Board of Trustees to write a course of theology for the use of the students, if their condition were made the same as it was when Dr. Delahogue composed his "Tracts," and as it still is in every large college in the world. They represented the impossibility of writing tracts whilst they had

to lecture twice during the same day. They wished the divinity students to be divided into two instead of four classes, which would allow two professors to each class, one of whom would lecture from half-past 10 until half-past 11, A.M., and the other from two until three, P.M. They represented that this would not make either of the theology classes so large as the classes of Scripture and history, each of which is presided over by a single professor—that it would be advantageous to the students, because it would enable the professors to prepare their lectures more maturely—that it would permit them to endeavour, at least, to remove the charge of incapacity which was preferred against them in consequence of their silence—and that it would enable them to tell the public what they really taught, instead of being made scapegoats for the sins of Dens and Bailly. This proposal was neither admitted nor rejected, but deferred until October.

The subject on which I am at present lecturing is the Evidences of Christianity. Dr. Delahogue has written on this subject, and his treatise is my class-book. I can assure the Commissioners that it is not for ostentation, but simply to illustrate the kind of reading by which I prepare myself for my lectures, that I set down some of the books which I find upon my table, and which I am in the habit of consulting very extensively:—Hooke De Vera Religione; Valsecchi Specimen Historiæ Religionis, et hostium et bellorum adversus eam; Idem De Fontibus Impietatis; Idem De Possibilitate et Necessitate Revelationis; Theologia Rotomagensis, Prejudiciæ adversus Incredulitatem; De Notis Revelationis et de Religione Primitiva; Keith Scriptura Sacra contra incredulos propugnata; William Carpenter's Natural History of the Scriptures; Lardner's Credibility of the Gospel History; Traité Historique et Dogmatique de la vrai religion par M. l'Abbé Bergier; Chalmers on the Miraculous and Internal Evidences of the Christian Revelation; Leland's View of the principal Deistical Writers; Watson's Apology for Christianity and for the Bible; Paley's Works; Jenyn's View of the Internal Evidences of the Christian Religion; Leslie's Truth of Christianity Demonstrated, and his Short and Easy Method with the Deists and the Jews; Chandler's Plain Reasons for being a Christian; Murray on Miracles; Campbell's Dissertation on Miracles; Cardinal Wiseman's Connexion between Science and Revealed Religion; Jahn's Archæologia Biblica and Hebrew Commonwealth; Buckland's Bridgewater Treatises; Pye Smith's Relation between the Holy Scriptures and some parts of Geological Science; Bullet's Résponses Critiques a plusieurs difficultés proposées par les noveaux incredules; Sherlock's Trial of the Witnesses, with the Sequel to the Trial; Hay on Miracles; Marchini de Divinitate et Canonicitate SS. Bibliorum; Alen—Fr. Barbié du Barage Dictionaire Geographique de la Bible; Calmet's Commentaries and Dissertations, &c., &c. I also think it my duty to make myself acquainted with the views of the Rationalists, which are propounded by Wegscheider, Fiethe, Koppen, Strauss, and in Kinnoel's Commentary Novi Testamenti libri Historici Græce, Textui recepto appositæ sunt lectiones Griesbachianæ, cum commentariis, &c.

I beg to say, that I am chiefly engaged in the study and exposition of Sacred Scriptures. I often devote many consecutive lectures to the exposition of considerable portions of the Bible; I think I never go into class without quoting and illustrating some portions of it; and I constantly impress upon the students the necessity, not only of committing accurately to memory the texts which they adduce to prove any proposition, but also of not taking them at second-hand out of profane works. I constantly urge them to refer to the inspired volume, and to read the entire passage in which the texts quoted by them occur, so that they may be able, from its whole drift and bearing, to ascertain their true meaning. I practise this method in my own lectures. I frequently take up the sacred volume, and read the entire context of the passages in which the verses to which I refer occur; and even when time will not permit me to act in this manner, I repeat the context from memory, and afterwards interrogate the student upon it. He will seldom be able to answer accurately, unless he has in the meantime had recourse to his Bible.

The students pay no fees for attendance on my lectures or examinations. I am never asked for any certificate of attendance; every student who passes through his curriculum of studies being obliged to attend my lectures during one academical year—the third of his divinity course.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the college?

It must be obvious, from my previous answers, that I think great alterations should be made in the theological department. I do not think that any change should be made in the number of professors; but for the reasons already stated, I think that the four classes of theology should be divided into two, and that each professor should be obliged to give only one lecture in the day. When there were only two professors of theology in the College, all the theologians formed but one class, and each of the professors was only required to deliver one lecture in any one day. All the divinity students could not be put into one class, but they are not at all too numerous for two; and it seems monstrous that when there are four professors of theology, each of them should be required to deliver two lectures on the same day, whereas, when there were only two professors, they never gave more than one lecture. I may remark that, in addition to the Professors of Theology, there are three other senior professors, the Prefect of the Dunboyne Establishment, the Professor of Scripture, and the Professor of Ecclesiastical History, one of whom gives four, and the other two three lectures each in the week. I need not say that none of them ever lectures twice on the

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Rev. George Crolly's Answers to Paper B.

same day. For these, and other more important reasons already stated, I think that the change which I have ventured to recommend should be made at once. If this reform, which is very much required, for its own sake, were effected, it would necessarily involve another of equal importance; because, if there were only two theology classes, only two examinations could go on at the same time. For instance, as the students of the first class would then read dogmatic theology under one professor, and moral under another, it is obvious that they should be examined first in dogmatic, and afterwards in moral theology; for the same individual could not be in two places at once. The examinations of the two classes of dogmatic would be succeeded by those of the two classes of moral theology. The classes of Scripture and ecclesiastical history would come after the theology, and these would be followed by the two philosophy classes. This method should be followed throughout, so that, on no pretext whatever, should more than two public examinations be allowed to be held at the same time. The professors, and other examiners, should be equally divided, so that one half of them should constantly attend every examination. I think this should be made an imperative duty, so that none of the judges should be permitted, on any pretext whatever, to absent himself from the examinations of the classes to which he shall have been appointed. It is obvious that this division should be made by the Council of the College, which, being thoroughly acquainted with the individuals, would be able to appoint each person to the department in which he would be most useful. To make a permanent appointment of two or three individuals to assist a professor in his examinations is a mere mockery; for one may be absent, another sick, and a third incapacitated from some other cause. On the day on which lectures cease, previous to the Christmas examinations, a meeting of the Council should take place, at which *bona fide* examiners should be appointed to assist the professor of each class. It would be absurd to divide the examiners into two batches, and then to assign an equal number of classes to each; for in this way individuals would be necessarily excluded from examinations at which their presence would be most advantageous. A particular set of examiners should be assigned to each class, and this arrangement should be in force for one academical year; that is, the examiners appointed as I have mentioned, should assist at the examinations of the same classes, both at Christmas and at June. They should take notes during the examinations, so as to be able to assist the professors of the classes at whose examinations they preside, in the distribution of prizes at the end of the year.

I think it would be very desirable that all the divinity students should be obliged to devote a portion of their time to the study of Biblical Greek, and that such of them as exhibit superior abilities should apply themselves to Hebrew. I am frequently obliged, in the course of my lectures, to refer to the Greek and Hebrew texts, and I cannot but feel that this cannot be done at present with as much advantage as if these languages were made a part of the studies of the divinity students. For my own part, I would be willing, if necessary, to take part in teaching these languages.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The College library is in a very miserable condition. The books are so scattered in all directions, that I have gone to Trinity College library to consult a book which I knew to be in our own, but which I in vain endeavoured to find. The room in which the books are kept at present is also quite unsuited to the purpose. I, therefore, think that the new library should be fitted up without delay. The books should be catalogued, and placed as in Trinity College; and a system should be adopted by which any person not returning a book to the place from which he took it, should be excluded from the library. It would be much better, for obvious reasons, that the tables for study should be placed in the centre of the library than in the recesses. A certain sum should be expended on books annually. The selection of books to be purchased should be entrusted to a committee, consisting of the President, Librarian, and two professors. I think this arrangement quite essential.

There have been two additional professorships established for the benefit of the divinity students since 1845. One of these is a professorship of divinity, and the other of ecclesiastical history. I have already pointed out other necessary improvements, to effect which I am quite powerless. The changes which I have ventured to suggest appear to me to be highly advantageous to the College; and I think every effort should be made now to effect such reforms, as if they are not made now, it is probable that they will not be made at all.

George Crolly.

Rev. George Crolly's Answers to Paper C.

Answers of the Rev. George Crolly, Professor of Theology, to the Questions in Paper C.

1. What is the age at which students, usually enter the College of Maynooth, and is there any limitation of age?

I do not know; I entered myself as a student at the age of 16; there is a limitation which I shall not weary the Commissioners by explaining, as it will, I am sure, be mentioned by the President.

2. Has the average age increased or diminished since the year 1845?

I do not know; every student must produce a certificate of baptism at his entrance, from which his age is known, but the President takes charge of it.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The 500 free places are distributed among all the Roman Catholic bishops of Ireland; the number for each is regulated by the extent of the dioceses; each bishop sends up students as vacancies occur in his places; they are examined, and if qualified, immediately enter on the vacant places. If a bishop should not require all his places, he will generally lend them to another; formerly all bishops were allowed to send students to college, who paid their own expenses; they were called pensioners; but when the free places were increased to 500, there was barely room for these in the College, until the opening of the new part of the College, which only took place last year.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

I do not know; I entered College as a pensioner, and my expenses for the first two years amounted to about £100; I presume, that as the opening of the new square affords abundance of room, the old rule of admitting pensioners will be re-established.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

The entrance fee is, I believe, £8 8*s.*; when I entered it was, I think, £11.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is printed in Coyne's Directory every year; it will, of course, be explained by the President.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The usual time for admitting freshmen is from the 25th of August until the 1st of September, but as vacancies occur during the academical year, they are received until Easter; the mode of examination will, I presume, be explained by the President; but if any further explanation be required from me, I shall be most happy to give it.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for philosophy are usually examined in Longinus and the Annals of Tacitus; for rhetoric, in Homer and Livy; and for humanity, in Cicero's Orations and Lucien's Dialogues. They are allowed a few minutes (ten or fifteen) to look over the passages, without a dictionary or translation; they are examined on the parsing and grammar with considerable minuteness; the proficiency required for rhetoric, and especially for logic, is very considerable. I think it would be desirable to examine on more books.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

They are not at all examined in English composition, or as to their knowledge of the English language. I consider this to be a gross defect; a subject should be given to them on which they should be obliged to write a brief composition, which would at once test their knowledge of spelling and of grammar.

10. How many candidates have been rejected in each year since the year 1844, respectively, specifying the districts from which such candidates presented themselves?

I do not know.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I do not know.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

When a candidate is rejected the bishop can send another as soon as he pleases; students are admitted until very near the end of the academical year. The candidate is put into the class for which he is thought to be qualified, considering the time at which he enters, and in that class he goes through his entire course.

13. What is the commencement of the academical year? and at what time are the candidates for entrance examined and selected?

The first day of September is the commencement of the academical year. I have already explained the time at which candidates are admitted in reply to No. 7.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

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Rev. George Crolly's Answers to Paper C.

I think a knowledge of geography, of English composition, and of English, Irish, Greek, and Roman history, should, if possible, form a *bona fide* part of the entrance examination. I also think it very desirable that students before entering should, if possible, acquire a sufficient knowledge of classics to enable them to enter one of the higher classes; because, I think that the professorial system—that is, the system of mere lectures—is not well calculated to teach young men the rudiments of Greek and Latin.

15. Of how many years does the complete course of collegiate study consist?

The number of years required to complete the course varies according to the class the student enters on coming to College. Some bishops require the students sent by them to pass for logic: for these the course is six years. A good many enter for rhetoric, whose course is seven years. A smaller number enter the lowest class, and these require eight years for their complete course.

16. Has any, and what change in this respect been made since the increased grant of 1845?

An additional year has been added to the course, in consequence of the appointment of a fourth year's theology, and of the chair of ecclesiastical history.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I cannot tell this; the President can.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

He is not; and this is a very great defect. Suppose a student coming from another college, as frequently happens, proposes for the second class of theology, he is only examined on the business of the first; and if he pass on this, he is admitted into the class for which he proposes without any examination in either classics or philosophy.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

There is no credit given for any course of studies in which the candidate may have been previously engaged.

20. What is the subject and course of study for each year of the complete collegiate course?

First year, classics, algebra, English; second year, classics, geometry, English; third year, logics, metaphysics, ethics, French, and for freshmen, English; fourth year, natural philosophy, mathematics, ecclesiastical history; fifth year, theology, ecclesiastical history; sixth year, theology, Scripture, Irish; seventh and eighth years, theology and Sacred Scripture. A few students also study Hebrew.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No student is ever permitted to compress the subjects of two years' courses into one, nor is he ever promoted so as to shorten the duration of his course.

22. How many examinations in each year are held for the students of each class? and at what periods of the year do those examinations take place?

There are two examinations in each year for all the classes in College, with the exception of the Senior Class of Ecclesiastical History, and, I believe, the English Class, which, as far as my memory serves me, has only one examination in the year; the examinations for the first half of the academical year commence on the 2nd of January, and those for the entire year about the 6th of June. I have explained this matter at length in reply to the questions proposed in "Paper B."

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

There are premiums given in each class at the end of the academical year; but as the books are selected without any regard to the wishes of the students, a vast number of copies of a work but little thought of being often purchased at once, the prizes are much less valuable than they might be. As many as two or three hundred, and sometimes even a thousand copies of a work have been purchased at once for premiums.

24. What is the usual or average number and value of the premiums given at each examination?

Not more than fifteen or sixteen copies of these works was ever given as premiums in one year, so that, in fact, the mere interest of the money would give more valuable prizes than those actually distributed.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

There are nominally examiners for each class, but, in fact, the ordinary professor is often the only person present. I have explained this matter fully in reply to the questions proposed in "Paper B."

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

By Statute he should be admonished on the first occasion, and removed from College on the second; but, in fact, the only consequence is, that the Professor of his class may report him to the President as unfit for orders, or even may recommend his removal from the College.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Formerly students who failed in their public, were obliged to undergo a private examination before the President and professors, the result of which sometimes was, that they were obliged to remain at least a part of a second year in the same class. But no instance of this kind has occurred since I became professor, which is now nearly ten years.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There is no inducement for a divinity student to keep up his knowledge of mathematics or natural philosophy, unless he intends to offer himself as a candidate for a chair in the College. Greek is often quoted in the lectures both on theology and Scripture, but I doubt very much if this induces the students to turn their attention to that language. Indeed, I am sure it does not. I think that the study of Biblical Greek, as well as of Hebrew, should accompany the theological teaching; and I have elsewhere expressed my willingness to take part, if necessary, in this instruction. I think that the Dunboyne students could render great assistance in promoting the study of Greek, Hebrew, and modern languages in our College. I have thought of a plan by which I think their services could be rendered most advantageous, both to themselves and the College, and I am prepared to develop it when called upon by the Commissioners.

George Crolly.

Answers of the Rev. Thomas Furlong, Professor of Theology, to the Questions in Paper B.

Rev. T. Furlong's Answers to Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I am professor of the class of second year's divinity. I have filled that situation since the commencement of the year 1852. I may refer the foundation of this chair to the year 1828. Its annual salary is £264 12*s.* 8*d.*, with an allowance of £30 for commons. It has no fees or additional emoluments.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My duties as professor consist in giving lectures, in conducting the examination of my own class, and assisting at the examination of others. The course of lectures commences on the 11th of September, and extends through a period of nine months. I give eight lectures each week during that period, excepting the time of Christmas examinations, which occupy about a fortnight—excepting also six or seven days which are devoted to private study, previously to the examinations—also the time of Christmas vacation, which lasts for seven or eight days, and a short interval of cessation from class business at Easter. The summer examinations, which are of the same duration with those at Christmas, succeed the course of lectures after an interval of four days, In my class the greater number of lectures is catechetical; I occasionally give previous explanatory lectures—frequently recapitulate matter previously treated in class—and very often, during catechetical lectures, dwell on some point that requires fuller development or greater elucidation. The subject matter of lecture is contained in those treatises of dogmatic and moral theology which, according to the regular rotation of treatises observed in the Divinity Classes, fall to my lot, and which, in four successive years, comprise nearly the whole range of dogmatic and moral theology. I follow the order, and, as far as possible, the views and opinions of the text-books, which are, in dogmatic theology, the treatises compiled for the use of the College by the late Dr. Delahogue; in moral theology, at present, the compilation of Scavini. I consult other theologians, such as St. Thomas Aquinas, Suarez, de Lugo, Bellarmine, the Salmanticenses, Benedict XIV., Liguori, Collet, Tournely, &c. I select from them what appears to me most accurate, solid, and useful, which I endeavour to communicate during lecture. My class is attended by the divines of the second year. The average number I would estimate at seventy-five. The attendance of the students is compulsory. No fees are paid on any account whatever.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes

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Rev. T. Furlong's Answers to Paper B.

and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

A plan for the improvement of the studies in the Divinity Classes was adopted unanimously by the professors of that department, and submitted to the consideration of the Board of Trustees at their last meeting in the College; at present it awaits their decision. It recommended that the four classes of divinity should be formed into two, one consisting of the divines of the first and second years, the other of the divines of the third and fourth. Instead of devoting (as at present) one half the academic year to dogmatic, and the other half to moral theology, it was proposed that the lectures in dogmatic and moral theology should proceed together, *pari passu;* that two professors should take charge of each class, and divide between them the daily labour, which now devolves on each singly; so that one should lecture in the morning in dogmatic theology, the other in the afternoon in moral. It was next suggested that evening classes should be held, in which the students would be divided into groups or *circles,* and thus discuss amongst themselves, according to a prescribed method, and under the superintendence of a Dunboyne student, the subjects previously treated during lecture in the early part of the day. The adoption of this plan appeared to the professors of theology very desirable: first, because it is conformable to the system adopted in foreign schools of theology; secondly, because it would afford the professors of that department more time for study and reflection; and finally, because, from the subdivision of the students into smaller groups, it would afford them constant exercise in theological discussion, the want of which is a serious defect in our present system. This arrangement the professors of theology are unanimous in regarding as most conducive to the advancement of the theological studies of the College.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

With regard to the library, I do not feel myself competent to give the Commissioners as satisfactory an answer as I could desire; as, having endeavoured to provide myself with nearly all the works which I require in my department, I rarely visit the library with the view of consulting writers on divinity. I am quite of opinion that it contains nearly all the theological works necessary for the use of the divinity students, as discursive reading would be by no means useful to those who are going through a course of elementary theological instruction; but I am at the same time aware that it is not furnished with theological works by any means as fully as the library of such an important ecclesiastical establishment ought to be. Several valuable works on theology have been added to its collection of late; but, as by the provisions of the increased grant to the College, no sum was specially appropriated to the purchase of books for the library, and therefore any expenditure of money for that purpose must be made from the allowance for the support of the members of the College, a deficiency of means must always prove an effectual obstacle to an adequate supply of books in any department of science or literature. My lecture-room appears to me sufficiently commodious: it has been provided with suitable furniture, with the exception of the pulpit, which, I believe, it is intended after some time to replace by a new one. The increased grant has enabled the Trustees to add another year to the course of theology, and thereby to make considerable progress towards a perfect system of theological instruction.

Thomas Furlong,
Professor of the Class of Second Year's Divinity.

Rev. T. Furlong's Answers to Paper C.

Answers of the Rev. Thomas Furlong, Professor of Divinity, to the Questions in Paper C.

[I beg leave to premise that there are several matters referred to in the queries contained in Paper C, of which, as not being immediately connected with my department or its duties, I do not pretend to have an accurate knowledge, and, therefore, cannot vouch for the entire correctness of the answers given to such queries.]

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

Students usually enter Maynooth College between sixteen and twenty-one years of age. There is no limitation of age, except in one case:—a candidate for admission who has completed his twenty-first year, is not admitted, unless he is qualified to enter the class of rhetoric, at least.

2. Has the average age increased or diminished since the year 1845?

I am under the impression that the average age of entrants has diminished since the year 1845.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

They are selected generally, I believe, by examination or concursus. The bishop of the diocese has the exclusive right to recommend to the free places that belong to it. The clergymen appointed by the bishop to examine the candidates communicate the

result to him, and recommend the most meritorious to his choice. No bishop has a right to send an additional number of students to the College, unless it is permitted by the Board of Trustees. Whether such a permission has been given since the time of the increase in the number of free places, I am not aware.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

To answer the question would require a *general* knowledge of the preliminary education of young candidates for the ministry, which I do not possess. I happen to know three or four schools where young lads are educated for Maynooth College, and I would say that the average expense of education in these schools is £150. The outfit of a young student preparing for entrance into College might cost from £12 to £15. The books indispensably necessary immediately on his entrance should not exceed in price £2 or £3. Travelling expenses must, it is clear, vary in amount with the distance of the young man's home from the College, and, in consequence of the increased facilities of travelling, are an item *generally* scarce worth calculation.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

An entrance fee of eight guineas is paid by each student before he is admitted into the College.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

A candidate for admission into the first class of divinity is examined in natural philosophy and mathematics; a candidate for admission into the latter class is examined in logic, metaphysics, and ethics. With regard to the classes of logic, &c., rhetoric, and humanity, the details of the preparatory courses would be a mere transcript of the entrance card, which, of course, the President will feel happy to furnish to the Commissioners.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The Statutes of the College require that at least three masters attend at the examination of each student at entrance; a greater number is usually present. The examination is conducted principally by the Professors of Rhetoric and Humanity, but each of the masters present may propose questions to the candidate, and they frequently do so. All the masters of the College are competent to attend, and to vote at the entrance examinations, but, for greater convenience, three are specially selected to conduct the examination in mathematics, for entrance into the two classes of logic and rhetoric.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance are required not only to translate correctly portions of a Greek and Latin book selected from the entrance course, but are also examined in the rudiments of both languages. Passages selected by chance are pointed out to each candidate, and a short interval of time allowed him to peruse them; he is then required to render the sense of the passages accurately, and examined also carefully in *parsing*.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

No.

10. How many candidates have been rejected, in each year, since the year 1844, respectively specifying the districts from which such candidates presented themselves?

I cannot inform the Commissioners, with any degree of accuracy, on these points.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

The President alone, it seems to me, could furnish to the Commissioners precise and correct information on these matters.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

Yes.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences in September. The entrance examinations are held on the 25th of August and following days, continuously, till the candidates are examined. Individual candidates present themselves occasionally during the course of the year, as free places become vacant, and are admitted until Easter.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

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Rev. T. Furlong's Answers to Paper C.

The standard of classical education appears to me sufficiently high. I would deem it most desirable to adopt a higher test of proficiency in the knowledge and use of the English language than the mere translation of a Greek or Latin author affords, and also to require strictly the historical and geographical knowledge which the entrance course prescribes. How far this is practicable I am not prepared to state. Much has been done by the Roman Catholic prelates, in their respective dioceses, to raise the standard of preliminary education for the young candidates for the ministry, but they have had to contend with many difficulties and many counteracting influences, which have not allowed them to reap all the fruit that might be derived from their zealous exertions.

15. Of how many years does the complete course of collegiate study consist?

For those who commence their collegiate course with moral philosophy it consists of six years. Several, however, at entrance, are admitted into the classes of rhetoric or humanity, and thereby a year or two are added to their collegiate course.

16. Has any, and what change in this respect been made since the increased grant of 1845?

Since the increased grant, a fourth year has been added to the course of divinity.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I cannot say.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

He is examined in the subjects appertaining to the class immediately preceding that for which he presents himself. If a candidate propose for admission in the Logic Class, he is liable to be examined in any of the authors named in the entrance course for admission, not only into that class, but also the classes of rhetoric and humanity. The same may be said of the Rhetoric Class, with regard to the entrance course specified for admission into the class of humanity.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to, his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

His merit or capabilities are, I may say, almost exclusively determined by the character of his examination.

20. What is the subject and course of study for each year of the complete collegiate course?

It is the President of the College who can furnish the Commissioners accurate information on that head.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

It has sometimes happened that students have been allowed to pass over the Rhetoric Class and the class of natural philosophy. The latter permission, as far as I know, is rarely conceded; the former more frequently, in consideration of superior merit, or, perhaps, a pressing demand for clergymen in the diocese to which the individual belongs.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

Two—one in the month of January, the other in the month of June.

23. Are any, and what, prizes or rewards given to the students for distinguished answering at such examinations?

Yes; books are given as prizes to the most distinguished students in each class. In one instance a sum of money is given, as a reward for the best essay written on a given subject. The competition for this prize is confined to the students on the Dunboyne Establishment. What the prizes generally given are, and their value, I am not able precisely to state.

24. What is the usual or average number and value of the premiums given at each examination?

I do not know.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examinations are held at the same time in four different classes. The acting superiors and professors are apportioned in a certain order to each class. In the Divinity Classes ten minutes are allowed for the examination of each student. The matter of examination consists of the subjects that have been treated in the public lectures during the preceding portion of the academic year.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities and moderate industry?

The orders, to which he may be entitled by his position in the College, are withheld, and he may, in certain cases, be removed altogether from the College.

27. Is there any provision made, in such a case, to compel a student to remain a second year in the same class, or does each student, at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

A student who has acquitted himself badly in any of his classes may be compelled by the President to remain in the same class a second year. It has been sometimes done.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

I am not aware of any provision made expressly for that purpose, but the use of the Latin language by almost all Catholic writers on divinity, in the classes of theology and moral philosophy, and in the liturgy of the Roman Catholic Church, ensure the retention of at least a competent knowledge of that language; whilst the frequent references made in the Theology and Scripture Classes to the Greek text of the New Testament, and also occasionally to the Septuagint version of the Old Testament, furnish an inducement to the divinity students to cultivate the knowledge once acquired of the Greek language.

Thomas Furlong,
Professor of the Class of Second Year's Divinity.

Answers of the Rev. Henry Neville, Professor of Theology, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of First Year's Theology since January, 1852: my salary is £264 a year, and there are no fees. The theological professorships have been increased on two different occasions: a third chair was added to the two which previously existed, about six-and-twenty years ago: after the grant in 1845 their number was increased to four; of these I hold the junior professorship.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My chief duty as professor is confined to the teaching of theology. I hold nine classes, each of an hour's duration, during every week of the academical year, and two examinations. My teaching is neither exclusively prelectionary nor catechetical. At each lecture one or two students are called upon to explain a portion of the treatise previously appointed. I correct any mistakes into which they may fall, and explain more fully the points not sufficiently dwelt upon by them. I also occasionally give explanatory lectures when the business happens to be more than ordinarily difficult, or when the treatise appears to me not sufficiently full or satisfactory. The house treatises are Delahogue's "Theologia Dogmatica," and Scavini's "Theologia Moralis." I, however, refer to other writers on dogmatic theology, such as Suarez, De Lugo, Becanus, Tournely—and recommend the study of St. Liguori's Moral Theology. The subjects of my lectures are the complete course of Dogmatic and Moral Theology. The average number of students in my class is about 70, and their attendance is of obligation. I receive no fees whatsoever.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

An alteration is now looked for by the Professors of Theology, which, I am convinced, would be attended with advantage to the studies, whilst it is absolutely necessary for the professors, in order to efficiently discharge their duties, without injury to their health. It is, that each of the Professors of Theology should give but one lecture daily. This arrangement is quite compatible with the present disposition of the theological course: for two of the present classes could be combined, and the two professors who lecture each of them twice in the day at present, might lecture them conjointly, one in the morning, the other in the mid-day. This would afford an opportunity of conducting the Moral and Dogmatic Classes distinctly, but *pari passu*, which appears to be the system prevailing in all other Catholic colleges.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon these studies generally.

Some improvements have been made in these matters since the increased grant of 1845, others are contemplated, but a good deal remains yet to be done.

Henry Neville,
Professor of First Year's Divinity.

Appendix, No. 8.

Rev. Henry Neville's Answers to Paper C.

Answers of the Rev. Henry Neville, Professor of Theology, to the Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The average age is, I think, about 17. There is no limitation of age observed.

2. Has the average age increased or diminished since the year 1845?

The Freshmen, as a body, are younger now than those of fifteen or twenty years since; I could not, however, fix the time when this change commenced—at the year 1845. I think it began earlier, and arose from the establishment of seminaries through the country.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified.

The 500 places have been divided between the Bishops in proportion to the wants of their dioceses. Each bishop exclusively appoints to his own places. I do not think a bishop can recommend extra students, even though they be willing to meet the expenses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

It is very hard to set down an average, the facilities of education differ so in different parts of the country. The expenses are much the same as are incurred in the preliminary education of a student for the universities.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and, if so, at what times?

Eight pounds are paid as entrance fee.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

For answer to this I must refer the Commissioners to the entrance card, which I have been told, will be submitted to them by the College authorities.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The first part of this question will be answered under question 13. As to the second, all professors and officers of the house are entitled to examine. A quorum consists of three.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The examination is strict, and not confined to translation merely. I cannot better state my idea of the proficiency of the candidates than by saying that the successful ones are well made up in the books appointed for examination. As to the manner—each candidate is examined apart from the others, and is allowed about a quarter of an hour for preparation, without, however, the assistance of lexicon or grammar.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

No.

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves?

I am unable to answer this question.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied.

A few instances have occurred, but I cannot exactly state their number, or the length of time the places continued vacant.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

He does.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academic year commences on September 11. The entrance examinations are held on 25th August and following days.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

A higher standard of attainments does appear desirable. There is at present no exam-

ination to test the candidate's knowledge of the English language: this should be remedied. The examination in Algebra and Geometry might be made stricter—for instance, by requiring for entrance such knowledge of those branches as would render it unnecessary for them to form any part of the College course.

15. Of how many years does the complete course of collegiate study consist?

Of eight years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

One year has been added to the course. The theological course, at present, extends over four years, before 1845 it was completed in three.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

This I am not informed on, and could discover only by application to the President's books, which I think unnecessary, as this question has been proposed to himself.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

For entrance to the Class of Rhetoric or Philosophy the candidate is examined in the subjects of the class or classes passed over: for entrance to the Class of Physics, he is examined in philosophy: for entrance into theology, in physics, unless he be prepared in at least a year's portion of the theological course.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

No.

20. What is the subject and course of study for each year of the complete collegiate course?

The first two years are occupied in the study of classics, algebra and geometry, and Belles Lettres. The course of first year's philosophy comprehends logic, metaphysics, and ethics. In this year French also is read. In the fourth year some science is read, together with natural philosophy. The students of this class commence the study of ecclesiastical history, and continue it to the end of their course. The four remaining years are devoted to the study of theology; to which is added, during the three last, the study of the Sacred Scripture.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No.

22. How many examinations in each year, are held for the students of each class, and at what periods of the year do those examinations take place?

Two, one at Christmas, the second in June, at the close of the academical year.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes are given publicly, at the end of the academical year, to those students whom the professors deem most deserving, regard being had not only to the two examinations, but also to the answering in class throughout the year.

24. What is the usual or average number and value of the premiums given at each examination?

Three premiums are awarded to each class: their average values are, of the first, about £2; of the second, £1 10*s*., and of the third, £1.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The principal examiner in each class is the professor of that class: one or two others sometimes attend, but he is frequently without any assistants.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

If a student at the end of a year's course should prove incompetent, he is excluded from orders, and in some cases obliged to read that year's business again.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Answered under question 26.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

No such provisions have hitherto been made.

N.B.—In answering these questions I have occasionally referred the Commissioners to

Appendix, No. 8.

Rev. Henry Neville's Answers to Paper C.

other parties for information, presuming that I was expected to answer only those questions connected with my own department, or of which I had personal knowledge.

This observation applies also to my answering of the questions in paper B.

Henry Neville,
Professor of First Year's Divinity.

Rev. S. Gillic's Answers to Paper B.

Answers of the Rev. S. Gillic, Professor of Sacred Scripture and Hebrew, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of Sacred Scripture and Hebrew. I received my appointment on the 18th of January last.* My salary, as professor, is £264 a year, with £30 a year for commons, attendance, &c. I have no other emoluments, and receive no fees. The Professorship of Sacred Scripture was founded in 1795, the year in which the College was established; the class of Hebrew was assigned to the Professor of Sacred Scripture in the year 1818.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My duties are to give four lectures a week: two in Sacred Scripture, and two in Hebrew, during the entire course of the academical year. These lectures are interrupted only during the periods at which the general examinations are held, a few days allowed the students to prepare for these examinations, a week in January, at Easter, and at Pentecost, and three days in November, and the beginning of Lent. I hold, annually, two public examinations of the Scripture Class, and two of each of the Hebrew Classes. These examinations are oral. Besides I hold two examinations in the Scripture Class, conducted in writing—one in the month of March, to which all the students in the class are subjected; and an examination for honors, which is held at the close of the academical year, and in which only the more distinguished students, about one-third of the whole, are allowed to compete. My lectures in Hebrew are entirely catechetical, those in Sacred Scripture are partly catechetical, and partly in the form of prelections. The Scripture lectures are given on Wednesday and Saturday. The Saturday lecture lasts an hour, and that on Wednesday an hour and a-half. The hour on Saturday, and the first hour on Wednesday, are devoted to the critical examination, the interpretation and exposition of the sacred text. I take the chapter appointed on the preceding class day, and call upon a student (without any previous notice given him) to comment upon a portion of the chapter. If there be different readings of the text, I interrogate him on them. I pass then to the meaning of the passage—the context—the general bearing of the chapter, &c. When any point of doctrine can be proved from a text, or is confirmed by it, I always direct attention to this, and dwell upon the text more particularly. Should the answering appear unsatisfactory, I explain the passage myself; I give my own opinion, and the reasons for it, on every doubtful or disputed text. I am obliged to call upon four students during every class, in order to have an opportunity of interrogating all before the close of the year. During the last half hour of Wednesday's class I deliver a prelection on the prolegomena of Scripture, general questions connected with the history, genuineness, divinity, &c., of the sacred writings. Thus I am at present engaged in a series of lectures on the nature and extent of inspiration. Last year I treated of the authors, language, style, &c., of the books of the Old Testament. I use in class the vulgate edition of the Scriptures, but references are constantly made to the original text and the different versions. The commentary of Menochius is the class-book appointed by the board; but this commentary being much too short and meagre, the students do not confine themselves to it. The works in general use among them are:—Cornelius a Lapide, Estius, Maldonatus, Jansenius, Bernardin de Pequigny, Mauduit, Calmet, Bonfrerius, &c., &c.

The divinity students of the second, third, and fourth years are obliged to attend the lectures and examinations in Sacred Scripture. I am not in a position to state the average number of students attending the Scripture Class. The number at present is 194.

The Hebrew lectures are open to members of the Scripture Class, but attendance on the part of these students is altogether voluntary. Students on the Dunboyne Establishment are obliged to two years' attendance, unless they have attended the class during their ordinary course. Last year there were, in the more advanced class, but two students; in the lower class, twelve. The numbers are now twelve and fourteen respectively.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and

* Having been so recently appointed professor in the College, and having, therefore, very little experience in its actual management, my answers cannot be so full nor so satisfactory as I could wish.

arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

I conceive that considerable alterations are called for in my department, and that by such alterations the studies connected with my professorship would be materially advanced. The number of students who attend my Hebrew lectures, as may be seen from my answer to the second question, is very small. Students of the Divinity Classes, having nothing to make them interested in the study of the Hebrew language, attend in very small numbers. Hence the class is principally composed of the Dunboyne students, who thus commence the study after their promotion to that Establishment. When there are few in a class there can be but little emulation amongst its members, and the study of the rudiments of a language must be irksome and distasteful to those who have just completed a long course of theological studies. The result is, that the benefit of the Hebrew lectures is confined to few, and the study of the language is not prosecuted with that zeal and diligence which it requires. Again, three years must elapse between a student's leaving the classes in which Greek is taught, and his entering the class of Scripture. During this interval, occupied in severe study, it is natural to suppose that he must have forgotten a considerable portion of his previous knowledge. Hence he must find great difficulty in the critical study of the Greek Scriptures.

Now, I do not think it advisable to insist upon all divinity students learning the Hebrew language. Neither do I think it wise to enforce upon all a deep study of the Greek text. The study of theology is so arduous as to require students of but moderate abilities to devote to it all their energies. What I suggest, then, is this. I give at present, on every Thursday, two Hebrew lectures, of from half to three quarters of an hour each. I propose to give two lectures of an hour each. Of four lectures thus delivered, fortnightly, two would be, as at present, lectures on the Hebrew language; one on the application of the Hebrew language to the resolution of scriptural difficulties in the Old Testament, and one on Biblical Greek. I would make attendance on the Greek lectures during the second divinity year, and on the two ordinary Hebrew lectures during the third and fourth divinity years, a necessary qualification for students aspiring to the Dunboyne Establishment. The necessity of such a qualification would, I am confident, secure the attendance of at least one-third of each of the Divinity Classes. The remaining lecture I would have attended by the Dunboyne students during the first year of their Dunboyne course. The students of the second year Divinity Class would thus receive their knowledge of the Greek language, and would be initiated in the study of the Greek text, in the first year of their Scripture course. The knowledge thus gained would, I am sure, be kept up by them during the two remaining Scripture years. Students of the second and third divinity years would receive an hour's lecture, in Hebrew, every fortnight; and I am of opinion, that taking into account the increased length of the lecture, and the taste which the proposed arrangement would not fail to create for Hebrew studies generally, the students would make more progress than they do under the present system. The Dunboyne students would have acquired an intimate acquaintance with the language, and would profit greatly by the lectures which I propose they should attend.

I am of opinion that the public examinations are conducted in too summary a way, and without sufficient solemnity. But seven and a-half minutes are allowed for the examination of each student; and from the fact of four examinations going on at the same time, and other reasons as well, the number of examiners is small and precarious—sometimes the professor is left alone. This objection applies to all the examinations, except that of the Dunboyne students; but in the case of the Scripture Class it holds with peculiar force. From the number in the class I can interrogate each student but once during the year, and that for fifteen minutes only (although all are obliged to be prepared in the matter appointed for class)—the examination lasts but half that time; and yet this, with two compositions, are the only means I have of judging the comparative merits of students—means, I need not say, quite insufficient.

But four days are allowed the students, between the close of class and the commencement of the midsummer examinations, to revise the subjects they have been engaged in during the preceding half year. Four days are so plainly insufficient to go over the immense mass of theology, Scripture, and ecclesiastical history they have learned during the half year, that the mention of the fact shows the absolute necessity of change.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The library is open to all the members of my classes. My lecture-hall is spacious, and sufficiently ventilated. This hall has been enlarged since the year 1845.

S. Gillic,
Professor of Sacred Scripture and Hebrew.

Appendix, No. 8.

Rev. S. Gillic's Answers to Paper C.

Answers of the Rev. S. Gillic, Professor of Sacred Scripture and Hebrew, to Questions in Paper C.

I am not sufficiently informed on Questions 1, 2, 10, 11, 17.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

Candidates for entrance are recommended exclusively by their respective bishops. I cannot say whether bishops have a right to recommend pensioners.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

The expense of a student's previous preparation is different in different parts of the country. In Meath, the course of preparatory studies is usually pursued in the diocesan seminary, and lasts (in the case of candidates for the Logic Class) about five or six years—sometimes longer. The pension in the seminary is £20 or £25 a-year; other expenses amount, I should say, to £10 or £15 a-year additional.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

Each student, on entering the College, is obliged to pay an entrance fee of 8 guineas.

6. What is the entrance course, or in what books or subjects is each student required to be prepared, previous to his entrance?

The entrance course is set forth in the published card, which will be found elsewhere.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The manner in which the entrance examination is conducted is regulated by Statute. The rule is, "Tum ingenii doctrinæque, quæ in candidato sit, judicium habetor a tribus saltem Magistris, publico edicto, nullâ multâ, à Præside convocatis; nec is recipitor, quin præsentium suffragiis vicerit videri se idoneum qui infimarum saltem classium in subselliis versetur."—Statutes, cap. 8, par. 4.

8 Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

Each candidate is given a passage in one of the Latin, and another in one of the Greek books contained in the entrance course. He is required to translate these passages, to account for the construction of them, and to answer whatever questions may be put him in Latin and Greek grammar.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted.

Candidates are not examined in English composition, nor as to their knowledge of the English language.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

Yes.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September. The general examinations for entrance are held every year, on the 25th of August and the following days. Candidates who present themselves during the course of the academical year are examined as they come.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think it very desirable that a practically higher standard of mathematical knowledge should be required for entrance. If the students who enter the Logic Class were obliged to exhibit a thorough knowledge of algebra and geometry, and those who enter the Rhetoric and Humanity Classes such a proficiency as would insure a competent knowledge of these subjects before commencing the logic year, the Professor of Natural Philosophy would be relieved from the necessity of devoting six weeks to the teaching of these elementary branches, and would thus be enabled to extend considerably his course of experimental physics. I am of opinion, also, that the English language should form part of the entrance course. Such improvements I conceive to be neither impracticable nor difficult.

15. Of how many years does the complete course of collegiate study consist?

The complete course of studies extends over eight years. Students elected to the Dunboyne establishment devote, in addition, three years to the studies of the Dunboyne course.

16. Has any, and what, change in this respect been made since the increased grant of 1845?

The course has been lengthened by a year.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except

the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

Candidates who propose for the Class of Natural Philosophy are examined in Logic, Metaphysics, and Ethics, and are not required to answer in classics. Candidates desirous of entering the Theology Classes, if they have read any portion of theology before, are examined in theology alone; if not, they are examined in natural philosophy, and have usually a few questions put them in logic and metaphysics.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

Having been very recently appointed to a professorship in the College, I cannot say, from my own experience, whether such credit is given or not.

20. What is the subject and course of study for each year of the complete collegiate course?

The course of study for each year is as follows:—

First year—Latin, Greek, English literature, algebra, Bible history.

Second—Rhetoric, English literature, geometry, Bible history.

Third—Logic, metaphysics, ethics, French (those who have entered for logic read in class of English literature).

Fourth—Natural philosophy, ecclesiastical history.

Fifth—Theology, ecclesiastical history.

Sixth, Seventh, Eighth—Theology, Sacred Scripture, and ecclesiastical history. Students in the three senior classes of theology may enter the Hebrew Class.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No student is allowed to compress the subjects of two years' courses into one year. Sometimes—but very rarely, and for special reasons—a student is permitted to omit the study of natural philosophy, or the studies of the rhetoric year.

22. How many examinations in each year are held for the students of each class, and at what period of the year do those examinations take place?

Two examinations are annually held—one in the month of January, and another at the close of the academical year.

23. Are any, and what, prizes or rewards given to the students for distinguished answering at such examinations?

24. What is the usual or average number and value of the premiums given at each examination?

Distinguished answering at Examinations not being the sole test of merit, premiums are not awarded for such answering exclusively. Regard is also had to answering in class during the year, and to written compositions on subjects proposed by the professor. The average number of premiums given in each class is 3. I cannot state accurately their average value.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examination of each class is conducted by the professor, and those of the other professors or officers of the College who may attend to assist him. Each student is called in his turn, and is interrogated by one of the examiners on the subjects read in class. The time allotted to each student is, in some classes, 10 minutes, in other classes $7\frac{1}{2}$ minutes, in others still less. The examinations of four classes are proceeded with at the same time, so that all the classes in the College are examined in about fifteen days.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities and moderate industry?

27. Is there any provision made, in such a case, to compel a student to remain a second year in the same class; or does each student, at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Students in the lower classes, who do not display ordinary proficiency are usually obliged to remain in the class another year. Divinity students are punished by exclusion from Orders. Should a student be found incapable of acquiring such an amount of knowledge as the duties of the ecclesiastical state require, notice is given to his bishop, who usually withdraws the student from the College.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

No such provisions exist.

S. GILLIC,
Professor of Sacred Scripture and Hebrew,
Maynooth College.

Appendix, No. 8.

Rev. C. W. Russell's Answers to Paper B.

Answers of the Rev. C. W. Russell, D.D, Professor of Ecclesiastical History, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the professorship of ecclesiastical history; I was appointed in June, 1845; my salary is £264 12*s.* 8*d.* per annum, with commons and apartments, but without any fees, or further emoluments; the professorship of ecclesiastical history was founded in June, 1845.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

I have charge of the studies in ecclesiastical history of the divinity students and the students of natural philosophy; I deliver three lectures (one of an hour and a half, the others, an hour, in duration) in each week, from the 11th September, till the commencement of the following June. These lectures are interrupted during the term occupied by the Christmas examination and recess (from December 21st till January 23rd), and during the Easter recess, from Wednesday in Holy Week, till Low Sunday; I have the charge of two classes, the lower of which comprises the divinity students of the first year, and the students of natural philosophy; the higher, the divinity students of the fourth, third, and second year. The former attend two lectures—one for an hour and a half, on Wednesday, the other for an hour, on Saturday; the latter attend one lecture each week, for an hour, on Friday. Thus each student attends lectures in ecclesiastical history during five years of his course.

I hold two examinations annually, in each of these classes. The examination of the junior class is oral; that of the senior class is in writing. In both cases the subject matter of the examination embraces the studies of the entire year. The students in both classes are also required on one day in the year (usually during the Lent, but appointed by the professor without previous notice), to write for an hour and a half on the subject fixed for the lecture of the day.

In the junior class the lectures are partly catechetical, partly in the form of prelections. Half an hour each week (on Wednesday) is set aside for prelection; occasionally the whole time is given to it; and even during the interrogation of the pupils, a considerable amount of lecture is introduced, partly by the very form of the interrogatories, partly in the shape of supplement, criticism, commentary, or explanation of the answers of the pupil. Each student is interrogated for a quarter of an hour. In the senior class the lectures are entirely in the form of prelections. The lectures in the junior class follow the chronological order of the history of the Church; those in the senior class are on special subjects, and the lectures of each year are arranged as a connected course:—for example, the subject of the present course is "The newly discovered Treatise against all Heresies, ascribed to St. Hippolytus." Former courses have comprised "The Primacy during the first four centuries," "The Greek Schism," "The Council of Trent." "The Liturgies of the Eastern and Western Church," "The Inquisition," and one or two other subjects.

In the junior class the text-book (chosen chiefly on account of its compendiousness and convenient arrangement for teaching) is a French translation (3 vols. 8vo.) of the "Universal Church History" ("Universal Kirchen-Geschichte," Mainz, 1844), of Dr. Alzog, Professor in the Archiepiscopal Seminary of Posen. The students, however, in preparing for class, use some more comprehensive history, generally speaking, the "Histoire de l'Eglise (9 vols., 12mo.) of M. l'Abbé Receveur, Professor in the Sorbonne, or Wouters' "Historia Ecclesiastica" (3 vols., 8vo.); they also consult Henrion's edition of the "Histoire de l'Eglise," of Berault-Bercastel (13 vols., 8vo.); the "Historia Ecclesiastica" of Pere Graveson (3 vols., 4to.); or the "Historia Ecclesiastica Veteris Novique Testamenti," of Natalis Alexander (20 vols., 4to.). Neither they nor the professor are supposed to be obliged to follow implicitly the opinions of any of these authors.

In the senior class the students make notes of the professor's lecture; but in the commencement of each course they are directed, for private study, to the original sources of information; and (in addition to the authors above named and the more voluminous church historians), to whatever the professor may deem the best and safest special treatises on the subject of the course.

The number of pupils in the junior class, taking the average of seven years, has been 150; that of the senior class, for the same period, 200. The attendance on the part of the students is compulsory; it is quite regular. No fees are paid either for attendance or certificates of attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

As the Statutes have not been remodelled since the foundation of this professorship, there is no notice whatever of it in the present code. It is desirable that this omission

should be supplied. I do not think, considering the other literary requirements of the College, that any increase of professors or lecturers in this department is necessary. The only suggestion I would offer is, that the number of premiums (only three in each class of 150 and 200 students respectively) is quite inadequate to render the emulation among the pupils as general as I consider desirable.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the college, since the year 1845, has had upon those studies generally.

The college library, although tolerably well supplied with the older standard authors in church history, is utterly unprovided in the modern literature of this department. The lecture-room accommodation, as regards space, is sufficiently satisfactory, but the furniture is far from being convenient or suitable. Many of the students are without desks or benches on which to write their notes of the professor's lecture.

The department of Church History has been introduced since the increased endowment of the college.

(Signed,) C. W. Russell, D.D.,
Professor of Ecclesiastical History.

Answers of the Rev. C. W. Russell, D.D., Professor of Ecclesiastical History, to the Questions in Paper C.

[I wish to premise that, as there are several of the interrogatories in this paper, on which, as requiring reference to the College records, and in other ways relating to matters which do not come under my cognizance, I do not feel competent to offer satisfactory information, I must beg to refer the Commissioners on those points, to the answers of the President. Of this class are interrogatories 2, 3, 4, 5, 10, 11, 17, and 20.]

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The average age of admission I suppose to be about seventeen. Candidates rarely present themselves before the age of sixteen; but there are instances of admission at fourteen, and even at thirteen. The only limitation in point of age is, that no one is admitted to the Humanity Class above the age of twenty.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is detailed in the published card, which will be found elsewhere.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The principal entrance examination is held on the 25th August and following days, in the presence of the President, Vice-President, Deans, and Professors, any three of whom however, may form a quorum. Every one of those named is at liberty to examine; but the examination of each student is usually conducted by a single professor, although any of the others may interpose a question, should he deem it desirable. The candidates are admitted or rejected by a ballot, in which the President has a casting vote. The entrance examination in science is conducted by the Vice-President, and the Professors of Natural Philosophy and of Humanity.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The entrance examination is never confined to mere translation. It is further required of the candidate to explain the passages translated, and to render an account of their grammatical construction. A tolerable acquaintance with the rudiments of Greek and Latin is required for entrance into the lowest class. But, in consequence of the defective state of the schools in a large portion of the country, the standard is considerably lower than I should desire to see. The answering of the candidates in history is found especially deficient. Each candidate is also examined in the Catechism.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

Candidates are not examined in English composition, nor as to their knowledge of the English language. A rule was made in 1829, requiring, as a condition for admission, a competent knowledge of English grammar and geography. But, probably from the causes already alluded to, it had been disused before I was appointed Professor, and it has never been revived.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

The bishop, in such case, may send up a new candidate.

13. What is the commencement of the academical year? and at what time are the candidates for entrance examined and selected?

The academic year begins on September 1st. The principal entrance examination

Appendix, No. 8.

Rev. C. W. Russell's Answers to Paper C.

is held, as I have already stated, on August 25th; but candidates are admitted to examination at any subsequent day, up to the Easter Recess. I think it desirable that certain periods should be fixed for entrance examinations, outside of which no candidate should be admitted to examination.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I am strongly of opinion that this would be most desirable. I think both that the standard of knowledge in the departments already required should be raised, and that, in addition, a competent knowledge of the ordinary branches of English education, and an acquaintance with the ordinary rules and practice of English composition—at least to the extent of exact orthography and correct grammatical construction—should be strictly required.

There will be great difficulty in carrying out these improvements to the extent which we should desire, owing to the defective provision for the education of the children of the middle class in a great part of Ireland. As regards candidates for Maynooth, something might be done towards remedying this (and, indeed, towards raising the general standard of knowledge), by offering exhibitions at entrance, as the reward of superior answering in these branches. But in order to do it effectually, the bishops should be enabled to establish really good schools, with an endowment for thoroughly efficient and *permanent* professors, on the plan of the *Petits Seminaires* in France. I remember to have heard that this formed a part of the general plan of education for Ireland, devised by the lamented Sir Robert Peel.

15. Of how many years does the complete course of collegiate study consist?

The complete collegiate course consists of eight years. The Dunboyne course extends to three years further.

16. Has any, and what change in this respect been made since the increased grant of 1845?

A fourth year of divinity has been added.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

In the case of the classes of rhetoric and logic, the ordinary usage is to examine the candidate in the books required for entrance to these classes; but candidates are not unfrequently examined also in the books of the lower course. In the case of the higher classes, as of natural philosophy and divinity, the practice is to examine in the subject of the studies of the year immediately preceding—as, a candidate for natural philosophy, in logic and metaphysics; a candidate for divinity, in natural philosophy. But there is an understood right to carry the examination back into the studies of previous years, which is occasionally enforced.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements, appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

No credit is given to a student for anything beyond what appears on his examination. It was once proposed to make the presentation of the certificates of certain colleges a title to the same *status* in the College of Maynooth. But the Trustees did not accede to the proposal.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No. The exigencies of some dioceses compel the bishops occasionally (with the consent of the President) to permit the students to drop a year altogether; but there is no instance of two years being compressed into one.

22. How many examinations in each year, are held for the students of each class? and at what periods of the year do those examinations take place?

Two; in January and in June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Premiums are awarded at the end of the academical year, in consideration of the aggregate merit of the answering during the entire year, both at lecture and at the two examinations.

24. What is the usual or average number and value of the premiums given at each examination?

The usual number of premiums is three. In the Scripture Class, which comprises three classes of divines, the number is nine. In the History Class (which consists of the same pupils) it is but three. I am unable to state the precise value of the premiums. With the exception of those in the Dunboyne Class (which are in money), they all consist of books.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The examination of each class is conducted, in public, by the professor of the class, assisted by two other professors, who are assigned to him as assessors, according to a

scheme which, as it will probably be given by the President, I shall not needlessly repeat. The assessors in ecclesiastical history are the second Professor of Divinity and the Professor of Humanity; each examines in rotation. The examination of each student occupies about seven minutes.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

In such case the professor is required to report him, as deficient, to the President, who is to caution him in the presence of the professor and assessors. If, at the next examination, his answering should be equally unsatisfactory, he is to be removed from the College.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

There is such a power vested in the president. It is occasionally, but not often exercised.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

None whatever.

(Signed,) C. W. Russell, D.D.,
Professor of Ecclesiastical History.

Answers of the Rev. Nicholas Callan, Professor of Natural Philosophy, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. I hold the Professorship of Natural Philosophy. 2. I have held it for twenty-seven years. 3. The salary of my professorship is £241 12*s.* 8*d.* a year, along with an allowance of £30 per annum for commons. 4. There are neither emoluments nor fees of any kind annexed to the professorship which I hold. 5. It was founded in 1795.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical, or in the form of prelections? Out of what books, and on what subjects do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. The duties which I perform as Professor of Natural Philosophy consist in giving nine lectures a week, each of an hour, for about thirty or thirty-two weeks in each academical year, and in holding two examinations. 2. My lectures are partly catechetical, and partly in the form of prelections: about two-thirds of them are catechetical. 3. The books out of which I lecture are, Wood's Algebra, Darré's Geometry, Plane and Spherical Trigonometry, Vince's Conic Sections, Wood's Mechanics and Optics, Vince's Astronomy, and a small Treatise on Electricity, published for the use of our students. The subjects of the lectures and examinations are those that are treated in these books, along with hydrostatics, hydraulics, pneumatics, and electro-magnetism. 4. The students who have finished their course of logic and metaphysics attend my lectures and examinations. The average number of attendants is about seventy. The number varies from sixty to eighty. 5. The attendance of the students at my lectures and examinations is compulsory. 6. No student pays fees for attending the lectures or examinations, or for obtaining certificates of such attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I am of opinion that no alteration in the number of professorships in my department, or in the duties connected therewith, is necessary. But I think that a resolution passed by the Trustees in June, 1847, should be rigorously enforced, viz: "That candidates for admission into the classes of logic and physics be examined in algebra and geometry, and that for admission into the class of humanity and rhetoric, after the opening of lectures, the knowledge of as much algebra and geometry as shall have been taught at that date in the class to which the candidate aspires, be required." Were this resolution strictly enforced, the students in the class of natural philosophy might begin plane trigonometry at the commencement of the academical year, and then the course of natural philosophy might be extended, and a course of chemistry sufficient for our students might be taught. It might also be advisable that the students in the Natural Philosophy Class should not attend the lectures in ecclesiastical history. They would then have more time for the study of natural philosophy. During the hour of lecture in ecclesiastical history, on Wednesday and Saturday, one of the Dunboyne students might be appointed to examine the students in the Natural Philosophy Class, on the subject of the professor's lectures during the two or three preceding days. This was done in the years 1827 and 1828, and with great advantage to the students.

Appendix, No. 8.

Rev. N. Callan's Answers to Paper B.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

1. The students of my class are not admitted into the College library. 2. My lecture-room is a good deal out of repair. 3. About £250 were expended on philosophical instruments since 1845. The only effects which the increased income of the College have had on the studies connected with my department are those which might result from my having better means of showing experiments to my class, and of making experiments for private research.

Nicholas Callan,
Professor of Natural Philosophy.

Rev. N. Callan's Answers to Paper C.

Answers of the Rev. Nicholas Callan, Professor of Natural Philosophy, to the Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The President alone keeps the registry of the age of the students, and, therefore, he alone can tell the age at which they usually enter. I am not aware of any limitation of age.

2. Has the average age increased or diminished since the year 1845?

I am not able to say whether the average age has increased or diminished since 1845.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

1. The 500 free students are selected by the bishops. In some dioceses the selection is made by *concursus;* in others, I believe, on the recommendation of the parish priests. 2. Each bishop has the exclusive right to recommend the students of his own diocese. 3. I believe that the bishops do not at present send to the College any additional number of students who are willing to pay their expenses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

I have not sufficient means of knowing the average preliminary expense incurred by a student before entrance.

5. Is any, and what, entrance fee or other sum paid by each student to the College, and, if so, at what times?

Each student pays an entrance fee of £8 8*s.*, and no other.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is detailed in the published card.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The time for examinations for entrance commences on the 25th of August, and terminates on the day before Easter. These examinations are conducted by as many of the superiors and professors as wish to attend. No one can be admitted without an examination before three of the examiners. Candidates for admission are usually examined by the professor of the class for which they propose; but the other examiners frequently put questions.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested.

I am one of the examiners in mathematics, and, therefore, I have been very seldom present at the examinations in Greek and Latin.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

I believe the candidates for admission are not examined in English composition, or as to their knowledge of the English language.

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves? 11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I believe the President and Bursar only can answer the tenth and eleventh questions.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

When a student is rejected, his bishop can immediately send another in his place.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the first of September. The second part of the question is answered in Paper B.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think the examination in Greek and Latin, and mathematics, should be stricter than it has been.

15. Of how many years does the complete course of collegiate study consist?

The complete course of collegiate study is eight years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

In 1845, the course of divinity was extended from three to four years. This is the only change made in the duration of the course of studies.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I am not able to state the number of students who commenced their studies in each class since 1845.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

I believe that students are sometimes admitted into divinity without an examination in the previous part of the course; and sometimes into logic, without being examined in the algebra and geometry taught in the class of rhetoric and humanity.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

1. I believe that credit is given to candidates for entrance for studies in which they have been previously engaged. 2. The fact of their having been previously engaged in these studies, is ascertained by the letter of their bishop, or of the superior of the College from which they came.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

1. A student is never allowed to compress the subjects of two years' courses into one. 2. Students are sometimes promoted to priesthood before the end of their College course, by their bishop, when he is in need of priests.

22. How many examinations in each year, are held for the students of each class, and at what periods of the year do those examinations take place?

1. There are two examinations each year for each class, except the class of English; for this there is but one. 2. One of the examinations is in January, and the other in June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

There are, I believe, three prizes given in each class after the June examinations; and none after the examinations in January.

24. What is the usual or average number and value of the premiums given at each examination?

I don't know the value of the prizes. I believe their value is, to a great extent, determined by the President and Bursar.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

1. The examiners in each class are, the professor of the class, one of the superiors, and two or three of the other professors. 2. In general each student is examined for ten minutes, and, therefore, the duration of the examination depends on the number of students in the class. 3. In my class, the examiners propose as many questions as they please, from the subjects of the previous lectures, and generally require of the student to demonstrate a theorem or to solve a problem.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

When a student does not display such proficiency as might be expected from ordinary abilities and moderate industry, the professor of the class gives an account of his want of proficiency to the President, who excludes the student from the order or orders to which his standing in the College may entitle him, or punishes him in some other way.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

The President may, in such a case, compel a student to remain a second year in the same class; he can at least compel him to remain a second year in the class of logic, and of natural philosophy, and has sometimes done so.

Appendix, No. 8.

Rev. N. Callan's Answers to Paper C.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There are no provisions to compel or induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy.

Nicholas Callan,
Professor of Natural Philosophy.

Rev. W. Jennings' Answers to Paper B.

Answers of the Rev. William Jennings, Professor of Logic, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of Logic, Metaphysics, and Ethics. I have held it since June, 1852. My salary is £240 yearly. I receive no other fees or emoluments. This professorship has been established since the foundation of the College.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory? and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

My duties as professor are to give lectures in logic, metaphysics, and ethics. I give nine lectures each week during the year for a period of about thirty weeks, each lecture occupying an hour. I hold two general examinations, one in January, and another in June: all the students of my class are examined on both these occasions. In January each student is examined for ten minutes in any portion of the previous half-year's reading that I or any assistant examiner may choose to select. The June examination is conducted in the same way; but the subject matter comprises the reading of the whole year. I always explain (by a prelection) the particular subject under consideration, before interrogating the students in it. At an average—three classes each week are given to prelections, the remaining six classes to a catechetical examination of the students on the subject of these prelections. The text-book used in my class on logic is a portion of a work first published in France, called "Philosophia Lugdunensis." It was compiled by Joseph Valla, a priest, and published, by authority of the Archbishop of Lyons, in 1782. The treatises on metaphysics and ethics used in my class were compiled by F. Anglade, formerly a professor in Maynooth College.

My lectures and examinations are attended only by students of the logic class. The number of attendants last year was seventy-four; this year it is seventy-one. Their attendance on lectures and examinations is compulsory; and I do not receive fees from them on any title whatever.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I am of opinion that students should be required to have learned French before being admitted to my class. A year given exclusively to the study of logic, metaphysics, and ethics, appears to be little enough, considering the extent and importance of these subjects. According to the existing arrangement, students are obliged to attend lectures in French for two hours in each week of the same year in which they make the course of logic, metaphysics, and ethics.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The students in my class have not, at present, access to any public library. The furniture of my lecture-room is in need of repair. The increased income of the College has had the effect of considerably enlarging the number of free students admitted to my class. It also has the effect of enabling a professor, at least in the first years of his professorship, to acquire and communicate to his class a much larger amount of philosophical knowledge than the same professor could, in the same time, have communicated or acquired under the old arrangement.

Rev. W. Jennings' Answers to Paper C.

Answers of the Rev. William Jennings, Professor of Logic, to the Questions in Paper C.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop

the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The 500 free students are selected and recommended by the archbishops and bishops of Ireland: each of the four archbishops, and each bishop having an exclusive right to recommend a certain proportion of students from his own diocese. The Primate and bishops of the ecclesiastical province of Ulster have the right to recommend 150 students; 150 also may be recommended from the ecclesiastical province of Munster; and from each of the other two provinces 100 may be recommended.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

Students coming from the diocese with which I am best acquainted, generally pass three years in a preparatory College, at an average expense of about £30 yearly. I think that about £60 would cover the remaining preliminary expenses.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and, if so, at what times?

Each student is obliged to pay an entrance fee of eight guineas. By a rule of the Board made last June this fee must henceforth be paid before admission.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is set forth in detail on the card.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

Entrance examinations are held each day from the 25th of August to the 1st of September. At other periods they are held whenever a candidate, duly recommended, presents himself for entrance. After a few minutes given for revision, the candidate is examined in the presence of at least three superiors or professors. It is usual that candidates for entrance should be interrogated by more than one examiner; they are generally, as far as I have seen, interrogated by two or three. The admission of a candidate depends upon a majority of the votes of the examiners, but in all cases three votes *for* the admission of the candidate must be recorded.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

As far as my experience goes, more than a mere translation is required in all cases. A knowledge of grammar, more or less intimate, as the candidate proposes for a higher or lower class, is, moreover, insisted upon. But I am not aware that more than an average knowledge of the rules of syntax and prosody—such as a student of ordinary ability might acquire by reading in a good classical school for three years, is demanded in any case. This knowledge is tested by oral questions put by the examiners.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

I have never seen candidates examined in English composition.

12. In case of the rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

Yes; provided he avails himself of such opportunity before Easter. No candidate is received after Easter.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September, and closes on the 29th of June following. Candidates for entrance are examined at the times stated above.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to uggest how these causes could be removed?

I think that it would not be advisable to insist upon a higher standard of attainments—at least for entrance to logic—than that fixed by the Board of Trustees. The rule of the Board might be more rigidly enforced; but in the present depressed condition of this country, and with the facilities for a good primary education unimproved, an exact and literal enforcement of the rule, I think, would be impracticable. I am unable to suggest any other means of obviating this inconvenience than the establishment of preparatory schools in the several dioceses, each school to be maintained wholly or partially by the Government, and placed under the control of the several bishops.

15. Of how many years does the complete course of collegiate study consist?

Of eight years. Students promoted to the Dunboyne Establishment read for three additional years.

16. Has any, and what change in this respect been made since the increased grant in 1845?

One year has been added.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addi-

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Rev. W. Jennings' Answers to Paper C.

tion to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

Each candidate's proficiency, as appearing on his entrance examination, is alone attended to.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

Such permission is not given. Students are sometimes, but in very few cases, and always at the desire of the bishop by whom they have been recommended, allowed to pass from the second class of humanity to logic, or from logic to theology, but not on the ground of superior ability.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

There are two general examinations each year in each class—one in January, the second at midsummer.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Towards the close of each academical year, there are books given, in presence of the Board of Trustees for distinguished answering; but to obtain these premiums the answering must be distinguished throughout the year, as well as at the examination.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The Prefect of the Dunboyne Establishment, one of the deans, and one of the Professors of Divinity are examiners in the Logic Class. The examination of this class is completed in three days. Each student is examined in the manner stated above.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

Such student is not promoted to orders.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Such student may be compelled to remain a second year in the logic class.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

Abundant provision is made to compel all the students to retain their knowledge of Latin, this being the language used in the divinity classes. No express provision is made in the instances referred to.

William Jennings.

Rev. D. M'Carthy's Answers to Paper B.

Answers of the Rev. Daniel M'Carthy, Professor of Rhetoric, to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I am Professor of Rhetoric. I was appointed in November, 1845. My salary is £241 12*s.* 8*d.* per annum. There are no fees of any kind. I believe the professorship I hold existed from the foundation of the college, 1795.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

I give lectures; I attend the entrance examination and the public examinations of the students in Sacred Scripture and theology. I give nine lectures each week during the academical year—about nine months, exclusive of examinations. The general examinations are held twice every year, and continue about a month, a fortnight each term, and about five hours each day. During that time, I examine in the classes of Sacred Scripture and theology, in the first place, and then in my own class. The lectures are chiefly the former; the latter, when necessary, once a week, on an average. As the selection of books is left entirely to the discretion of the professor, the Commissioners can form a fair estimate of the studies generally, from the course of last year. The text-books were:—

	Editions recommended and used by myself.
Cicero (de Oratore)	Delphin, Greenwood.
Quintilian, ...	Rollin, Capperonier.
Virgil (Georgics), ...	Heyne, Forbiger.

Editions recommended and used by myself.

Tacitus (Agricola),	Brotier, Delphin, Smith, (N. S.), Smith, (W.)
Longinus,	Pearce, Weiske.
Aristotle (Rhetoric),	Du Vall, Parsons, &c., &c.
Demosthenes (de Corona),	Wolf, Brougham, Dobson, &c., &c.
Thucydides (2nd Book),	Wasse, Arnold, Bloomfield, &c., &c.

Darre's Geometry, including Lines, Surfaces, and Solids.

Particular attention is paid to the Greek and Latin grammars, and to composition in both languages. On Latin grammar I refer to Scheller, Port Royal, Grant, Ruddiman, Schmitz, Arnold, &c.; and on the Greek, to Matthiæs, Thiersch, Kuhner, Port Royal, Buttman, Donaldson, Arnold, &c., &c. Prosody, Latin and Greek, is carefully studied; Alvary's rules are committed to memory, and explained by reference to some of the writers already named, Carey's Latin Prosody, &c.; on the elements of Greek prosody, too often neglected in the previous education, I consult Morell, Spitzner, Anthon, &c., &c. Some of the compositions, whether Greek or Latin, or written translations, a frequent exercise, are read always in class, the necessary corrections suggested, and the name of the writer announced publicly, if deserving of praise. When I am asked "out of what books I lecture," I feel it very difficult to answer the question directly. On antiquities I refer to Bojesen, Adams, Potter, and Smith; on history, to Rollin, Crevier, Niebuhr, Arnold, Milford, Thirlwall, Grote, &c.; on the precepts of rhetoric, among modern writers, to Blair, Campbell, Kames, Whately, &c.: so in general on every subject connected with my department. I trust I feel it my first duty to make myself acquainted with all the sources of information within my reach. The works I here name are rather more frequently consulted; they cannot be adduced as a list of the books out of which I lecture, nor of those I recommend for general use.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

I will suggest in another place the alterations I would recommend.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The students who attend my class are not permitted to enter the library. I cannot regret this, because the College library is intended for students of Sacred Scripture and theology; and though supplied with select authorities on these subjects, it contains very few modern classical works of any value or practical benefit to *young* students. It must be borne in mind, however, that, up to 1845, owing to the poverty of the college, the library was not well furnished with the indispensable aids for the prosecution of those studies for which it was even mainly intended; that, since then, great exertion has been made to remedy this defect; and that, hitherto, the new buildings not being available, though some improvement was always felt to be most desirable, no room could be conveniently provided. I am sure the collegiate body will take active measures, now that almost every difficulty has been removed, to adopt some means by which all the students may have free access to a collection of the best books connected with their different studies. There is a more pressing necessity for such a change with regard to the classical department, because the most valuable works on that subject, all recently published, are necessarily the most costly, and above the means of our students during their course, and, indeed, during their lives. The effects of the increased income are these:—the professor, having a larger salary, can procure the latest and best editions of the classics—a very important advantage, having regard to the deficiency just noticed; the number of students is increased; any means at their disposal, being now provided with free places, can be applied to the purchase of books; and the course of studies has been considerably extended. We cannot appreciate fully the benefits of the Act of 1845, without calling to mind the poverty of the country for the last few years, and comparing the improved condition of the College, not with what it was before, but with what it would have been ever since, had no change been then effected.

Daniel M'Carthy.

Answers of the Rev. Daniel M'Carthy, Professor of Rhetoric, to the Questions in Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

The average age seems to be between eighteen and nineteen. A candidate over twenty years of age is not permitted to enter the College unless he is qualified by his classical examination to enter the Rhetoric Class. There is no other limit to age precisely that I know of.

2. Has the average age increased or diminished since the year 1845?

I have not noticed from my own observation any change.

3. How, and by whom, are the 500 free students selected? Are any parties considered

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Rev. D. M'Carthy's Answers to Paper C.

to be entitled exclusively to recommend? and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The selection of a fixed number, estimated according to the population, &c., is left to the discretion of the bishops of the respective dioceses. I believe the fairest test of merit, a public concursus, is that most usually applied. No bishop has a right to recommend a greater number of students, though they should be willing to pay £28 a year, the necessary expense since the year 1845; but, as a favour, I think the advantage would not be denied if suitable accommodation could be provided.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

It is very difficult to form an estimate of the average expense incurred by a student previous to his entrance. One has, let me suppose, an opportunity of attending a day-school, while living with his parents; another has no such opportunity, boards in a seminary, &c. In the former instance the expenses may not exceed £14 or £15 a year; in the latter, they will vary from £35 to £45, during a period of four years.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

There is a fee of eight guineas to be paid before the entrance examination.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

No candidate can be admitted into the classes of logic, rhetoric, and humanity, who is not capable of answering in the Greek and Latin authors prescribed for each class by a resolution of the Trustees. The entrance course is published annually in all the Irish directories. [Copies have been supplied to the Commissioners.] There is no rule with regard to candidates who propose to enter the other classes; but the invariable custom is to examine in logic and metaphysics for admission into the class of natural philosophy, and in both courses, or at least in the science itself, for admission into theology.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general examinations for entrance commence on the 25th of August, and continue for about seven days, four hours each day. Should a place remain vacant, or a vacancy occur during the year, any candidate, duly recommended, can present himself for examination on any day before Easter Sunday. Any officer in the College may be present and vote for the admission of a student, and ask any question he thinks proper. The examinations in algebra and geometry are conducted by the Vice-President and the professors of natural philosophy and humanity. The candidates are elected by ballot, the President having a casting vote; and three votes, at least, must be recorded.

8. Are the candidates for entrance examined, in all cases, carefully as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

For entrance into logic, the candidates are examined very carefully in the rudiments of the Greek and Latin languages. It is expected that they will translate accurately any passage of the authors named in the card; that they will explain the different forms of any verb; that they will, in Latin particularly, display an accurate knowledge of the rules of syntax and of prosody; and any obvious mistake on these subjects would disqualify them for that class. For the Rhetoric Class, the examination is not so strict nor so extensive; and for entrance into humanity, the degree of proficiency required is still more moderate. We expect from every candidate a correct translation of the authors prescribed, an extensive acquaintance with the rules of both grammars, and a good manner, indicating, at least, ordinary ability.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

There is no examination.

10. How many candidates have been rejected in each year since the year 1844, respectively specifying the districts from which such candidates presented themselves?

The President alone is competent to answer this question. It is his duty to examine the testimonials, age, diocese, &c. The professor will examine the literary qualifications of the candidate—nothing more. The rejection of candidates is often no proof of absolute deficiency. They may be excluded by restrictions imposed by their own bishop.

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I rather think no instance occurred, since 1845, in which a place has remained unoccupied during the entire year. At what period places became vacant, and how long they remained so, I cannot tell, as it is never part of my duty to make any inquiry on the subject.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate, who may be in time to save the current year?

I have stated already, that any student can be admitted who presents himself for examination before Easter Sunday.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

Answered, No. 7.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I would recommend a higher standard?

First.—Four or five standing examiners should be appointed. The standard of admission would then be more uniform, and the lectures of the professor, consequently more generally useful.

Second.—Certain days should be fixed for entrance during the year: the attendance of professors would be more regular. It is very hard to expect that a professor—devoting his whole time to class duties—will be ready at a moment's warning to assist whenever a candidate presents himself.

Third.—For admission into any class, even theology, every candidate should be examined in classics and in English composition.

15. Of how many years does the complete course of collegiate study consist?

The longest course—except for Dunboyne students, who can remain three additional years—consists of eight years.

16. Has any, and what change in this respect been made since the increased grant of 1845?

One additional year is devoted to the study of theology.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

The card of admission must be followed. I may think proper to extend the course of studies in my own class, or to alter it, the entrance course will be still the same—that already described.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies, certified or ascertained?

The examination is the only test, and no credit is given irrespective of it.

20. What is the subject and course of study for each year of the complete collegiate course?

I have given the best answer I could to this question, as it regards the Rhetoric Class. If the Commissioners desire to have a detailed account of my own studies in the College, I shall be most happy to give them the fullest information; and I have no doubt the professors of the different departments will explain, at length, their several duties.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

No student, whatever may be his abilities, is ever permitted to compress the subjects of two years' courses into one. Some are allowed (very rarely) to shorten the duration of their College course, not for extraordinary merit, but by the special leave and intercession of their bishop.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

The general examinations are held twice every year, in January and in June. The English Class is examined in June only.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes are given, not for distinguished answering at examinations precisely, but for distinguished answering during the entire year, including the examinations. There are four premiums given in the Rhetoric Class—the first as a "solus" for the best original essay in Greek or Latin (alternately), on a subject proposed by the professor, and connected always with classical literature. I have selected, for instance, "the decline of Greece," "the influence of the Amphictyonic council;" and the compositions of the successful candidates would reflect credit on any college.

24. What is the usual or average number and value of the premiums given at each examination?

The pecuniary value of these premiums is very small indeed, yet they are much esteemed as honorary distinctions. Careful training in habits of study and piety, frequent public interrogation, and vigilant superintendence, are the most powerful incentives to study in this College. There are no prizes of any permanent value, and the prospect of a place on the Dunboyne Establishment—the highest distinction attainable in the College, is too remote to excite ambition. I am decidedly of opinion that nothing but a large and liberal system of prizes—awarded for classical attainments exclusively, as in other colleges—will stimulate *fondness* for classical pursuits; nothing else will react so favourably on the public schools in this country.

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Rev. D. M'Carthy's Answers to Paper C.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

In the Rhetoric Class the examiners appointed by the Trustees are: the Vice-President, the Professors of Sacred Scripture, and of the fourth year's Theology, and the Professor of the department. Fifteen minutes (nearly) are allowed for each student—in the other classes, ten minutes. One copy of each author read in class is provided by the professor, without note or other aid of any kind, and from this every student is examined. A particular passage is then selected, and a correct translation required. The various readings and interpretations of different writers are briefly reviewed with reference to history, geography, chronology, antiquities, &c.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry?

The professor can recommend that the student be subjected to a public examination before all the officers in the College, or even compelled to remain another year in the same class, and the President will always act accordingly.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

Yes; and no student can proceed farther without the approbation of his professor.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

Latin becomes, of course, quite familiar, being spoken habitually in many of the classes. The frequent allusions on controverted questions to the Greek version of the Sacred Scriptures, and the early Greek Fathers must tend to keep up a knowledge of the Greek language, and convince the divinity student at least of its importance; but, I regret to say, there is no express provision for that purpose. One class each week devoted to Biblical Greek would be, in every respect, most useful.

Daniel M'Carthy.

Rev. Denis Gargan's Answers to Paper B.

Answers of the Rev. Denis Gargan to the Questions in Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

1. I hold the Professorship of Humanity, or the Second Class of Greek and Latin Literature. 2. I have held it since September, 1845. 3. The salary is £241 12*s.* 8*d.* per annum; there are no fees nor emoluments, except £30 a-year allowed for commons. 4. In the year 1795.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students, or any of them, pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

1. It is my duty, as Professor of Humanity, to give a course of instruction in Greek and Latin literature, and in the elements of algebra, as far as logarithms, inclusively. 2. I give nine lectures every week, during the whole period of the academical year, the time of Christmas and summer examinations, and the Easter and Christmas recess weeks excepted. 3. I hold two examinations each year—one in January, the other in June. In addition to these examinations, there is a monthly revision day. 4. My lectures are chiefly catechetical, but frequently, too, in the form of prelections. 5. Cicero, Livy, Horace, Xenophon, Epictetus, and Homer, and Wood's Algebra, are the appointed class-books; out of these books, and upon the subjects of which they treat, or which they immediately suggest, whether critical, explanatory, metrical, historical, biographical, or geographical, it is my duty to lecture and examine. The teaching of Greek and Latin composition also forms part of my course of instruction. Several of my students write a Greek or Latin composition every day. All of them are required to write one composition in Greek or Latin, and frequently in Greek and Latin, every week. After having examined these compositions, I read some of them, and comment upon them publicly in class. As books of reference on grammar, philology, and composition, I generally recommend Schiller, Ruddiman, Zumpt, Claude Lancelot, Leonhard Schmitz, Augustus Matthiæ, Buttman, Hincks, Kühner, Hermann, Hoogeveen, Crombie's Gymnasium, Valpy's Elegantiæ Latinæ, Arnold's Practical Introduction to Latin Prose and Verse Composition; the Greek Exercises of Arnold, Kenrick, Neilson, and Dunbar; the Classical Dictionary of Dr. Smith; Potter and Smith and Ramsay on Antiquities, &c. I give a preference to the above works, not only on account of their excellence, but also on account of their being more accessible to the students than other works of a similar character. In teaching the course of algebra, I explain, by prelections, all the more difficult parts, and interrogate the students in subsequent lectures. 6. The Junior Freshmen, or Humanists. 7. The average number is 35.

8. The attendance on the part of the students is compulsory. The students do not, nor any part of them, pay any fees for attendance on my lectures or examinations, or for obtaining certificates for such attendances.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College.

I am of opinion that the elementary course of algebra, which I am required to teach my class, interferes with the studies of Greek and Latin. Any arrangement by which a knowledge of the elementary course of algebra could be acquired by the Junior Freshmen, otherwise than by reading that course in the Humanity Class, would advance the important studies of Greek and Latin.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

A select library is at present accessible to the humanity students. The state of my lecture-room is excellent. Although the standard of attainments of candidates for admission into the Humanity Class was not raised at or after the period of the increased income of the College, nor any change made in the books appointed for that class, I am of opinion that the increased value of the prizes given in the class since that period, and the greater facility which the Humanists now possess of procuring the books recommended by the professor, have tended to promote the studies of my department.

Denis Gargan.
Professor of Humanity.

Answers of the Rev. Denis Gargan, Professor of Humanity, to the Questions in Paper C. Rev. Denis Gargan's Answers to Paper C.

1. What is the age at which students usually enter the College of Maynooth, and is there any limitation of age?

I should say from fifteen to twenty years of age.

2. Has the average age increased or diminished since the year 1845?

I should say that it has rather diminished.

3. How, and by whom, are the 500 free students selected? Are any parties considered to be entitled exclusively to recommend, and if so, in what proportions? Has a bishop the right to recommend to the College any additional number of students who are willing to pay their expenses, and are otherwise qualified?

The students are selected and recommended by the several bishops of Ireland in their respective dioceses.

4. What is the average preliminary expense incurred by a student previous to his entrance, distinguishing his education, outfit, books, travelling expenses, &c.?

The preliminary expenses must vary very much, according to circumstances. I am of opinion that the average preliminary expense is about £180.

5. Is any, and what, entrance fee or other sum paid by each student to the College? and if so, at what times?

Each student pays the sum of £3 8*s.*, as entrance fee, at the time of his admission into College.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

The entrance course is stated in the card of admission, by which it appears that the examination of a student, before he can be admitted, varies in its character, according to the class into which he proposes to be admitted. For admission to the second class of Greek and Latin, a student must be found capable of answering in the following Authors:

Latin.—Cæsar's Com., 1st and 2nd books de Bello Gallico; Virgil's Eclogues, and 1st, 2nd, 3rd, and 4th books of Æneid; Horace's Epistles—Sallust; Cicero's Four Orations against Cataline.

Greek.—Greek Grammar—Gospel of St. John; Lucian's Dialogues, 1st book (Murphy's or Walker's); Xenophon's Cyropædia, 1st, 2nd, and 3rd books.

It is also required that no student be admitted into humanity who shall not be found capable of answering in Murray's Abridgment of English Grammar, a short system of geography, and the elements of arithmetic.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general entrance examinations are held each year on and after the 25th of August, and continue for six or seven days. All the officers of the College are examiners. It is usual that eight or ten, or more, of the examiners assist at the entrance examinations. The presence of three examiners, at least, is required by the Statutes of the College. The candidate is interrogated more particularly by some one examiner, but questions are commonly proposed by the other examiners present. The entrance examinations in science

APPENDIX, No. 8.

Rev. Denis Gargan's Answers to Paper C.

are conducted by three of the officers of the College appointed by the Board of Trustees. These officers are the Vice-President, the Professor of Natural Philosophy, and the Professor of Humanity.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates for entrance into any class, except the class of divinity, are examined carefully as to their knowledge of the Greek and Latin languages. They are not only required to translate and explain portions of the books of the entrance course, but their degree of proficiency is further tested by requiring of them to parse and explain the quantities of the passages which they have translated.

9. Are they examined in English composition, or as to their knowledge of the English language; and by whom, and in whose presence, and in what manner, is that examination conducted?

The only means by which their knowledge of the English language is ascertained is by their general answering, and by their acquaintance with history. This is not a satisfactory means.

10. How many candidates have been rejected, in each year, since the year 1844, respectively, specifying the districts from which such candidates presented themselves?

11. Have any instances occurred, since the year 1845, inclusive, in which any place has been left unoccupied for one year or more, or during any considerable portion of one year's study? State the number and instances in which places have remained unoccupied after the annual examination in each year and period, and how long each place has remained so unoccupied?

I must refer the Commissioners to the President for information on the subject of these queries.

12. In case of such rejection of a candidate, does the bishop by whom he was sent up get an opportunity of proposing another candidate who may be in time to save the current year?

In case of such rejection, the bishop may send up another candidate who may be in time to save the current year.

13. What is the commencement of the academical year? and at what time are the candidates for entrance examined and selected?

The academical year commences on the 1st of September. The candidates for entrance are examined and selected on the 25th of August and the six or seven days immediately following, of each year. A few candidates may be presented during the year for entrance examinations.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I think it practicable and desirable to require of all candidates for entrance an acquaintance with English and Latin composition.

15. Of how many years does the complete course of collegiate study consist?

The complete course consists of eight years. For the Dunboyne students there are three years additional.

16. Has any, and what change in this respect been made since the increased grant of 1845?

Previous to the increase of the grant, in 1845, the complete course consisted of seven years; since the increase of the grant the complete course extends over eight years.

17. What number of the students, since 1845, have commenced their studies in College in each several class?

I can answer only for my own class. The total number, from the commencement of the academical year in 1845 to the present time, is 318.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

Every candidate desirous of being admitted to the Humanity, Rhetoric, Logic or Physic Class is liable to be examined in the subjects of the classes which he passes over. Every candidate desirous of being admitted into the Divinity Class is examined in the subjects of the Logic and Physics Classes.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements, appearing on his examination, for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

The candidate for entrance gets credit only for the acquirements appearing on his examination.

20. What is the subject and course of study for each year of the complete collegiate course?

This question, as far as it regards me, is answered in my reply to No. 2, Paper B.

21. Is a student of more than usual ability or industry permitted to compress the subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

A student cannot, in any case, compress the subjects of two years' courses into one year, nor is he ever promoted so as to shorten the duration of his College course.

22. How many examinations in each year, are held for the students of each class, and at what periods of the year do those examinations take place?

There are two examinations in each year for the students of each class, one in January, the other in June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Prizes, consisting of books, are given to the students for distinguished answering at such examinations.

24. What is the usual or average number and value of the premiums given at each examination?

There are four premiums given in my class. These vary in value from £1 10*s.* to £1.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The professor of each class is an examiner of his own class. He is assisted by three assessors, officers of the College. Two of the assessors are always professors. The usual duration of the examination of each student of my class is a quarter of an hour. The examination of my class is chiefly catechetical.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities and moderate industry?

He is reported to the President; is then subjected to a special examination, and admonished that in case his future examinations do not prove satisfactory, he shall be liable to be withdrawn from the College.

27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

There is such a provision, and it is not a matter of course that each student, at the termination of the year, proceeds to the studies appointed for the succeeding year.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

The senior student has many inducements to retain his knowledge of Greek. His successful study of the Sacred Scriptures is known to depend, in a great measure, upon such a knowledge, and the several examiners in Greek urgently recommend the students to preserve and increase their knowledge of a language so important for them.

Denis Gargan.
Professor of Humanity.

Answers of the Rev. Matthew Kelly, Professor of English and French, to the Questions in Paper B.

Rev. M. Kelly's Answers to Paper B.

1. What professorship do you hold? How long have you held it? What are its emoluments, salary, or fees? When was it founded?

I hold the Professorship of English and French. I have held it since November, 1841. My salary is £241 12*s.* 8*d.*, with an allowance of £30 per annum for commons. There are no fees or other emoluments. The professorship of English was established at the foundation of the College, in 1795; the first appointment to the professorship of French was in July, 1802.

2. What are the duties performed by you as professor? How many lectures do you give during the year, and for what period? What examinations do you hold? Are your lectures chiefly catechetical or in the form of prelections? Out of what books, and on what subjects, do you lecture or examine? What classes of students attend your lectures and examinations? and what is the average number of such attendants? Is such attendance on the part of the students voluntary or compulsory; and do the students or any of them pay any fees for attendance on your lectures or examinations, or for obtaining certificates of such attendances?

I direct the course of studies in the French and English departments. I give six lectures, of one hour each, every week, during the academical year: four in English, on Monday, Tuesday, Thursday, and Friday; and two in French, on Wednesday and Saturday. I hold two half-yearly examinations in French; in English, I hold one in June, on the studies of the whole preceding year. In French, my lectures are almost exclusively catechetical; more than one-third of the students entering my class being unacquainted with even the rudiments of the language. During the second half of the year, at every lecture there are exercises in

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Rev. M. Kelly's Answers to Paper B.

the grammatical construction and conversational forms of the French tongue, and all are obliged to write a French composition. Bossuet's Universal History has generally been the class-book.

The order of studies in English is still substantially the same as that described by one of my predecessors, the Rev. N. Boylan, in his examination before the Commissioners of the Irish Education Inquiry in 1826. In the commencement of the year, all the students in the class are obliged to write two or more compositions in the lecture-hall, on subjects proposed to them: these compositions are carefully examined; some of the best are read publicly by the writers, those that specially require it are corrected, and their defects pointed out. Public exercises of this kind are repeated at least once a month during the whole year, and all are obliged to write a prize essay before the examinations, on a subject proposed to them some months before. By a rule of the Board of Trustees, the first premium in the English and French classes, must be awarded to the best prize essay. These essays are read by the authors in presence of the Board and the collegiate body, at the general distribution of premiums in June. There are also private compositions during the year, on subjects selected by the students themselves. I give every possible facility and encouragement to these compositions, consistent with the general interest of the class. Nearly one lecture every week is devoted to them; I read them for the class, and as occasion requires point out their merits and defects.

A rule of the Board requires that the students of this class shall be exercised in public reading in the lecture-hall during the year; I select for that purpose standard English authors, especially those that either treat of the business of the English department, or best illustrate by example the subjects that happen at the time to be discussed in my lectures. Exercises in pulpit delivery occupy, during the greater part of the year, nearly one lecture every week. I give, moreover, a course of instruction in grammar during the first, and in rhetoric during the second half of the year. The former is so conducted, that while it enables the very small number that may be deficient in elementary knowledge to supply that defect, it is made for the students at large a means of practically illustrating the progressive changes and idiom of the English language, the construction of sentences, and the general rules of composition. In the second half of the year, a very considerable part of the time is necessarily devoted to instructions on the composition of a sermon, there being no class for that purpose in the succeeding part of the collegiate course. My lectures also comprise the usual topics of a course of English rhetoric, the history of the English language and its more distinguished periods and writers, style and its general properties, the figures of rhetoric, &c. Murray's Grammar is the text-book commonly used by the students during the first half of the year; during the second they answer principally from Jamieson's Grammar, or from a dictate compiled by myself.

The lectures and examinations in the French Class are attended by the members of the Logic Class; those in the English are attended by the students who enter the College for logic, and by the Rhetoric Class and class of humanity. The average number in the French class is about 70; this year it is 71. The average number in the English is nearly 100; this year it will be more than 110. The attendance of the students in both the French and English departments is compulsory. Neither the students nor any of them pay any fees for attendance on my lectures or examinations, or for certificates of such attendance.

3. Are you of opinion that any alterations might be made in the number of lecturers or professors in your department, or in the duties connected therewith, or the Statutes and arrangements relating thereto, which might advance the studies of the subjects connected with your professorship, and promote the general interests of the College?

The French Professorship is not known to our Statutes by that name; it is styled in them (published in 1800) a chair of Modern Languages. Should such a chair be at any future time established, the Professor of English thus relieved from the French lectures, could, in my opinion, with great benefit to his department, give additional lectures either to his present class or to any more advanced class the Board might determine. But I feel convinced, from long experience, that any extension of the English course which would increase the numbers of the present class, already too large, must inevitably result in disappointment. I am of opinion that the enforcement of the rule of the Board, made in 1829, and revived in 1841, subjecting all students at entrance to an examination in the English language, would be useful; for though it would not affect materially the order or substance of my lectures during the year (those whom it would exclude being generally so few), yet it would direct the attention of all candidates to English composition, and relieve the professor from very great trouble at the commencement of the year. The rule could be enforced by an arrangement similar to that by which the entrance examinations in algebra and geometry are at present conducted.

4. What is the state of the College with respect to its library, lecture-rooms, and other material means of promoting the studies connected with your department? and state what effects the increased income of the College, since the year 1845, has had upon those studies generally.

The increase of the number of students in the French and English classes, consequent on the increased income of the College, affected injuriously their library accommodation; but I am assured that the measures already taken to remedy the evil will be efficiently carried out.

The increased income of the College has given free places to all the members of the French and English Classes, the great majority of whom were, before 1845, obliged to defray their own expenses. It has also raised my salary from what was hardly the average emolument of a curate, then nine years my junior, in my native diocese. The professor can now afford to keep pace with the progress of the age; and many of the students have more ample pecuniary means for their improvement in studies, which they have been ever taught to regard as eminently useful to a Catholic priest.

Matthew Kelly.

Answers of the Rev. Matthew Kelly, Professor of English and French, to the Questions in Paper C.

6. What is the entrance course, or in what books or subjects is each student required to be prepared previous to his entrance?

There is no special entrance course required for the French or English Class.

7. When, and by whom, and in whose presence, and in what manner, is that examination conducted; and, in particular, whether it is usual that he should be examined by only one professor, or by more, and how many?

The general entrance examination is conducted on the 25th of August, and succeeding days, by the President, professors, and deans. The candidate is interrogated by the President, commonly, and by two or more professors.

8. Are the candidates for entrance examined, in all cases, carefully, as to their knowledge of the Greek and Latin languages, or are they usually required merely to translate portions of some of the books of the entrance course? Describe, as well as you can, the degree of proficiency required from the candidates, and how tested?

The candidates are carefully examined in the Greek and Latin languages for entrance into the Logic Class, the Rhetoric Class, and the class of humanity. If a candidate does not display such a knowledge of these languages (in the strict sense of the term) as might be expected from ordinary abilities and moderate industry, he is not admitted, even into the second class of humanity.

9. Are they examined in English composition, or as to their knowledge of the English language? and by whom, and in whose presence, and in what manner, is that examination conducted?

They are not examined in English composition, or as to their knowledge of the English language. A rule passed in 1829, requiring an examination, was to come into force in 1831: it was not observed then, nor after its revival in 1841. I have offered some suggestions on this point in my answers to Paper B.

13. What is the commencement of the academical year, and at what time are the candidates for entrance examined and selected?

Lectures commence on the 11th of September.

14. Do you think it desirable to require a higher standard of attainments for the candidates for entrance? What improvements do you consider desirable in that respect? Is such improvement impracticable or difficult? If so, from what causes, and are you able to suggest how these causes could be removed?

I do not think it desirable to require a higher standard of attainments for entrance in general. But a knowledge of the French language ought, I think, and easily could be required from those who enter College for the Logic Class. This year, for instance, twenty-one have entered, (a number a little above the yearly average) and of those seventeen know French. I have found that the same proportion of freshmen logicians during the last eleven years knew French. Thus, the rule which I suggest could prudently be made; and its effects would be, that lectures in Italian, or some other modern language could be given to the Logic Class, during part of the two hours each week, which are now devoted to French exclusively. Were this arrangement adopted, one lecture each week should be given in French to the Rhetoric Class, to prepare them for a more extended course of reading in that language, and the acquisition of another during their logic year.

18. When a candidate, at his entrance, is desirous of being admitted to any class, except the lowest, immediately on his entrance into College, is he examined in the subjects of the classes which he thus passes over?

Candidates admitted to the class of natural philosophy or of theology, are not examined in the subjects of the English or French Class, nor are they required to attend the lectures in those classes.

19. Is any credit given to the candidate for entrance, either irrespective of, or in addition to his acquirements appearing on his examination for the course of studies in which he has been previously engaged under former instructors? and if so, how is the fact of his having been so engaged, and the nature and extent of such previous course of studies certified or ascertained?

No such credit is given the candidate.

20. What is the subject and course of study for each year of the complete collegiate course?

In answers to Paper B. I have described the course of study in the French and English departments.

21. Is a student of more than usual ability or industry permitted to compress the

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Rev. M. Kelly's Answers to Paper C.

subjects of two years' courses into one year, and thus to shorten the duration of his College course? or is he ever promoted so as to shorten the duration of his College course?

Students entering for the second class of humanity attend my lectures in English for two years: a few of these occasionally may be promoted to the Logic Class, omitting the first class of humanity, and thus may attend the English lectures only one year; but it is not for unusual industry or ability in the English department that their College course is thus shortened.

22. How many examinations in each year are held for the students of each class, and at what periods of the year do those examinations take place?

The examinations in English are in June, those in French in January and June.

23. Are any, and what prizes or rewards given to the students for distinguished answering at such examinations?

Books are given as prizes to the students of the French and English Classes, not, however, for distinguished answering at examinations alone, but for their literary merits, tried and proved by the professor during the year.

24. What is the usual or average number and value of the premiums given at each examination?

Three prizes, the average number for all the classes are given to the French Class; five are given to the English; their money-value is not considerable.

25. Who are the examiners of each class, and what is the usual duration of each examination, and how are the same conducted?

The usual duration of the examination of students in English or French is nearly the same as that of an examination in Latin or Greek. Examinations in the English and French are by interrogation. The examiners are the Professors of Natural Philosophy and of Second Year's Theology, and one of the deans.

26. What consequence follows in the case of a student who, on his examination, does not display such proficiency as might be expected from ordinary abilities, and moderate industry? 27. Is there any provision made in such a case to compel a student to remain a second year in the same class, or does each student at the termination of the year, proceed, as a matter of course, to the studies and subjects appointed for the succeeding year?

The Professor of English and French has substantially the same powers for enforcing attention to his lectures, as the professors in the other departments.

28. What provisions exist to compel or induce the students of the senior classes to retain or increase their knowledge of the subjects of the preceding classes: as, for instance, to induce a divinity student to keep up his knowledge of Greek, mathematics, or natural philosophy?

There is no provision to compel the students of the senior classes to retain or increase their knowledge acquired in the French and English Classes. There is no inducement to keep up a knowledge of French, except the conviction which any respectable student must soon feel, that without French he is but half educated. In the Dunboyne class, and in the first class of ecclesiastical history, prizes are given for dissertations composed in English; the students are also obliged to preach twice before they leave College, and to criticise in presence of some superior, and of two or more classes the sermons so preached. All these are strong inducements to retain and increase the knowledge acquired in the English Class; and so far as that knowledge is necessary or useful for pulpit eloquence, every student feels that it is a sacred duty to retain it.

In these answers I have restricted myself chiefly to my own departments, not wishing to trouble the Commission with facts which I should get from others, who themselves have been called on to answer, or with opinions on questions which do not directly affect my duties.

Matthew Kelly.

President's Answers to Paper D.

Answers of the President to Questions in Paper D.

1. How long have you held the office of President?

I have held the office of President in Maynooth College, since the 25th of June, 1845.

2. Did you hold any, and what, office in College previously to your appointment as President; and how long did you hold such office?

Previously to my appointment as President, I held the office of Vice-President, since June, 1834, after having held, the seven preceding years, since 1827, the Professorship of Sacred Scripture and Hebrew.

3. Describe generally your duties as President. 4. Describe generally your powers as President.

The College Statutes, (cap. 2), describe generally the duties and powers of the President interwoven together, for, in that office, every power implies a duty. The chief duties and powers, referred to in that chapter, and incidentally in other chapters of the Statutes, are: to superintend, and carefully observe, the different departments in the College, that no person may neglect the duties assigned him; to preside at literary exercises; to distribute among the deserving prizes and other rewards of distinguished merit; to admit among the students candidates found worthy of matriculation; to expel those guilty of offences to which the Statutes annex that penalty; to estimate and enforce other penalties for other offences; to decide, after having consulted with the Vice-President and Deans, concerning the candidates for Holy Orders; to observe an impartiality above all suspicion of bias,

and to devote himself to promoting in the College the good of religion and of the State. Another very laborious and engrossing duty arises from the amount of epistolary correspondence attaching to his office.

5. Of whom does the Council of the President consist?

The President's Council consists of the Vice-President, the Deans, the Prefect of the Dunboyne Establishment, and the Professors of Theology and Sacred Scripture.

6. Describe generally the duties and powers of the President and his Council.

The principal duties and powers of the President and his Council conjointly, are, to examine the qualifications of candidates for vacant professorships, and if there be competitors for the chair, to judge of their relative merits at the public concursus, and to vote for the most deserving; to elect students to vacancies on the Dunboyne Establishment; to determine when the half-yearly examinations should commence, and how long they should continue; and to interpret the Statutes.

7. Have you any and what power, alone, or in conjunction with the Council, of making bye-laws for the management, government, and discipline of the College?

Neither alone, nor in conjunction with the Council, have I any power of making bye-laws for the management, government, and discipline of the College.

8. By whom, and in what manner, are bye-laws made in cases where you have not that power?

If I rightly understand the Act, 35 Geo. III., c. 21, bye-laws can be made only by the Board of Trustees, with the express or tacit approval of the Lord Lieutenant of Ireland.

9. Are the bye-laws of the College printed? and what means are taken to communicate them to the Visitors, to the Trustees, and to the students of the College respectively?

The principal, if not the only, bye-laws of the College are printed under the title, "Regula pietatis et disciplinæ domesticæ in Collegio R. C. Sancti Patritii, &c." Copies of them are given to the Visitors or Trustees, if ever they desire them, and a copy is presented to every student on his admission to the College. A short page of instructions, written in English, and containing some prohibitions relating to matters of very minute detail, forbidden, also, for the most part, explicitly or implicitly, in the "Regula pietatis, &c." is publicly read every year for the students, after the Statutes and the rule of piety and discipline. Perhaps it is chiefly on this account, that these little prohibitions are, with I know not what accuracy, sometimes called bye-laws. These are not printed, nor are the resolutions of the Trustees, the routine usages and customs of the College, all of which, though they serve as guides of action in some particulars, are seldom, if ever, called bye-laws.

10. Are the bye-laws in any respect at variance with the Statutes? Do they in any respect modify, qualify, or interpret the Statutes?

The bye-laws are not, in any way, at variance with the Statutes, nor am I aware that they modify, qualify, or interpret the Statutes in any respect.

11. Are there any, and what, stated times of meeting for the President and his Council?

The stated times of meeting for the President and his Council are, at present, the Tuesday next after the 23rd of January, the first convenient day after the annual distribution of prizes in June, and the day immediately before the commencement of a concursus for a vacant professorship. They may meet at any other time that circumstances may require the President to convoke a meeting.

12. Do you take any, and what, part in the half yearly examinations of the students? Are you invariably present at such examinations?

I take some little part in the half-yearly examinations of the students. My usual practice is to visit as many as possible of the halls in which the examinations are conducted, and in each to examine the students there, in rotation with the other examiners that may be then in attendance. During the twenty-eight years that I have held some office in Maynooth College I have never once been absent from either of the half-yearly examinations.

13. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?

I deliver no literary or theological lectures to the students, nor am I ever present at the prelections of the professors. I do, however, attend, as often as I can, the monthly exercises, at which each professor interrogates his pupils, to test their progress during the preceding month.

14. Have any, and which, of the officers or professors been absent from the College, within the last five years, for any longer period than that prescribed by the statutes; and if so, under what circumstances?

Within the last five years, the Vice-President, two of the deans, and four of the professors, labouring under serious indisposition or sickness, were absent from College for a longer period than the statutes allow for vacation. Leave of absence was regularly obtained, as prescribed by the statutes, in all these cases, unless where the necessity for such leave was not anticipated, and the return to College was prevented by sudden illness or unexpected accidents.

15. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

Deeply grateful for the large additional amount of accommodation provided in the College by the Act of 1845, I regret being required to notice the deficiencies still remaining,

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President's Answers to Paper D.

and would much prefer to be allowed to appeal thereon to the memories and judgments of Her Majesty's Commissioners themselves. But I cannot, with candour, answer the question proposed, in its several details, without acknowledging that some of the buildings of the College are not at all adequate for their purposes. The old infirmary, chapel, and visitation hall, too small for their purposes before 1845, are utterly unable to accommodate the now largely augmented numbers; and the Commissioners of Public Works felt necessitated by the insufficiency of funds at their disposal, to cancel the provision for a new chapel, *aula maxima*, and infirmary designed in the architect's plan for the new buildings. The infirmary, built for a boys' school about 1798, has seven rooms, averaging fourteen feet long, by sixteen and a-half feet wide, and eight and a-half feet high, the whole space from which infirmary accommodation, particularly a sitting and dining room for convalescents, and sleeping rooms for bed-ridden and other patients, even in cases of fever or epidemic diseases, have to be provided. This old house is not only too small, and badly furnished, and uncomfortable; it is also now sinking fast into decay, ill-situated, exceedingly gloomy, dark, damp, and unwholesome. The chapel is so inadequate for its purposes, that, though at present about 170 students are withdrawn from it to attend mass and prayers in another hall less than fifteen feet high, it is not sufficiently large for the remaining number of the students. The apartments for the junior students are not sufficiently numerous to afford in every case a separate room for each. The new library is not furnished to any extent, not even with a shelf, a seat, or any other requisite whatever; and, of course, remains for the present useless. The students' apartments, in the new buildings, are sufficiently numerous and spacious. They are generally well ventilated, and well lighted. But they are neither dry nor warm, particularly those on the western side. The ceiling has already fallen down in several places, and serious injury to health has resulted from the cold and damp of these rooms, an evil which the suspension of the common repairs of broken glass, slates, sashes, &c., is daily aggravating very considerably.

16. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded.

No improvements occur to me more manifestly conducive to the good management of the College, the health and efficiency of its inmates, than those suggested by the last question with regard to the buildings, namely, a suitable infirmary, chapel, and a large hall, capable of receiving all the students together, when they require to be so assembled, for visitation, distribution of prizes, &c., &c.; to enable the Commissioners of Public Works to fit up the library and other public halls with, at least, the furniture essential to the purposes of each respectively; to attach shutters to the bed room windows; to light the College with gas, and to introduce some efficient means for keeping the library and bed rooms dry, and at least mitigating the cold to which they are now exposed. I may, perhaps, venture to add, that I think it exceedingly desirable that the College should have a museum moderately stocked, for a beginning, with requisites for illustrating archæology, geology, mineralogy, and natural history.

17. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?

I know of no power belonging to the President's office which lies dormant during his absence or illness, or which the Vice-President cannot then exercise.

18. Please to mark in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth. 19. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland? 20. Within what limits do you suppose it may be defective?

I have prefixed, in the catalogue forwarded by the Commissioners, an asterisk to the names of all the bishops and priests therein who were educated at Maynooth, including even those who came to complete their studies there only after they had received the greater part of their ecclesiastical education in other colleges; but that mark is not prefixed to the names of the very few priests who retired from Maynooth through sickness or other causes, and subsequently prosecuted their studies elsewhere. The list so marked contains the names of 23 Archbishops and Bishops, and of nearly 1,220 (almost half the total number of priests in Ireland), parish priests and curates, besides some others employed in colleges, or as chaplains. Notwithstanding the utmost diligence in comparing the catalogue of priests with the College books, and a great deal, also, of personal inquiry, it may yet be too much to presume that in so extensive a classifying list mistake has been altogether avoided, particularly in cases where several priests of the same name were educated, some in Maynooth, and some in other colleges. Presupposing, however, that the catalogue selected by the Commissioners is correct, the list marked as was requested does, I think, pretty accurately represent the number of priests educated at Maynooth who were resident in Ireland when that catalogue was prepared for publication in the "Catholic Directory" for the year 1853. Some changes must have since occurred by death and otherwise; but the mistakes in the list for that date, if any, cannot, I think, exceed ten, or, at the utmost, twenty.

21. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth after receiving Holy Orders, during the last twenty years preceding December 31, 1852.

The books of the College contain no catalogues or entries from which "the number of the students who have quitted Maynooth after receiving Holy Orders during the last twenty years preceding December 31, 1852," could now be accurately ascertained. The registries contain the names only of those who received Orders within the College. Many of the students do not receive priesthood until after they have left College; but as few students receive subdeaconship or deaconship outside the College, and as those who receive these orders, if not prevented by death or sickness, are ordained priests in the College or elsewhere when they have completed their studies, I extract from the College register the number of students annually ordained subdeacons and deacons, as the number of subdeacons, particularly, is the nearest approximation deducible from the College books to the return contemplated by this question.

A Return of the Number of Maynooth Students Ordained in the College during the last twenty years.

Year.	Subdeacons.	Deacons.	Priests.	Year.	Subdeacons.	Deacons.	Priests.
In 1834,	64	55	29	In 1844,	39	36	27
1835,	42	38	30	1845,	46	41	20
1836,	59	39	24	1846,	55	42	35
1837,	63	50	44	1847,	52	41	24
1838,	61	61	44	1848,	44	47	27
1839,	54	44	44	1849,	54	46	29
1840,	57	50	28	1850,	53	60	19
1841,	73	60	45	1851,	52	43	36
1842,	64	56	43	1852,	64	51	34
1843,	57	52	37	1853,	81	74	38

In the ordinary course, the students are ordained subdeacons after two years' study of theology, deacons after the third year, and priests when they have completed their College education.

L. F. Renehan, President.

Catalogue of the Roman Catholic Archbishops, Bishops, and Priests of Ireland.
The prefix * designates those who were educated at Maynooth.

Archbishops and Bishops.

Names.	Dioceses.	Residences.	Consecrated.
Ulster.			
*Most Rev. Jos. Dixon, Abp.,	Armagh,	Armagh,	Nov. 21, 1852.
*Right Rev. J. M'Laughlin,	Derry,	Derry,	Cons. July 16, 1837: suc. Dr. M'Laughlin, 1840.
* ,, Francis Kelly, coad.,	Ditto,	Ditto,	Cons. Oct. 21, 1849.
* ,, Charles M'Nally,	Clogher,	Clogher,	Nov. 5, 1843: suc. Dr. Kernan, Feb. 20, 1844.
* ,, Patrick M'Gettigan,	Raphoe,	Letterkenny,	Sept. 17, 1820.
* ,, Cornelius Denvir,	Down and Connor,	Belfast,	Nov. 22, 1835.
* ,, James Browne,	Kilmore,	Cavan,	June 10, 1827.
,, William O'Higgins, Coadjutor not yet appointed.	Ardagh,	Ballymahon,	Nov. 23, 1829.
*Right Rev. John Cantwell,	Meath,	Mullingar,	Sept. 21, 1830.
,, Michael Blake,	Dromore,	Newry,	March 17, 1833.
Leinster.			
Most Rev. Paul Cullen, Apostolic Delegate and A.B.,	Dublin,	3, Belvidere-pl.,	March, 1850: suc. Dr. Murray, Aug. 15, 1852.
*Right Rev. Francis Haly,	Kildare and Leighlin,	Carlow,	March 25, 1838.
,, Edmund Walsh,	Ossory,	Kilkenny,	July 26, 1846.
* ,, M. Murphy,	Ferns,	Enniscorthy,	March 10, 1850.
Munster.			
Most Rev. Ml. Slattery, Abp.	Cashel,	Thurles,	Feb. 24, 1834.
*Right Rev. William Delany,	Cork,	Cork,	Aug. 15, 1847.
* ,, Daniel Vaughan,	Killaloe,	Birr,	Cons. 1851.
* ,, Cornelius Egan,	Kerry,	Killarney,	July 25, 1824.
* ,, John Ryan,	Limerick,	Limerick,	Dec. 11, 1825.
* ,, Nicholas Foran,	Waterford & Lismore,	Waterford,	Aug. 24, 1837.
* ,, T. Murphy,	Cloyne,	Fermoy,	Sept. 16, 1849: suc. Dr. Walsh.
,, W. Keane,	Ross,	Skibbereen,	Cons. Feb. 2, 1851.

Appendix, No. 8.

President's Answers to Paper D.

Archbishops and Bishops—*continued.*

Names.	Dioceses.	Residences.	Consecrated.
Connaught.			
*Most Rev. John MacHale, Abp.,	Tuam, . .	Tuam, . .	June 12, 1825, of Killala; s. Dr. Kelly, Aug. 8, 1834.
*Right Rev. John Derry, . .	Clonfert, .	Loughrea, .	Sept. 21, 1847.
* ,, Patrick Durcan, . .	Achonry, .	Ballaghdreen, .	Nov. 30, 1852; suc. Dr. M'Nicholas.
* ,, G. J. Browne, . .	Elphin, .	Athlone, . .	Oct. 23, 1831; trans. from Galway, March 26, 1844.
* ,, P. Fallon, . . .	Kilmacduagh and Kilfenora, .	Gort, . .	—
* ,, L. V. O'Donnell, .	Galway, .	Galway, . .	October 28, 1845.
* ,, T. Feeny, . . .	Killala, .	Ballina, . .	October 13, 1839.

Province of Ulster.

There are Nine Dioceses in this Province, viz.:—1, Armagh, the Archdiocese; 2, Meath; 3, Derry; 4, Clogher; 5, Raphoe; 6, Down and Connor; 7, Kilmore; 8, Ardagh; 9, Dromore.

Archdiocese of Armagh, Primatial See of all Ireland.

In this Archdiocese there are 54 Parishes.

His Grace Most Rev. Joseph Dixon, D.D., Archbishop of Armagh, and Primate of all Ireland. Residence, Armagh and Drogheda.

Parishes.	Parish Priests.	Curates.	Post Towns.
Armagh	Bishop's parish .	*Cologly, John . .	Armagh
		Crinion, J.	
		*Campbell, James	
Drogheda	Do. . .	*Hanratty, Patrick .	Drogheda
		*Montague, Francis	
		*O'Sullivan, Richard	
		*Mackin, James	
Ardboe	M'Kenna, Thomas .	M'Elhone, Michael .	Stewartstown
Ardee	*Levins, John . .	*Levins, John . .	Ardee
		*Dooley, Edward	
Ardtrea Sh. . . .	*Quinn, Patrick .	. . . .	Moneymore
Aughaloo	*O'Brien, C. . .	*Mullen, Patrick .	Aughnacloy
Ballinderry	M'Geogh, J. . .	*Smith, John . .	Ballyronan, Magherafelt
Ballymakenny . . .	Torris, James . .	*Harman, Thomas .	Drogheda
Ballymacnab	Rooney, P., *Ad.* .	*O'Toole, Ar. . .	Armagh
		*Fitzpatrick, M.	
Beragh	Murphy, Hugh .	Slane, Patrick .	Beragh
Carlingford and Clogherney .	*Mullin, John . .	*Loughran, Patrick .	Carlingford
Clogher	*Markey, Patrick .	Boylan, James .	Drogheda
Clonoe	*Weeney, Bernard .	*Mullan, Matthew .	Coal Island
Clonfeacle	Coyne, Michael .	Breslan, James .	Moy
Collon	*Cavenagh, H. J. .	. . . .	Collon
Cooleagh	*Gossan, Anthony .	*M'Vey, J. . .	Carlingford
Creggan, lower . . .	Lamb, Patrick .	*M'Parland, James .	Newtownhamilton
Creggan, upper . . .	*Lennon, Michael .	Campbell, J. . .	Crossmaglen
		Loy, Thomas	
Castletown	Kearney, John .	. . . .	Dundalk
Darvar	*Callan, Thomas .	Malone, T. . .	Castlebellingham
Derrynoose	Kelly, F., *Ad.* .	Byrne, P. . .	Keady
Desertcreat and Derryloran .	*M'Conville, W. .	Campbell, James .	Cookstown
		M'Kenna, James	
Donaghmore	Devlin, Francis .	Mulgrow, John .	Donaghmore
		Tally, John	
Dromintee or Forkhill . .	M'Parland, M. .	Finegan, P. . .	Forkhill
Dundalk	*Kieran, M., V. Rev., *V. G.*	*M'Ginity, Frs. .	Dundalk
		*Weir, G.	
		*Kiearan, ——	
Drumglass, Killyman, Tullynisken	Slane, F., V. Rev., *V.G.*	*Harbison, H. . .	Dungannon
		M'Crystal, James	
Dunleer	Magee, Thomas .	Corrigan, Thomas .	Dunleer
Eglish	O'Neil, Peter . .	. . . .	Dungannon
Errigleheiran	Ferion, James . .	*Mooney, Patrick .	Ballygawley
Foghart	M'Ardle, P. . .	Duggan, Henry .	Dundalk
Forkhill	Mulligan, Hugh .	*M'Shane, C. . .	Forkhill
Killeesbill	Vacant	*Devine, Joseph .	Castlecaulfield

ARCHDIOCESE OF ARMAGH—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Kilcurley	*Marmion, John	Maginn, T.	Dundalk
Kildress	Murphy, Bernard	M'Gurk, Arthur	Cookstown, Tyr.
Killevy, upper	*Pentony, Michael	M'Evitt, Felix	Carnlough
Killevy, lower	Murphy, Michael	*M'Shane, John	Newry
Kilmore	Irwin, John	Malone, C.	Portadown
Kilsaran	*Loughran, Thomas	*Hardman, Thomas	Castlebellingham
Lordship	M'Keown, Michael	*Hughes, Nicholas	Dundalk
Loughgall	Keating, John	Quin, Bernard	Loughgall
Loughgilly	Daly, J., *Ad.*	*O'Callaghan, F.	Mountnorris
Louth	*Banan, Patrick	*Clarke, John Pentony, Thomas	Louth
Lissan	Kelly, James		Cookstown, Tyr.
Magherafelt and Artrea, N.	*Quinn, John	*Kelly, John	Magherafelt
Pomeroy	Hughes, Michael		Pomeroy
Portadown	*Crolly, Eugene	*O'Toole, Daniel	Portadown
Stewartstown	Vacant	*Hughes, Michael	Stewartstown
Tallanstown	*Tierney, James	*Ekens, William	Louth
Tanderagee	*Campbell, Edward	Daly, Peter	Tanderagee
Termon	Vincent, Patrick	M'Crystal, Hugh	Carrickmore and Dungannon
Termonfeckin	M'Keon, B., *Ad.*	*Flanigan, Richard	Drogheda
Togher	*Rogers, Andrew	*Everard, Richard	Dunleer
Tullyallen	*Trainor, Thomas	*Kearney, Matth.	Drogheda
Tynan	*Quinn, William	*Montague, Charles	Tynan

II.—DIOCESE OF MEATH—68 Parishes.

Most Rev. JOHN CANTWELL, D.D., Bishop, Mullingar.

Parishes.	Parish Priests.	Curates.	Post Towns.
Mullingar	Bishop's parish	*Masterson, Bernard *Nicolls, John *Nulty, Thomas *Barton, Henry	Mullingar
Ardcath	*Langan, John	*Langan, Thomas	Garristown
Athboy	*M'Cullagh, Thomas	Vacant	Athboy
Ballymore	Hope, M.		Ballymore, Louth
Balliver	Halligan, Patrick		Athboy
Batterstown	Masterson, John	Vacant	Maynooth
Blacklyon	*Lynch, Thomas, *Ad.*	*Cogan, A.	Slane
Bohermien and Courtown	*O'Reilly, Terence	Kiernan, Patrick *Daly, John	Navan
Carolanstown	Dillon, Thomas		Kells
Carnacross	Sheridan, John		Kells
Castlejordan	*Kiely, Patrick	*M'Keon, Laurence	Kinnegad
Castlepollard	*Murtagh, Walter	*Kenna, Nicholas	Castlepollard
Castletown	Gibney, Patrick	Stein, J.	Nobber
Castletowndelvin	*Savage, James	*M'Grane, Charles	Castletowndelvin
Castletowngeoghegan	Byrne, Patrick	*Carey, Edward	Clonagh, Ballinagore
Churchtown	Maguire, Andrew		Mullingar
Clara	*Barry, Patrick	*Guinan, Thomas	Clara
Clonmellon	*Dowling, Very Rev. J.	*Mullen, Robert *Duncan, John	Clonmellon
Crosses, Robinstown	*O'Reilly, Terence	O'Reilly, John	Robinstown, Navan
Courtown (*united with Bohermien*)			
Curraha	Gough, Patrick		Ashbourne
Drogheda, St. Mary's	*Mathews, Very. Rev. Thomas	*Wheeler, James *Cassidy, T.	Drogheda
Drumcondra	O'Brien, Edward		Ardee
Drumraney	Malinn, Patrick	*Barton, Luke	Moate
Duleek	*Hanlon, Matthew	Flood, Bernard	Duleek
Dunboyne	*Grennan, William	*Murray, Edward	Clonee
Dunderry	*O'Reily, Terence	Lynch, John	Trim
Dunshaughlin	O'Reily, Robert	*Sheridan, P.	Dunshaughlin
Eglish	*Murray, James	*Farrelly, William	Frankford
Fore	*Coghlan, Michael	*Cantwell, John	Collinstown
Frankford	*Lynch, Walter	Beggan, Patrick	Frankford
Grangegeith	Finnegan, Thomas		Slane
Johnstown	Reid, Michael	Gogarty, John	Navan
Kells	*M'Evoy, Very Rev. F. Nicholas, *Ad.*	*Geoghegan, Michael O'Reilly, Peter	Kells

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Meath—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Kilbarry	*Kelsh, Matthew	Kelsh, R. J.	Navan
Kilbeggan	*Pierce, Matthew	*Seery, Edward	Kilbeggan
Kilbride	M'Carthy, Thomas	*O'Farrell, Thomas	Mountnugent
Kildalkey	Grogan, John		Athboy
Killina or Rahan	*Fitzgerald, Joseph	*Lynch, Matthew	Tullamore
Killucan	*O'Rorke, Eugene	*Colgan, Patrick	Killucan
Kilmesson	Jones, Michael	Kelly, Robert D.	Dunshaughlin
Kingscourt	Duff, Nicholas	Timmon, Terence	Kingscourt
Kinnegad	*M'Alroy, Andrew	*Reynolds, Charles	Kinnegad
Kilskyre	*Kelly, Patrick	*Smith, Laurence	Crossakiel
Lobinstown	*Gaughran, James	*Dunne, Patrick	Ardee
Longwood	Hackett, John	*M'Glew, John	Clonard
Milltown	*Fullam, Matthew	*Conran, Joseph	Ballinacargy
Moyvore	*Fox, Thomas		Moyvore
Moynalty	Ginty, Patrick	*Sheridan, E.	Kells
Moynalvy	*Gerrard, K.	*Gaughran, Patrick	Summerhill
Multifarnham	*M'Alroy, M.		Multifarnham
Navan	*O'Reilly, Very Rev. Eugene, *V.G.*	*Kelly, John *Callery, Patrick *O'Farrall, Patrick Kelly, John	Navan
Naughville	*Kearney, Very Rev. John	*Murray, Michael *Wheeler, Thomas	Glasson
Nobber	Braguy, Joseph	Newman, Charles	Nobber
Oldcastle	Sheehan, Joseph	Byrne, Thomas	Oldcastle
Rathmolion	Ennis, Richard	*Fullam, John	Enfield
Ratoath	*Sheridan, Richard	*Deignan, Simon	Ashbourne
Rochfortbridge	*Robins, Gerald	*Hope, William	Rochfortbridge
Rosnaree	Duffy, Michael		Drogheda
Skryne	*O'Connor, Patrick	Kearney, Thomas	Dunshaughlin
Slane	O'Brien, Denis	*Murphy, William	Slane
Sonna	*Mullen, Michael	*Colgan, Michael	Ballinacargy
Summerhill	Keenen, Matthew	*Smith, William	Summerhill
Stamullen	*Nowlan, Patrick	*Sullivan, Patrick	Balbriggan
Tubber	*O'Loughlin, J.	*M'Cormick, William	Moate
Trim	*O'Connell, Very Rev. John	*Sherlock, Patrick Moore, Nicholas	Trim
Tullamore	*O'Rafferty, Very Rev. James, *V.G.*	*Mathews, William *Keane, Patrick *Fegan, Thomas	Tullamore
Turbotstown	*Levy, John	*Corcoran, James	Castlepollard
Turin	Bermingham, T.		Mullingar

III.—Diocese of Derry—38 Parishes.

Right Rev. John M'Laughlin, D.D., Bishop, Derry.

Right Rev. F. Kelly, D.D., Coadjutor, Derry. Consecrated October 21st, 1849.

Parishes.	Parish Priests.	Curates.	Post Towns.
Templemore	Bishop's parish *Nugent, Hugh, *Ad.*	M'Bride, Edward *M'Loughlin, J.	Londonderry
Ardstraw, east	O'Doherty, Anthony	M'Laughlin, J.	Newtownstewart
Ardstraw, west	Kelly, Edward	*M'Menemon, P.	Castlederg
Badoney, upper	*Conegland, James	Conegland, William	Gortin
Badoney, lower	*Bradley, Paul	O'Doherty, John *Conway, Frederick	Gortin
Ballynacreen	*O'Loughlin, V. Rev. Patrick, *V.G.*	Collins, James M'Namie, James	Draperstown
Ballyscullion	O'Doherty, John	M'Gilligan, John	Bellaghy
Balteagh, Drumachois, and Aghanloo	*M'Eldowney, Patrick	*Conway, James	Newtownlimavady
Banagher and part of Bovevagh	*O'Doherty, John	Toland, David Kearney, John	Feeney
Burst and Inch	M'Leer, James		Derry
Cappagh	*O'Doherty, Daniel	O'Flaherty, John Taggart, T.	Omagh
Cloncha	*Porter, Philip	*O'Doherty, William *O'Doherty, R. P. *Quin, Jeremiah	Malin
Clonleigh and Camus	Browne, William	*M'Crossan, Charles	Strabane
Clonmany	*O'Donnell, William	O'Donnell, W. Devlin, James	Straid

Diocese of Derry—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Culdaff	*M'Divitt, Very Rev. James	M'Geown, Peter M'Nulty, T.	Culdaff
Cumber, upper, and Learmont	*M'Donough, James	Kearney, John	Cumberclaudy
Dysertegny and Lower Fahy	Magill, Bernard	*Hegarty, William *Devlin, P.	Buncrana
Desertmartin and Kilcronaghan	Donnelly, Very Rev. Edward	*Magee, Daniel	Magherafelt
Donagh	*M'Cafferty, Very Rev. W., *Dean*	M'Gill, Michael *Divin, Neal	Cardonagh
Donagheady and Leckpatrick	M'Kenna, Bernard	M'Connelogue, B. M'Keague, John	Strabane
Donaghmore	*Boyle, Edward	Boyle, John *M'Grorty, John	Stranorlar
Drumragh	*O'Kane, Manus	*Coulhoun, James *M'Namee, B.	Omagh
Dunboe, Macosquin, and Aghadoey	Flanagan, Charles	O'Doherty, J. *M'Loughlin, John	Coleraine
Dungiven and part of Bovevagh	M'Feely, Patrick	Shiel, James Rogers, Michael	Dungiven
Errigle	O'Doherty, James	O'Loughlin, James	Garvagh
Fahan, upper	M'Eldowny, E., *Ad.*		Fahan
Faughanvale	M'Cosker, James	Hughes, Michael, *Ad.* M'Feely, Denis	Muff (Derry)
Glendermott and Lower Cumber	*M'Carron, Alex. J., V.A.D.	M'Auley, Charles *M'Laughlin, W. *Campbell, Patrick	Waterside (Derry)
Iskaheen	M'Laughlin, Very Rev. William	O'Neill, Francis	Muff (Donegal)
Kilrea and Desertoghill	Auterson, Very Rev. Samuel	*Dempsey, Thomas	Kilrea
Langfield	*M'Hugh, Very Rev. F.	Morris, Charles	Drumquin
Maghera	Donnelly, Very Rev. James	*Conway, Michael M'Geoghegan, A. Donnelly, James	Maghera
Moville, upper and lower		M'Henry, Neal O'Doherty, Edward *M'Kenna, Michael	Moville
Tamlaghtocrilly	Hassan, Patrick		Portglenone
Tamlaghtard	*O'Dogherty, Edward		Newtownlimavady
Termony and part of Maghera	M'Kenna, James	Mooney, Daniel	Maghera
Termonamongan	M'Cullogh, John	Logue, William M'Closky, Patrick	Castlederg
Urney	M'Glinchy, Michael	*M'Collum, James Connolly, W.	Strabane

IV.—Diocese of Clogher—39 Parishes.

Most Rev. Charles M'Nally, D.D., Bishop, Clogher and Monaghan.

Parishes.	Parish Priests.	Curates.	Post Towns.
Clogher	Bishop's parish	*M'Donnell, James Traynor, Patrick *Rooney, John	Clogher
Carrickmacross	Do.	*M'Nally, Thomas *Keon, Edward *Cassidy, Thomas	Carrickmacross
Aghnamullen, west	*Brennan, Philip	*Forde, James	Cootehill
Aghnamullen, east	*M'Clusky, Charles	*M'Mahon, Patrick	Shantona, Castleblayney
Amatras	Gartland, Thomas		Rockcorry
Aughabog	*Kellaghan, Francis		Newbliss
Brookborough	Monaghan, James	*Ward, H.	Brookborough
Blackbog and Ederney	Reilly, John	*Smollen, Cormack	Ederney
Clenish	Magennis, John	Goodwin, James	Enniskillen
Clontibret	*Duffy, James	*Cassidy, James *Donegan, Philip	Castleblayney
Clones	*Smyth, James	*Smith, John	Clones
Currin	M'Cosker, John	*Beggan, John	Clones
Donagh	*Moynagh, Patrick	*M'Kenna, E.	Derrygonnelly
Derrygonnelly	*M'Mahon, Ross	*Carney, ——	Glasslough
Donaghmoyne	Duffy, James, Ven. Archdeacon	M'Veagh, Francis *Geraghty, Owen	Castleblayney
Donecavy	*Kelly, James	M'Gennis, James	Fintona

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Clogher—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Dromore	*Gordon, Peter	*Hughes, Peter	Drom, Omagh
Drummelly	*Clarke, James	*Donnelly, John	Newtownbutler
Drumsnat	*Duffy, Peter	Tierney, John	Monaghan
Enniskillen	*Boylan, Daniel, Very Rev. D.	Carney, Andrew *Smith, Patrick *Hoey, John	Enniskillen
Errigle Truagh	Mullen, John	Kelly, James	Emyvale, Monaghan
Garrison	M'Mahon, Ter.	M'Mahon, Thomas	Belleek
Iniskeen	*Kindelan, Andrew	*Carroll, Patrick	Carrickmacross
Inismacsaint	*Maguire, Francis	*M'Donald, James	Ballyshannon
Killany	Murphy, Patrick	Smyth, D.	Carrickmacross
Killevan	*Deary, James	Callan, James	Newbliss
Kilskerry	*Traynor, Thomas	*Sheil, James	Trillick
Magheracloone	Carolan, Patrick	M'Caul, Eugene	Carrickmacross
Maguiresbridge	*M'Guire, Peter	Leonard, E.	Maguiresbridge
Monaghan	(The Bishop)	*M'Kenna, Peter Herbert, William Smyth, Daniel	Monaghan
Muckna	*M'Meel, James	Smith, Patrick M'Kenna, P.	Castleblayney
Pettigoe	*Ryan, Neil	Keary, M.	Pettigoe
Roslea	*Caulfield, John	Duffy, Bernard	Clones
Tempo	*Keirens, Michael	*Gleeson, William	Tempo
Tullycorbet	*Goodwin, John	*Goodwin, Edward	Ballybay
Tydavnet	*M'Mahon, Peter	Kerr, Francis *M'Mahon, Peter	Monaghan
Tyholland	Mulligan, James		Monaghan
Whitehill	*M'Cusker, Paul	M'Loughlin, John	Irvinstown

V.—Diocese of Raphoe—34 Parishes.

Right Rev. Patrick M'Gettigan, d.d., Bishop, Letterkenny.

Consecrated 17th September, 1820.

Parishes.	Parish Priests.	Curates.	Post Towns.
Conwal, Leck	Bishop's parish	*M'Gettigan, Daniel O'Freil, Michael	Letterkenny
All Saints, Ray, & Taughboyne	*Stephens, James	*Flanagan, J.	St. Johnston
Ardara	M'Garvey, John	*M'Neely, Charles	Ardara
Aughnish and Aughaninshin	O'Donnell, Charles		Ramelton
Clondahorky	*M'Ghee, Joseph	*M'Gettigan, T.	Dunfanaghy
Clondavadok	*O'Donnell, Daniel	Lane, Edward Gallagher, James	Tamney
Donegal	*M'Cafferty, E.	Mulreany, R., d.d.	Donegal
Drimhome	*Kelly, Daniel	*Ivers, M.	Ballintra
Gartan	*M'Gee, Denis	*Glackin, Ed., *Ad.*	Kilmacrenan
Glencolumbkille	M'Dermott, Con.	*O'Boyle, Michael	Killybegs
Iniskeel	*Gallagher, Patrick	*O'Donnell, John	Glenties
Inver	*Feely, Very Rev. J., *D.*	O'Donnell, John	Mountcharles
Kilbarron	Cummins, Very Rev. J., *V.G.*	*Spence, Daniel *M'Menamon, John	Ballyshannon
Kilcar	*O'Donnell, H.		Killybegs
Killymard	Vacant		Donegal
Kilteevoge	*Ramsay, William	*Mulhearn, Daniel	Stranorlar
Killybegs and Killaghtee	*Drumond, W., v.f.	*Magee, Daniel	Killybegs
Killygarvan and Tully	*Carolan, W.	*M'Gettigan, D. d.d. *Diver, Thomas	Ramelton
Kilmacrenan	M'Ghee, James	*Durning, Joseph	Kilmacrenan
Lettermacward	*O'Donnell, John		Dungloe
Mevagh	*Gallagher, James, v.f.	*M'Fadden, John	Carigart
Raphoe	M'Ginley, James	*M'Bride, Michael	Convoy, Raphoe
Raymunterdony	*M'Fadden, Hugh	Magee, Denis	Cross-roads
Stranorlar	*Coyle, Daniel E.		Stranorlar
Tullaghbegly and Arranmore	M'Laughlin, H.	O'Doherty, John	West Tullaghbegly
Templecrone	O'Donnell, Daniel		Dungloe

VI.—DIOCESE OF DOWN AND CONNOR—43 Parishes.

[The Parishes of this united Diocese are here arranged agreeably to the ancient distribution.]

Right Rev. CORNELIUS DENVIR, D.D., Bishop, Belfast.

DIOCESE OF DOWN.

Parishes.	Parish Priests.	Curates.	Post Towns.
Shankhill or Belfast	Bishop's parish	*M'Kenna, Francis *Curoe, William *Martin, William *Dunphy, John	Shankhill or Belfast
Aughagallan and Ballinderry	*Magee, Cornelius		Lurgan
Ardkeen and Slane or Ards			Kircubbin
Ballee and Ballyculter	*Starkey, Patrick		Strangford
Ballyphilip, &c., or Portaferry	*Killen, James		Portaferry
Blaris, Crumlin, &c., or Lisburn	*M'Kenna, John	*Coyne, Francis	Lisburn
Bright	*Denvir, Peter	*M'Auley, Bernard	Killough
Deriaghy	*M'Cartan, Michael		Lisburn
Down	*M'Auley, Bernard	*Kane, Patrick *M'Convey, Patrick	Down
Dunsford and Ardglass	*M'Mullan, William		Ardglass
Glenavy and Kilead	*Pye, George	*Ryan, Patrick	Crumlin
Kilclief	Maginn, Patrick		Strangford
Kilcoo	O'Neill, Hugh	*M'Cartan, Owen	Castlewellan
Kilkeel, or Upper Mourne	*Denvir, James		Kilkeel
Kilmegan	M'Alenon, James		Castlewellan
Kilmore, Inch, and Killyleagh	*Maguire, George	Keating, James	Crossgar
Knockbreda, &c., or Ballymaccarrett	*Killen, James		Belfast
Loughinisland	*Dorrian, Patrick	*M'Erlane, John	Clough
Maghera, or Bryansford	*Hanna, Hugh		Newcastle, Castlewellan
Newtownards, Bangor, and Donaghadee	*M'Lea, W.	Kavanagh, John	Newtownards
Saintfield, Tullynakil, and Kilmood	*Magill, Rowland		Saintfield
Saint Mary's, or Lower Mourne	*Connor, Hugh		Kilkeel
Saul	*Crickard, Nicholas		Down
Tyrella, Drumcath, and Ballykinlar	*Curoe, Patrick	*Walsh, Thomas	Clough

DIOCESE OF CONNOR.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ahoghill	*M'Court, John	*Laverty, James	Portglenone
Ardmoy and Ballintoy	Dunne, John, *Ad.*		Ballycastle
Ballymoney and Derrykeighan	O'Hagarty, John		Ballymoney
Carrickfergus	Cunningham, John		Carrickfergus
Coleraine	*Killen, Richard		Coleraine
Culfeightrain	*Kearney, Thomas		Ballycastle
Cushendall	*Fitzsimons, John	*M'Mullan, Alex.	Cushendall
Cushendun, or Innispollan	*Garland, John		Cushendall
Drumaul, Antrim, and Connor	*Curoe, Daniel	*M'Auley, W. J.	Antrim
Duneane	*Young, Samuel		Toome Bridge
Kirconriola, &c., or Ballymena	*Lynch, John	*M'Alister, Patrick,	Ballymena
Larne	*O'Loughlin, Henry		Larne
Loughgiel	*M'Laughlin, Henry		Ballymoney
Portrush	*M'Cann, Hugh		Portrush
Ramoan, &c., or Ballycastle	*M'Glennon, James		Ballycastle
Rasharkan, or Finvoy	*M'Cartan, William	*M'Cartan, Patrick	Ballymoney
Rathlin Island	Connolly, Felix		Ballycastle
Skerry, &c., or Glenravel	Connor, Edward		Ballymena
Tickmacrevan, &c., or Glenarm	*Starkey, Patrick		Glenarm

VII.—DIOCESE OF KILMORE—42 Parishes.

Right Rev. JAMES BROWNE, D.D., Bishop, Cavan.

Parishes.	Parish Priests.	Curates.	Post Towns.
Crosserlough	Bishop's parish	*O'Reilly, John O'Reilly, Thomas	Ballyjamesduff
Urney and Annageliffe	Do.	*Mulvany, Thomas *M'Enroe, John	Cavan

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Kilmore—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Anna, west	Fitzsimons, Hugh	Gilroy, Patrick	Belturbet
Anna, east	M'Cawley, William		Redhills
Ballaghemeehan	M'Gourty, James		Manorhamilton
Ballinacleragh	Keeney, Brien		Drumshambo
Ballinamore	Curran, Peter	*Cassidy, Hugh	Ballinamore
		*Gallagher, John	Ballinamore
Ballintemple	O'Reilly, Cor.	*Lynch, Edward	Crossdoney
Carrigallen	*Magauran, Patk.	O'Reilly, Patrick	Carrigallen
Castlerahan & Munterconaught	O'Reilly, Ter.	O'Reilly, Philip	Virginia
Castletara	Mathews, John	Smith, Philip	Ballyhaise
Denn	*Brady, James	M'Cabe, Felix	Ballyjamesduff
Drumgoon	*O'Reilly, Ter.	O'Reilly, Charles	Cootehill
		*Brady, Terence	
Drumlane	*Dunegan, P.	O'Reilly, Francis	Belturbet
		Gilroy, Peter	
Drumlease	M'Keon, Thos.		Drumahair
Drumreilly	Freeman, Philip	*M'Tiernan, Stephen	Ballinamore
	Smyth, Michael	Murray, Terence	
Drung	*Clarke, Peter	*Brady, Thomas	Stradone
Glenfarn	*Rogan, Very Rev. John, *V.G.*	Keany, J.	Manorhamilton
		*Whealan, Peter	
Glengevlin	*Magourty, Patrick		Swanlinbar
Glennade	*Magauran, H.		Bundoran
Innismagrath	Ford, Thomas	*Magauran, Gerald	Drumkeeran
		*Clancy, Patrick	
Kildallan and Tomregan	*Magauran, Peter	Allwell, Michael	Ballinconnell
Killinagh	De Lacy, Hugh	Ward, John	Blacklion
Killann	*O'Reilly, Philip	*Fay, P.	Bailieborough
		Dunne, James	
Killargy	Reilly, Patrick	*M'Partlan, J.	Manorhamilton
Killesnet	*Treanor, Patrick	Conoly, J.	Manorhamilton
Killesker	Mason, Frank		Florencecourt
Killinkere	*O'Reilly, Ter.	O'Reilly, James	Virginia
Killeshandra	*M'Quade, Mat.	*O'Reilly, John	Killeshandra
Kilmore	*Brady, T. Vn., *Ad.*	Smyth, John	Crossdoney
Kilsherdany	*Smyth, Patrick	*Smyth, Patrick	Tullyvin
Kinawley	Murray, Jn., *Ad.*	Clarke, J.	Swanlinbar
Kinlough	*Reilly, Hugh	*Maguire, John, *Ad.*	Bundoran
		Maguire, T.	
Knockbride	Brady, Patrick	*Mooney, James	Bailieborough
Knockinny	*M'Hugh, Edward	*Magauran, Hugh	Ballinconnell
Laragh, lower	*Brady, John		Stradone
Laragh, upper	Brady, Michael	*Conaty, P.	Stradone
Lavey	O'Reilly, Charles	*Brady, John	Stradone
Lurgan	*O'Reilly, Owen	Donegan, F.	Virginia
Moybolgue and Kilmainham	*Lynch, John	*Conaty, John	Bailieborough
Mullagh	O'Reilly, Th.		Virginia
Templeport	*Magauran, Phil.	Conaty, P.	Ballinconnell
		Magauran, P.	

VIII.—Diocese of Ardagh—42 Parishes.

Right Rev. William O'Higgins, D.D., Bishop, Ballymahon.

Coadjutor not yet appointed.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballymahon or Shrule	Bishop's parish	*O'Reilly, Michl., *Ad.*	Ballymahon
Ballyloughloe and Kilcleigh, or Moate and Colry	Do.	*Murray, Peter, *Ad.*	Moate
		Duffy, Farrell, *Ad.*	Moate
Templemichael and Ballymaccormac	Do.	Duffy, Philip	Longford
		Yorke, Gregory	
		O'Connell, W.	
Abbeylara	M'Gauran, Andrew	Cullen, Bernard	Granard
Annaduff	*O'Farrell, Matthew	Vacant	Drumsna
Ardagh and Moydow	*Farrelly, Very Rev. Thomas, *Dean*	*Farrelly, Peter	Ardagh
		Kennedy, Henry	
Aughavass	*Mulrooney, Ed.	M'Keon, Nicholas	Carrigallen
Bornacoola	O'Farrell, James	*O'Farrell, Patrick	Rooskey
Cashel	O'Flanagan, Nicholas		Ballymahon
Clonbroney	Lee, Patrick	*Farrelly, Patrick	Ballynalee
Clongish	Vacant	Reynolds, Matthew	Newtownforbes

DIOCESE OF ARDAGH—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Clonmacnois	Gannon, Andrew	*O'Donnell, William	Shannonbridge
Cloone	Flynn, Charles	Brady, John	Cloone
Cluanadonald and Killashee	*Smyth, James		Clondra Killashee
Collumbkille	*Rhatigan, Patrick	*Slevin, Richard	Granard
Dronard	O'Connell, Peter	Dolan, James	Arvagh
Drumlish	M'Keon, Patrick	Kiernan, Patrick	Drumlish
Drumlummon, n. & Loughduff	*Murray, Patrick	Kiernan, Francis	Granard
Drumlummon, sth. and Ballymachugh	Connefry, William	O'Reilly, James	Granard
Fenagh	Reynolds, Francis	Maguire, Denis	Fenagh
Gillen and Revnanagh	*Egan, Kieran	*Sheridan, Patrick E.	Cloghen, Banagher
Gortliteragh	*Fitzgerald, James	*M'Giveny, Patrick	Mohill
Granard	M'Gaver, Edw.	O'Farrell, Francis Grey, James	Granard
Kilcommogue	*Maguire, Philip	Egan, Patrick	Ballymahon
Kilglass or Legan	O'Farrell, R.	Duffy, John	Lenamore
Kilenumera and Killery	Gearty, George	Lee, Peter	Dromahaire
Killoe	*O'Reilly, John	Reynolds, James	Longford
Kilronan	Broder, Michael	Sheridan, John	Keadue
Kiltoghert	*Dawson, Very Rev. Peter, *V.G.*	Fitzgerald, Thomas Duffy, Edward	Carrick-on-Shan.
Kiltubride	Fanning, Michael	O'Farrell, James	Cashcarrigan
Mary's, St.	Kilroe, Kiernan	Dardis, Patrick	Athlone
Maustrim	*Grey, Thomas	M'Nally, John	Edgeworthstown
Millane and Ballinahowen	*O'Beirne, Michl., V.F.	*O'Reilly, Christopher	Athlone, Ballycumber
Mohill	*Evers, John, V.F.	Bohan, John O'Reilly, Owen	Mohill
Murhane	Heslin, Michael	Gralton, Patrick	Drumshambo
Rathasple and Russagh	O'Reilly, James	Vacant	Rathowen
Rathcline	Maguire, Francis	Monaghan, Thomas	Lanesborough
Scrabby	M'Gaver, Thomas	Smyth, Thomas	Scrabby
Street	*Smith, Very Rev. James, *V. G.*		
Tashiney and Carrickedmond	*M'Cann, Edward	*O'Reilly, Robert	Tashiney
Wheally and Tisarn	*O'Farrell, Mark	*M'Cormick, James	Ferbane

IX.—DIOCESE OF DROMORE—17 Parishes.

Right Rev. MICHAEL BLAKE, D.D., Bishop, Newry.

Parishes.	Parish Priests.	Curates.	Post Towns.
Newry	Bishop's parish	O'Neill, Patrick *O'Brien, John *Polin, Patrick	Newry
Aghaderg	*M'Key, Peter	*M'Laughlin, Felix	Loughbrickland
Annaclone	*Mooney, John		Katesbridge
Clonallen	Brennan, J.	Finigan, Ar. *Hughes, Bernard	Warrenspoint
Clonuff	*M'Leigh, J., V.F.	*Murphy, Daniel *Mac Mullen, Owen	Hilltown
Dromara	Irwin, John		Dromara
Dromgoolan	Morgan, Patrick	Kelly, John	Rathfriland
Dromgoolan	*Macken, John		Castlewellan
Dromore	*Sharkey, John	Kenny, Charles	Dromore
Drumgath	*Brady, Thomas	O'Hare, Charles	Rathfriland
Dunmore	*Sharkey, Daniel		Ballinahinch
Glenn	M'Donald, John		Newry
Kilbroney	*Mooney, Bernard	O'Reilly, John	Rostrevor
Lurgan	*O'Brien, Very Rev. William, *V.G.*	*Denvir, Robert	Lurgan
Moira	*M'Key, Patrick		Moira
Seagoe	Morgan, L.	*Fegan, Terence	Lurgan
Tullylish	*Byrne, John	Troy, Bernard	Banbridge
Banbridge	Mooney, Daniel		Banbridge

Appendix, No. 8.

President's Answers to Paper D.

PROVINCE OF LEINSTER.

There are Four Dioceses:—DUBLIN (the other three being suffragan), KILDARE AND LEIGHLIN, OSSORY, and FERNS.

X.—ARCHDIOCESE OF DUBLIN—48 Parishes: 9 in the city, and 39 in the country.

His Grace the Most Rev. PAUL CULLEN, Archbishop and Primate of Ireland, 3, Belvidere-place.

PARISHES IN THE CITY OF DUBLIN.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. Mary's, Marlborough-st.	Archbishop's parish	*Burke, Christopher *Cooper, Peter Hamilton, V. Jn. D.D. *Ad.* *Murphy, Walter Pope, Thomas *O'Ferrall, Timothy *M'Gawley, J. W. Irwin, W.	
St. Laurence, attached to St. Mary's		*Horgan, Joseph G. *Staunton, Michael	
St. Andrew's, Westland-row	*Meyler, Very Rev. Walter, *Dean*	Quin, A., D.D. O'Carroll, T., D.D. *Lynch, Gregory Doyle, James, D.D. *Mulhall, William *Barry, Michael	
St. Audoen's, High-street	*Mooney, Patrick, *Ad.*	*Ferrall, John Corr, James Lynch, Matthew Murphy, Henry J. *Purcell, Patrick	
St. Catherine's, Meath-street	*Laphan, John T., D.D.	*Brady, Michael J. *Ennis, J. F. *Doyle, Ambrose Fay, James Murphy, Denis Young, Henry	
St. James's, James's-street	Smyth, John	Gilligan, P. J. *Gilligan, John *Donovan, J. H. *Doran, Arthur Hogan, Cor. J.	
SS. Michael and John, Lower Exchange-street	*Roche, Nicholas	*Keogh, Matthew Meehan, C. P. Smyth, John *Doyle, Michael *Healy, James	
St. Michan's, North Anne-st.	*Doyle, J. P.	*Bell, Frederick *Cogan, John *M'Cann, C. J. *M'Mahon, James *O'Connell, Edward *O'Brien, James	
St. Nicholas Without, Francis-street	*Flanagan, Mat., N.A.	*Farrington, M. *Leahy, P. *Leahy, James *Hickey, James *Smyth, Patrick	
St. Paul's, Arran-quay	Yore, Very Rev. W.	*Barlow, Mar. Cassin, J. *Dempsey, Michael *Delany, James *Grimley, Thomas *O'Keeffe, Daniel *M'Donald, Bernard	
St. Peter's, attached to St. Paul's, Phibsboro', Circular-road	Yore, Very Rev. W.	*M'Namara, Thomas Kelly, Thomas *Duff, John Fitzgerald, James Cavanagh, M. *Burke, John	

Archdiocese of Dublin—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
St. Peter's—*continued.*		*Plunkett, J. Hickey, M. *Gowan, John *O'Grady, Andrew *M'Cabe, Neal *Guthrie, John *Hickey, Cor.	

Parishes in the Country.

Arklow	*Redmond, James	*Coleman, Thomas Murphy, Andrew *Buckley, Edward	Arklow
Athy		*Greene, Thos., *Ad.* *O'Rourke, John *O'Brien, H.	Athy
Baldoyle, Howth, and Kinsealy	Smithwick, Paul	*Hall, Michael M'Grath, Patrick	Baldoyle Howth
Ballymore-Eustace	*Rickard, James	Black, Patrick	Blessington
Balrothery	*O'Connell, Charles	Supple, M.	Balbriggan
Blackditches	*Germaine, Arthur	. . . .	Blessington
Blanchardstown	*Dungan, Michael	Carthy, Laurence O'Reilly, James	Castleknock
Blessington	*Hamilton, James	Duffy, Peter *O'Neill, Cornelius	Blessington
Booterstown, Blackrock, and Dundrum	*Ennis, John, D.D.	*Lee, James *Byrne, Daniel *Wynne, Patrick Ford, Lawrence	Booterstown Do. Dundrum Blackrock
Bray	*Roache, Alexander	Lonergan, Bart. O'Dwyer, Thomas	Bray Enniskerry
Castledermot	Dunne, Laurence	Fogarty, John Byrne, Thomas	Castledermot
Celbridge and Straffan	*O'Rourke, Patrick	*Lynch, ——	Celbridge
Clontarf, Coolock, & Ballymun	*Rooney, Cor.	*M'Cabe, Patrick *Kennedy, Edward *M'Garry, Amb.	Clontarf
Donabate	M'Carthy, John	*O'Brien, John	Swords
Dunlavin	*Hyland, John, V.F.	*Nolan, Thomas *O'Reilly, John	Dunlavin
Finglas and St. Margaret's	Young, James	O'Sullivan, Patrick	Finglas
Garristown	Green, John	. . . .	Ashbourne
Glendalough	Clarke, Eugene	*White, John	Nt. Mountkennedy
Irishtown and Donnybrook	*O'Connell, A., D.D.	. . . . *Smith, Patrick *Moran, P., D.D. Wood, Richard *Mullally, Michael *Byrne, Thomas	16, Heytesbury-ter. 4, Home terrace Do. Donnybrook Irishtown Sandymount
Kilbride	Daly, Hugh	Dempsey, L. D.	Wicklow
Kilcullen	*Murtagh, John	Tyrrell, John	Kilcullen
Kilquade	Fagan, M.	*Rickard, James Segrave, P.	Nt. Mountkennedy
Kingstown, Dalkey, and Cabinteely	Sheridan, Bart.	*Cavanagh, James Fitzpatrick, James *Germaine, Francis *Harold, John M'Cabe, Patrick	Kingstown Dalkey Kingstown Cabinteely Kingstown
Lusk	*Costigan, Aug.	*Gaffney, James	Lusk
Maynooth and Leixlip	*Cainen, John	*Whittle, James *Barnewall, Patrick	Maynooth Leixlip
Narraghmore	*Toole, M.	Murphy, John	Ballitore
Naul	Kelly, M. B.	Kelly, Joseph	Balbriggan
Newbridge	*Kearney, Patrick	Smyth, John Purcell, William	Newbridge
Palmerstown, Lucan, and Clondalkin	*Kelly, Mathias	*Murphy, James Moore, John M'Auley, P.	Clondalkin Lucan
Rathdrum	*M'Kenna, James	Connolly, T. *Galvin, Richard Moloney, Michael	Rathdrum

Appendix, No. 8.

President's Answers to Paper D.

Archdiocese of Dublin—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Rathfarnham	M'Donnell, Wm.	*Daly, Bernard *Butler, Thomas Dolan, Terence	Rathfarnham Templeogue
Rathmines and Milltown, or SS. Mary and Peter	Meagher, William	*Cullenan, P. J. Collier, Matthew Murphy, E. J. *Clarke, Jer. Doyle, Pat. (chaplain to Richmond Prison) *Brock, William *Leahy, Thomas	Rathmines
Rolestown	Walsh, John		Swords
Rush	Fagan, Andrew	*Duff, J. P.	Rush
Saggard, Rathcoole & Newcastle	*Dunne, John, V.F.	*Hoey, James	Rathcoole
Sandyford	Smith, Patrick	*O'Connor, C. J.	Golden Ball
Skerries	*Boyle, Charles	Doyle, M.	Skerries
Swords	*Montague, Patrick	*Sheridan, James *Kieran, Thomas	Swords
Wicklow	*Grant, John, V.F.	O'Sullivan, M. O'Doherty, Patrick O'Carroll, Francis	Wicklow Ashford

CLERGYMEN WHO OFFICIATE IN PUBLIC ESTABLISHMENTS.

*Rev. Mr. Faulkner, Chaplain to North Dublin Union, House of Industry, and Richmond Lunatic Asylum.
Rev. R. Henry, C. South District, and North William-street Convent.
Rev. Francis Doran, Assistant do. do.
Rev. J. Brennan, Chaplain to St. Joseph's Monastery, Clondalkin.
Rev. L. Cremin, O.S.D., Convent, Athy.
Rev. Wm. D. Connolly, do. do.
Rev. Mr. Farrelly, Chaplain to South Union Workhouse, Dublin.
Rev. J. P. Coyle, 34, North Brunswick-street, Dublin.
*Rev. Dr. O'Connell (of Waterford), Rathmines, Dublin.
*Rev. L. Parsley (St. Paul's), Chaplain to Garrison.
*Rev. J. M'Cann (St. Michan's), Chaplain of Newgate, &c.
Rev. B. Kirby, Chaplain of Penitents' Asylum, Olivemount, Dundrum.
Rev. H. Young, Chaplain to Asylum, Dominick-street and Upper Baggot-street.
*Rev. Mr. Nolan, Vincent's Hospital, Stephen's-green.
Rev. Joseph Kelly, Chaplain to Prospect Cemetery.
Rev. Thomas Meehan, St. Laurence O'Toole.
Rev. Mr. Smyth, O.S.F., Dalkey.

XI.—Diocese of Kildare and Leighlin.—48 Parishes.

Right Rev. Francis Haly, D.D., Bishop, Braganza House, Carlow.

Parishes.	Parish Priests.	Curates.	Post Towns.
Carlow	Bishop's parish	M'Carthy, D., *Ad.* *Dempsey, John	Carlow
„ Workhouse	*Dowling, Marcus	*M'Elroy, Michael	
Abbeyleix	Nolan, Thomas	Byrne, Matthew	Abbeyleix
„ Workhouse	M'Donald, Andrew		
Allen and Milltown	*O'Reilly, Eugene	*Nolan, Patrick	Robertstown
Arles and Ballylinan	Hickey, Patrick	*Hume, James Kilbride, James	Ballylinan
Bagnalstown	*Lalor, D. Very Rev., *V.G.*	*Kavanagh, James *Kinsella, William	Bagnalstown
Ballina	*Flanagan, M., Very Rev., *V.G.*	*Butler, James *Farrell, John	Ballina, Enfield
Ballon and Ratoe	Kinsella, William	*Kehoe, John	Ballon
Ballyadams	Fenlon, Edward	*O'Beirne, J., sen.	Ballylinan
Ballyfin	Nolan, Daniel	Dunne, Patrick	Ballyfin
Ballynakill	Delany, James	Hume, Arthur	Ballynakill
Baltinglass	*Lalor, Daniel, Very Rev. Henessy, J.	Nolan, John *Foley, Edward	Baltinglass
„ Workhouse			
Borris	*Doyle, Christopher	Ferris, Joseph *Cahill, John	Borris
Carragh and Downings	Tierney, Matthew	Barry, Richard	Naas
Carberry	Phelan, James	*Murphy, Thomas	Carberry

DIOCESE OF KILDARE AND LEIGHLIN—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Clane	*Conroy, Edward	*M'Donnell, James *Synnot, James	Clane
Clonaslee	Buggy, Richard	M'Ardle, P.	Clonaslee
Clonegall	Whelan, John	Meagher, Daniel *Kenny, Michael	Clonegall
Clonbullogue	*Dunne, John	*Henessy, L.	Rathangan
Clonmore	*Tyrrell, Martin	O'Connor, James	Tullow
Doonane	Kelly, Eugene	Donohoe, Patrick	Crettyard
Edenderry and Rhode	*Colgan, James	*O'Neill, B. *Bannen, Charles	Edenderry
Graigue	Doyle, Martin	Walsh, John *O'Neill, Timothy	Graigue, County Kilkenny
Hacketstown	Morrin, Patrick	M'Ardle, Michael	Hacketstown
Kilcock	*Tracy, William	*Geoghegan, T.	Kilcock
Kildare and Rathangan	Brennan, Patrick, Very Rev.	*M'Mahon, Andrew *Egan, Bartholomew	Kildare
Kill and Lyons	*Hayden, James	*Fitzgerald, John	Kill, Naas
Killeigh and Geashill	Kinsella, James	Nolan, Patrick *Nolan, Martin	Killeagh
Killeshan	Maher, James	Conroy, M.	Carlow
Leighlinbridge	Kehoe, Patrick	Wyer, John *Fenlon, Thomas	Leighlinbridge
Maryborough	O'Connor, T. V., Very Rev., V.F.	Dunne, Matthew *Boland, Patrick *Conlan, Stephen	Maryborough
Mountmellick	Haly, Andrew	*Flanagan, D. *Tracy, Felix	Mountmellick
„ Workhouse	Kehoe, Thomas		
Monasterevan	*Haly, Philip	Mulhall, Patrick *Molony, William	Monasterevan
Mountrath	Fitzpatrick, Patrick	Dunne, James	Mountrath
Mullins, St.	Maher, Daniel	*Fleming, James	Graigue
Myshall	Mulvin, Ger.	*Bray, Marcus	Myshall
Naas	*Doyle, Gerald	*O'Beirne, J., jun., *Dwyer, M.	Naas
Newbridge	*Kavanagh, Timothy	*Carey, P.	Newbridge
Paulstown and Goresbridge	*Kinsella, Bernard	*Hennessy, Thomas *Turner, Patrick	Whitehall by Bagnalstown
Philipstown	*Doyle, Patrick	*Comerford, William Maher, Thomas	Philipstown
Portarlington	O'Connell, Ter., V. Rev., V.F.	Kehoe, Jeremiah Clarke, Patrick	Portarlington
Raheen	*Molloy, Patrick	*Hooney, William	Abbeyleix
Rathvilly	Gahan, John	Fogarty, Laurence Murray, William	Baltinglass
Rosenallis	Mooney, J.	*Bray, James	Mountmellick
Sandcroft	M'Mahon, Mat.	*Cullen, Thomas	Kilcullen
Stradbally	*Hume, George	Boland, John Dunne, H.	Stradbally
Tinryland	Murray, Joseph	Byrne, Edward	Carlow
Tullow	Muldowny, D., *Ad.*	Hamilton, James	Tullow

XII.—DIOCESE OF OSSORY—39 Parishes.

Right Rev. EDWARD WALSH, D.D., Bishop, Kilkenny, Consecrated 1846.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. John's	Bishop's parishes	*Carey, —— *Kealy, N., *Ad.* Healy, J. Phelan, M.	Kilkenny
Poor House	. . . . .	*Hally, —— *Fitzpatrick, ——	
St. Mary's	. . . . .	Walsh, E. *Hayden, W. Rowen, E.	Kilkenny
Aghaboe	Heany, William	Dowling, W. Walsh, J.	Rathdowney
Ballycallan	Fogarty, Simon	Farrell, William Salmon, John	Kilkenny
Ballyhale	O'Shea, Robert	Walsh, R.	Knocktopher

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Ossory—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballyragget	Phelan, Andrew	*O'Keeffe, R. Dunn, P.	Ballyragget
Callan	*Mullins, John	*O'Shee, Thomas O'Keeffe, M.	Callan
Poor House		Walton, John	Callan
Castlecomer	*Aylward, Edward	Corr, James	Castlecomer
Castletown	Moore, J.	*Furniss, James	Mountrath
Clough	Aylward, John	Aylward, J.	Castlecomer
Comeris	Kavanagh, Michael	Hoyne, J.	Mountrath
Conahy	Byrne, P.	Birch, J.	Ballyragget
Deansfort	Kavanagh, Ed.	Farrell, J. Phelan, Nicholas	Kilkenny
Dunamangan	*Fogarty, P.	Walsh, A.	Kells, Kilkenny
Durrow	Walsh, James	Rice, —— Farrell, E.	Durrow
Freshford	Hart, William	Grace, P.	Freshford
Glenmore	*Conroy, Thomas	*Delahunty, J.	Waterford
Gowran	*Maher, Michael	Dunn, Patrick	Gowran
Clara	Phelan, M.	Shea, Thomas	Gowran
Huginstown	Ryan, James	Hogan, ——	Knocktopher
Inistiogue	*Carrigan, P.	*Doyle, Patrick Lynch, William	Inistiogue.
Johnstown	Birch, Very Rev. P. V.F.	*Fitzpatrick, James Ryan, J.	Johnstown
Kilmacow	*Cleary, John	Walsh, John	Waterford
Lisdowney	*Quinn, John	Staunton, James Kavanagh, Daniel	Durrow
Moncoin	Walsh, William	Lyng, J. Brenan, P.	Waterford
Muckalee	Birch, M.	Delany, J. Maher, W.	Castlecomer
Mulinavat	Tobin, James	Carroll, P.	Waterford
Rathdowney	*Cody, M.	*Larken, E.	Rathdowney
Rosbercon	Walsh, Michael	Maher, M. Moore, P.	New Ross
Sierkieran	*O'Keeffe, P.		Kinnitty
Skirk or Donmore	Dempsey, Michael		Rathdowney
Sliaveroth	Walsh, V. R., V F.	Maher, J.	Waterford
St. Canice's	*Gorman, Very Rev. John, *V.G.*	*Maher, J. O'Hanlon, John	Kilkenny
St. Patrick's	Ryan, James	*Kelly, J.	Kilkenny
Templeorum	M'Donald, M.	*Ryan, Patrick Walsh, Thomas	Piltown
Thomastown	*D'Arcy, Philip	*O'Brien, Patrick *Quany, Th.	Thomastown
Tullaherin	Phelan, John	Knasboro, ——	Thomastown
Tullaroan	*Bergin, K.	*Henessy, J. M.	Freshford
Urlingford	*Kealy, E.	O'Gorman, James *Scott, Bernard	Johnstown
Windgap	Moylan, Thomas	Purcell, J.	Callan

XIII.—Diocese of Ferns—38 Parishes.

Right Rev. Miletius Murphy, Bishop. Consecrated 10th March, 1850.

Parishes.	Parish Priests.	Curates.	Post Towns.
Camolin	Bishop's parish	Purcel, W., *Ad.* *O'Brien, John *Power, Laurence	Camolin
Enniscorthy	Do.	*Murphy, William *Walsh, N. *Roche, Thomas	Enniscorthy
Adamstown	*Furlong, Nicholas	*Prendergast, E.	New Ross
Annacurra and Killaveny	Sinnot, Walter	*Kavanagh, Daniel *Doyle, John	Tinahely
Ballindaggin	Dunn, John	*Doyle, Philip Roche, William	Enniscorthy
Ballygarrett	*Cullen, James	*Kent, David *Kenny, Denis	Gorey
Bannow	Corish, Peter	*Codd, Nicholas	Taghmon
Blackwater	*Moran, Martin	Doyle, Patrick	Wexford

DIOCESE OF FERNS—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Bree	Devereux, Philip	Scallan, John	Enniscorthy
Castlebridge	Stafford, Thomas	*Doran, Miles	Wexford
Clongeen	Marshall, Patrick	*Murphy, John	New Ross
Crossabeg	*Barry, John	Parle, James	Kyle
Cushintown	*Rickard, John	*Clancy, Thomas *Lambert, Walter	New Ross
Davidstown	*Prendergast, P.	*Colfer, John	Enniscorthy
Ferns	Meyler, Bernard	Murphy, Peter	Ferns
Glynn	*Murphy, Very Rev. Patrick, *Dean, V.G.*	*Furlong, William *Foley, Denis	Wexford
Gorey	*Lacy, James	Doyle, Thomas Loughlin, D.	Gorey
Hook	*Murphy, Geo.	Codd, William *Lyng, James *Dunne, John	Arthurstown
Kilanerin	*Doyle, Peter	Doyle, John	Gorey
Killegny		*Doyle, Denis *Dunne, Peter	Enniscorthy
Kilmore	Meyler, Philip	*Fanning, James Gafney, Richard	Bridgetown
Kilrush	French, James		Newtownbarry
Lady's-island	Walsh, Patrick	*Prendergast, P. *Fortune, Martin	Carnew Broadway
Litter	Sinnot, James	*Dunne, John	Oulart
Moyglass and Ballymore	*Kavanagh, James	Barry, P.	Wexford
Monageer	*Doyle, Edmund	*Brownrigg, Ab.	Enniscorthy
New Ross	Walsh, James	*Doyle, Thomas *Neville, Patrick	New Ross
Newtownbarry	Wafer, Francis	*Barry, Richard *Warren, Thomas	Newtownbarry
Oilgate	*Busher, Thomas	Keating, John	Enniscorthy
Oulart	*O'Farrell, Timothy	*Connick, Thomas	Oulart
Piercetown	*Keating, Patrick	Keating, J.	Wexford
Rathangan	Cullen, Philip	O'Toole, G. Cosgrave, Michael	Wexford
Suttons and Horsewood	Mitten, Michael	Morris, John	Priesthaggard
Taghmon	*Brennan, Loftus	*Kirwan, John *Kehoe, Andrew	Taghmon
Tagoat	*Kavanagh, John	*O'Neill, William	Wexford
Tintern	*Barden, Ven. Andw., *Archdeacon*	*Keating, James *Doyle, Thomas	New Ross
Tomacork	Murphy, James	*Sheridan, Thomas	Carnew
Wexford	*Roche, James	Hogan, Jeremiah *Murphy, William	Wexford

PROVINCE OF MUNSTER.

There are Eight Dioceses in this Province:—1. CASHEL (to which the others are suffragan); 2. CORK; 3. KILLALOE; 4 KERRY; 5. LIMERICK; 6. WATERFORD AND LISMORE; 7. CLOYNE; 8. ROSS.

XIV.—ARCHDIOCESE OF CASHEL, AND DIOCESE OF EMLY—47 Parishes.

His Grace the Most Rev. MICHAEL SLATTERY, D.D., Thurles, Archbishop. Consecrated, 24th February, 1834.

Parishes.	Parish Priests.	Curates.	Post Towns.
Thurles	Archbishop's parish	Cantwell, W., *Ad.* *Slattery, Thomas *Cahill, Richard	Thurles
Annacarthy	*Mullaly, William	*Quirke, William	Tipperary
Ballinahinch		*Ryan, Patrick	Newport
Ballingarry		*Fitzgerald, Philip Meagher, Patrick	Killenaule
Ballybricken	Fogarty, John	Callanan, Michael	Caherconlish
Ballylander	Burke, Thomas		Mitchelstown
Ballyna	Maher, Thomas	O'Neil, Michael	Killaloe
Bansha	O'Keane, William	Collins, Edmund *Lanigan, James	Tipperary
Boherlahan and Dualla	*Kirwan, William	O'Meara, T.	Cashel
Borrisoleigh	Morris, William	Morris, P. *Power, John	Borrisoleigh

Appendix, No. 8.

President's Answers to Paper D.

ARCHDIOCESE OF CASHEL, AND DIOCESE OF EMLY—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Caherconlish	Ryan, James	*Conway, Michael	Caherconlish
Cappamore	Ryan, Patrick		Pallasgreen
Cappaghwhite	Noonan, John		Cappaghwhite
Cashel	M'Donnell, Very Rev. Jas., *Dean & V.G.*	*Ryan, John M'Donnell, Michael	Cashel
Clerihan	*Heffernan, William		Clonmel
Clonoulty	*Mackey, John	Hogan, William	Cashel
Donoskeigh	Mockler, Edmund	*Ryan, Patrick	Cashel
Doone	*Hickey, Patrick	*Dwyer, John	Cappaghwhite
Drangan	O'Shaughnessy, F.	*Molloy, Thomas	Drangan, Callan
Drom and Inch	*Mullany, Thomas	*O'Brien, John	Borrisoleigh
Emly	Heney, Paul		Tipperary
Fethard and Killusty	*Laffan, Ven. M., *Archdeacon*	*Organ, Joseph Hogan, James	Fethard, Tipperary
Galbally	Clancy, James	Maher, Thomas	Tipperary
Golden	Ryan, John	*Ryan, Matthew	Golden
Gurtnahoe	Butler, John	*Feehan, Patrick	N. Birmingham
Holycross	*Laffan, Patrick	*Burke, John	Thurles
Hospital	Barron, William	*Ratter, Richard	Bruff
Kilbenny	Power, Laurence		Mitchelstown
Kilcummin	Lanigan, Daniel	*Lanigan, William	Nenagh
Killenaule	*Laffan, M.	Cleary, Michael *Bergin, L.	Killenaule
Kilteely	Madden, John	*Meagher, J.	Pallasgreen
Knockany	*Ryan, John	Short, Robert	Bruff
Knocklong	*M'Grath, John	Ryan, Michael	Tipperary
Lattan and Cullin	Hanley, James	*Hickey, Thomas	Tipperary
Loughmore	Dee, David	*O'Keane, Edmond *O'Mahony, P. V.	Thurles
Moykarkey		Cooney, William	Thurles
Moyne	*Banan, Michael	O'Carrol, Thomas	Thurles
Mullinahone	*Corcoran, D.	*Cahill, William	Callan
Murrow and Boher	*Maher, John	*Burke, James	Newport, Tipp.
Newinn	*Mullaly, J.	*O'Donnell, Thomas	Cashel
Newport, Tipperary	*Burke, Redmond	*M'Craith, J. *O'Brien, Michael	Newport Tipp.
Pallasgreen	Ryan, James	Collier, Thomas	Pallasgreen
Templemore	*O'Connor, Thomas	*Fennelly, J. O'Connor, Thomas	Templemore
Tipperary	*Howley, Very Rev. James, *V.G.*	*O'Brien, R. *Cooney, J.	Tipperary
Ulla and Solohead	*Hewit, Thomas	*Mahony, Thomas *Gilhooly, Thomas	Tipperary
Upperchurch	Meagher, James	*Ryan, Thomas	Borrisoleigh

XV.—DIOCESE OF CORK—35 Parishes.

Right Rev. WILLIAM DELANY, D.D., Cork, Bishop, Consecrated 15th August, 1847.

PARISHES WITHIN THE CITY.

Parishes.	Parish Priests.	Curates.	Post Towns.
Cathedral North Parish	Bishop's parish	*Clancy, John Hurley, J. *Murphy, P. Foley, R. D. *M'Sweeny, D. O'Donoghue, D.	Cork
SS. Peter and Paul		Murphy, J. J. *Reardon, Patrick *Barry, Dr. Maguire, A.	Cork
St. Patrick's	*O'Shea, Very Rev. M. B.	*Brown, J. O'Sullivan, W. *Scannell, T.	Cork
South Parish	Vacant	O'Brien, Jeremiah *Begly, Patrick *Walsh, T. Brennan, G.	South Presb., Cork
Chaplain to Garrison		Brown, J.	Cork
Chaplain to North Presentation Convent		Mahony, T.	Cork

DIOCESE OF CORK—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Chaplain to South Presentation Convent and Poorhouse		Sheehan, George	Cork
Lecturer to South Chapel			
Lecturer and Chaplain to City Gaol			Cork
Chaplain to Lunatic Asylum and Sisters of Charity		O'Sullivan, M., *V.G.*	Cork
Chaplain to Ursuline Convent		*Crowe, John	Blackrock
Chaplain to Spike Island Convict Depot		Lyons, T.	Queenstown
2nd Chaplain		O'Sullivan, T.	
Chaplain to the Workhouse and to the Sisters of Mercy		*Parker, J.	Queenstown

COUNTRY PARISHES.

Ballymartle	*Murphy, Denis		Kinsale
Ballincollig	Hogan, D.		Ballincollig
Ballinhassig	*M'Namara, J.	Tuohy, T.	Cork
Bandon	*Murphy, D., V.F.	Sexton, Patrick *Cummins, J.	Bandon
Bantry	*Barry, J., V.F.	*O'Keefe, C. *Hickey, J.	Bantry
Blackrock	*O'Sullivan, J.		Cork
Caheragh	Dore, David	*Barrett, Thomas	Caheragh
Carrigaline	Ryan, Jeremiah J.	*Nyhan, Thomas	Carrigaline
Clountade	*Begley, Michael		Kinsale
Courcey's Country	*O'Connor, William	*M'Carthy, C.	Kinsale
Desert	Donovan, T.		Bandon
Douglass	O'Sullivan, L.	O'Regan, James	Cork
Drimoleagh	*Creedan, J. D.	*O'Connell, Daniel	Dunmanway
Dunmanway	Kelcher, John	Coveny, D., D.D. O'Donovan, T.	Dunmanway
Glanmire	*Falvey, John	O'Flynn, Patrick	Upper Glanmire
Glauntane	Lucy, Samuel	*Freeman, Christopher	Lower Glanmire
Inishannon	Field, Michael	*Magner, T.	Inishannon
Innishkeen	*O'Sullivan, D.		Ballineen
Iveleary	Holland, Jer.		Macroom
Kilbritain	Taylor, Robert		Bandon
Kilmichael	*O'Driscoll, James	*O'Driscoll, James	Macroom
Kilmurry	*Daly, James B.	*Holland, Jeremiah	Cookstown
Kinsale	*Murphy, Denis, D.D., V.F.	*Holland, T. Mahony, G.	Kinsale
Maragh	Murphy, William		Bandon
Muenteravare	*Horgan, John	*Collins, T.	Bantry
Ovens	Walsh, Maurice	*O'Mahony, D.	Ballincollig
Passage	*Holland, J.	*Horgan, M.	Passage, W.
Skull, West	*Foley, John	*O'Connell, C.	Skibbereen
Skull, East	Barry, J.	*O'Connell, Jeremiah	Skull
Tracton	*Corkran, Cor.	Murphy, Simon	Kinsale
Watergrasshill	*Wall, J.		Rathcormack

XVI.—DIOCESE OF KILLALOE—54 Parishes.

Right Rev. Dr. D. VAUGHAN, Bishop, Consecrated 1851, Residence, Nenagh.

Parishes.	Parish Priests.	Curates.	Post Towns.
Nenagh	Bishop's parish	*Nagle, Patrick *Mahony, Thomas *Scanlon, B.	Nenagh
Newmarket, Bunratty, &c.	Ditto	*Scanlan, John Meagher, John Furness, Jn., *Ad.* *Wall, John	Newmarket-on-Fergus
Aghancon and Ittagh	Healy, James	*Henessy, Patrick	Shinrone
Ardcroney and Ballygibbon	*Scanlon, Michael	Horan, Patrick	Cloughjordan
Balloughmore	O'Connor, Michael		Roscrea
Birr and Lagkeen	Egan, Very Rev. Jn., *V.G.*	*Bowles, James *Cleary, Martin	Parsonstown
Borrisokane	*Bermingham, J.	*Spain, Michael	Borrisokane

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Killaloe—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns
Broadford	Bourke, John	*Bourke, Michael	Broadford
Burgessbeg and Youghal	Ryan, James	Meagher, John	Nenagh
Carrigaholt and Moyarty	*Meehan, Michael	Hannan, Laurence	Carrigaholt
Castletown, Arra	*Moylan, Thomas	Gleeson, Timothy	Portroe
Clare Abbey and Kilone	*O'Gorman, Con.	*Neylan, John	Clare
Corofin and Bath	Walsh, Stephen	M'Mahon, Patrick	Corofin
Cloghprior and Mountsea	Malone, Eugene	Caher, James	Puckane
Clondegad	Breen, Timothy		Ballynacally
O'Callaghan's Mills	Quaid, Patrick	*O'Shaughnessy, Ed.	O'Callaghan's Mills
Clonrush and Inniscaltra	*O'Brien, Patrick		Mountshannondaly, County Galway
Castleconnell and Ahane	Hennessy, Patrick	Egan, John	Castleconnell
Couraganeen	Scanlan, Andrew	*Cleary, Francis	Roscrea
Cruskeen	Meade, James		Cruskeen
Doora and Kilraghlish	Tamplin, Ed.		Ennis
Doonass and Troonagh	M'Mahon, M.	*Kenny, Matthew	Clonlara
Dunkerrin and Moneygall	*Meagher, Michael	Meagher, William	Dunkerrin
Dysart and Ruan	Vaughan, Jeremiah	*M'Namara, F.	Ruan
Ennis and Drumcliffe	*Kenny, Very Rev. J.	*Quinlivan, Michael *M'Mahon, James *Newport, Andrew	Ennis
Feacle	Dore, James		Feacle
Inagh and Kilnamona	Quinn, Thomas	Meade, Peter	Ennis
Inch and Kilmaley	*Lynch, Daniel	Leyden, Peter	Ennis
Kilnoe and Tomgreany	Gleeson, John	Gleeson, Michael	Scariff
Kilbarron and Terryglass	Kennedy, Philip	Donohoe, Michael	Borrisokane
Kildysart	*Roughan, M.	Reid, Thomas Walsh, Richard	Kildysart
Kilimy and Knockany	Brown, Patrick	Shannon, John	Kilrush
Kilkee	*Comyns, Michael	Hartney, Mort. O'Brien, William	Kilkee
Kilkeady	O'Brien, Martin		Tubber
Killaloe	Power, Very Rev. N., V.G.	Connellan, M.	Killaloe
Killanene	*Honan, Timothy		Feacle
Kilmichael	Dollard, M.		Kilrush
Kilmacduane	Mollony, W.		Kilrush
Kilmurry, Ibrickane	*Barry, Edward	Molony, Thomas	Miltownmalbay
Kilmurry, M'Mahon	Talent, Edward	*Meade, Jos.	Knock
Kilnanave	*Kenyon, John	Costigan, Patrick	Templederry
Kilrush	*Kelly, Very Rev. Tim.	*Moran, Patrick Pine, P.	Kilrush
Kinnetty	*M'Mahon, F.	*Hill, Thomas	Kinnetty
Lorrha and Durrow	O'Brien, Cornelius	*Clune, John	Lorrha
Miltown Malbay	*M'Mahon, John	Fahy, John	Miltownmalbay
Ogonelloe	Dinan, Michael	*Corbett, George	Killaloe
Quin and Cloney	*Corbett, Daniel	Foley, Martin	Quin
Roscrea	*Blake, Very Rev. Thos.	Nolan, Peter *Cleary Daniel *Molony, Denis	Roscrea
Scariff and Moynoe	Reidy, Michael	*Stack, John	Scariff
Silvermines	Magrath, Joseph	Gleeson, John	Silvermines
Sixmilebridge	Clune, Michael	*M'Mahon, Thomas	Sixmilebridge
Shinrone and Ballingarry	*O'Mally, Patrick	*O'Leary, Edward	Shinrone
Tulla	Sheehy, Patrick	M'Grath, John	Tulla
Toomavara	*Meagher, John	*Gavin, Patrick *Tuohy, John	Toomavara

XVII.—Diocese of Kerry—46 Parishes.

Right Rev. Cornelius Egan, D.D., Bishop, Killarney.

Parishes.	Parish Priests.	Curates.	Post Towns.
Killarney	Bishop's parish	Cotter, Denis *M'Donnell, M. J. *O'Sullivan, Daniel	Killarney
Abbeydorney	M'Mahon, Mart.		Tralee
Ardfert	O'Connell, John	Counihan, John	Tralee
Ballinvoher, Cappaclough	*Brick, William		Dingle
	Scanlan, James		Tralee
Ballybog	Walsh, Michael		Kenmare

DIOCESE OF KERRY—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballyheigue	*M'Carthy, Eug.	*O'Connor, Mort.	Tralee
Ballylongford	M'Carthy, Daniel	*Sheehan, M.	Tarbert
Ballymacelligott	*O'Callaghan. C.	. . . . .	Tralee
Boherbuee or Kilmeen	*Naughten, John	O'Sullivan, James	Boherbuee
Brosna	Naughten, Rd.	Foley, Daniel	Abbeyfeale
Cahirciveen	*Healy, John, V.F.	Power, James	Cahirciveen
		*Egan, William	
Castlegregory	*O'Kane, John	*Kavanagh, Thomas	Tralee
Castleisland	*O'Leary, Jer.	Browne, David	Castleisland
		Hallinan, Thomas	
Castlemaine	Carmody, Thomas	. . . . .	Milltown
Clarlaurence	O'Leary, Michael	. . . . .	Castletown
Currins	Moynihan, Cor.	. . . . .	Castleisland
Dingle	*O'Sullivan, Eug. V.F.	Mangan, P.	Dingle
		Sheehy, Cornelius	
Dromid	Lynch, Thomas	*Fitzmaurice, J.	Waterville
Droumtariff	*Tuomy, John	*Higgins, Andrew	Millstreet
Duagh	Hartnett, Timothy	. . . . .	Listowel
Fieries	M'Carthy, F.	O'Connor, Jer.	Killarney
Glenbegh	Enright, Timothy	. . . . .	Killorglin
Glenflesk	*Shanahan, John	. . . . .	Killarney
Keelmachedor	Ahern, William	*Enright, Cornelius	Dingle
Kenmare	*O'Sullivan, Very Rev. J., *V.G.*	O'Connor, Patrick	Kenmare
		*Horgan, William	
Kilaconenagh	Enright, Michl., V.F.	O'Reilly, Patrick	Castletown, Bere
Kilcatherine	*Healy, Daniel	. . . . .	Castletown
Kilcaskan	Roche, Garrett	. . . . .	Kenmare
Kilcrohane	O'Connell, Patrick	. . . . .	Cahirciveen
Kilcummin	*Fitzgerald, Ed.	. . . . .	Killarney
Kilgarvan	*O'Sullivan, D.	. . . . .	Kenmare
Killorglin	*O'Sullivan, G.	*O'Sullivan, Daniel	Killorglin
Kilnamanagh	*Divine, James	. . . . .	Castletown
Knockacoppul	*Walsh, Edmond	*O'Connor, Maurice	Killarney
Knockane	*O'Halloran, James	. . . . .	Killarney
Lisselton	*Walsh, James	M'Mahon, M.	Listowel
Listowel	Mahony, J., V.F.	*Shine, Patrick	Listowel
		*O'Donoghue, D.	
Lixnaw	*O'Connell, Jeremiah	*Lynch, Daniel	Listowel
Millstreet	Fitzpatrick, P., V.F.	M'Gin, Thomas	Millstreet
		*Doherty, John	
Milltown	*O'Connor, Bat.	*O'Leary, Patrick	Milltown
Newtown-sands	*Naughten, Michael	. . . . .	Listowel
Prior	*Foley, Patrick	. . . . .	Cahirciveen
Tralee	M'Ennery, Very Rev. J. G., *V.G.*	*Mawe, John, *Ad.*	Tralee
		*Healy, Daniel	
		Murphy, Eug.	
		*Moriarty, Patrick	
Tuosist	M'Carthy, C.	*Sheahan, Cor.	Kenmare
Valentia	M'Ginn, Thomas	. . . . .	Cahirciveen

XVIII.—DIOCESE OF LIMERICK—44 Parishes.

Right Rev. J. RYAN, D.D., Bishop, Limerick, Consecrated 11th December, 1825.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. John's	Bishop's parish	*Bourke, William	Limerick
		Bunton, John	
		*Quinlan, John	
		*Halpin, John	
		Meehan, P., D.D.	
		*O'Brien, James	
St. Michael's	Do.	*Synan, James	Limerick
		*Butler, George	
		Coghlan, M., D.D.	
		*Darrac, J. W.	
		O'Farrell, Henry	
		O'Brien, R.	
Abbeyfeale	O'Carroll, Thomas	*Power, Richard	Abbeyfeale
Adare	*O'Grady, T. S.	*Cregan, Denis	Adare
Ardagh	Lysten, Richard	*Leahy, D.	Newcastle

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Limerick—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Askeaton	Cussen, Edmond	Quaid, David	Askeaton
Athea	Ryan, John	Ryan, Michael	Newcastle
Ballingarry	Enright, James	*Roche, James Power, William	Ballingarry
Ballygran	Hanrahan, Luke	. . . .	Drumcollogher
Bruff	Cussen, Very Rev. R., *V.G.*	*Nunan, Richard *Blake, Thomas	Bruff
Bulgaddin	Walsh, James	*O'Donnell, William	Kilmallock
Cappagh	Mulcahy, Rd.	. . . . .	Rathkeale
Clouncagh	*Quillinan, John	. . . . .	Ballingarry
Coolcappa	M'Mahon, Michael	Hogan, James	Rathkeale
Cratloe	Bourke, John	. . . . .	Limerick
Croagh	Meehan, J. B.	. . . . .	Rathkeale
Croom	*Harnett, Laurence	*O'Shea, James	Croom
Donaghmore	*Raleigh, James	*Moore, James	Limerick
Dromin	Ryan, Patrick	*Costello, Edm.	Bruff
Drumcollogher	Quaide, Patrick	. . . . .	Drumcollogher
Effin	Molony, Edm.	Roche, James	Charleville
Fedamore	Connery, Edm.	M'Cormick, M.	Croom
Feenagh	Benson, Patrick	Tormey, William	Ballingarry
Glenroe	Buckley, Darby	Corkery, T.	Kilfinane
Glin	M'Coy, Daniel	Walsh, James	Glin
Kildimo	Shannahan, T.	*Maher, Michael	Pallaskenry
Kilfinane	Fitzgibbon, M., V.F.,	Lee, James	Kilfinane
Killeedy	Scott, R.	. . . . .	Newcastle
Kilmallock	Downes, T., D.D.	*Clifford, Richard Mulcahy, James	Kilmallock
Knockaderry	O'Brien, Denis	. . . . .	Newcastle
Mahoonagh	Ahern, M.	*Cleary, Philip	Limerick
Meelick	O'Sullivan, Garret	Reeves, Patrick	Limerick
Mungret	*Casey, M.	M'Ineiry, Thomas	Limerick
Newcastle	*Coll, Very Rev. Thos. *Dean* and *V.G.*	*Reeves, James Somers, Richard	Newcastle
Patrick's Well	*O'Roarke, James	O'Connor, William	Patrick's Well
Rathcahill	O'Donovan, J.	Madigan, Denis	Newcastle
Rathkeale	*Fitzgerald, Very Rev. M., *V.G.*	*Keane, Timothy *Duhigg, Patrick	Rathkeale
Rockhill	*Ryan, James	Meany, Denis *Bermingham, E.	Charleville
St. Mary's	Braham, John	*O'Brien, R., D.D. *Cleary, Marcus	Limerick
St. Munchin's	Moor, James	Ryan, Michael O'Connor, J., D.D. Connery, Edward	Limerick
St. Patrick's	*O'Connor, M.	*Cook, Richard	Limerick
Shanagolden	Collins, M., V.F.	*O'Donohoe, Edward M'Carthy, J.	Shanagolden
Stonehall	Kennedy, D.	*Keynon, Patrick	Pallaskenry
Tournafulla	Shanahan, R.	Hogan, John	Newcastle

XIX.—Diocese of Waterford and Lismore—38 Parishes.

Right Rev. N. Foran, D.D., Bishop, Waterford, Consecrated 24th August, 1847.

Parishes.	Parish Priests.	Curates.	Post Towns.
Trinity within	Bishop's parish	*Fitzgerald, Rd. *Dooley, John Power, Roger	Waterford
St. John's and Ballygunner	Do.	*Nolan, Patrick	Waterford
Abbeyside	Shanahan, John	Shanahan, John	Dungarvan
Aglish	*O'Meara, John	O'Meara, Thomas Power, Michael	Cappoquin
Ardfinan	Burke, Michael	*Prendergast, J. Morrissey, J.	Ardfinan P.P. to Clonmel
Ardmore	*Prendergast, G.	Hickey, William	Ardmore
Ballylooby	*Lonergan, Stephen	Long, Jeremiah	Cahir
Ballyneale	*Morrissey, Patrick	Comerford, R.	Carrick-on-Suir
Ballyporeen	*Burke, De, Patrick	Hannigan, James	Clogheen
Cahir	M'Grath, Patrick	Tracy, John *Tracy, Thomas	Cahir
Cappoquin	Spratt, Michael	Walsh, Richard	Cappoquin

DIOCESE OF WATERFORD AND LISMORE—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Carrickbeg	M'Grath, John	Dee, John	Carrick-on-Suir
Carrick-on-Suir	*Connolly, Very Rev. Garrett, *V.G.*	Byrne, Patrick *Power, David Power, Patrick	Carrick-on-Suir
Clashmore	Long, Gerald	*Kirby, James Maxey, Michael	Clashmore
Clogheen	O'Gorman, John	*Power, James Sleaden, Richard	Clogheen
Clonmel, St. Peter and St. Paul's	*Burke, Very Rev. Michael, *V.G.*	*Hennebery, Robert O'Connor, Peter	Clonmel
Clonmel, St. Mary's Abbey	*Balwin, James	Meany, Patrick *Crotty, David	Clonmel
Dungarvan	*Halley, Very Rev. J., *V.G.*	*O'Gorman, M. *Mooney, M. Halley, Jeremiah	Dungarvan
Dunhill and Fennor	Walsh, Michael	Joy, John	Waterford
Gammon's Field and Kilcash	Hyland, John	O'Donnell, M.	Kilsheehan, P.P. to Clonmel
Kilgobinet	*O'Connor, M.	Hynes, James Heffernan, Pierce	Dungarvan
Kill and Newtown	Veale, James	*Mooney, Edmond Casey, Michael	Kilmacthomas
Kilrosenty and Fews	Casey, John	Finn, Thomas	Kilmacthomas
Knockanore and Kilwatermoy	Quaily, Thomas	O'Donnell, E., F.G.	Tallow
Lismore	Fogarty, Very Rev. Patrick, *V.G.*	Slattery, Patrick *Sheehy, John	Lismore
Modeligo	*M'Grath, M.	Tracy, Patrick	Cappoquin
Newcastle and Four-mile-water	*Larkin, Edward	Power, William	Newcastle, P.P. to Clonmel
Passage	*Flynn, Thomas	Burke, Thomas English, Thomas	Passage, P.P. to Waterford
Portlaw	Rourke, Michael	*Costen, Patrick Curran, Walter	Portlaw
Powerstown	Power, John	O'Donnell, Patrick Walsh, Edward	Clonmel
Rathcormack and Clonee	*Dowley, Timothy	Fogarthy, Michael	Carrick-on-Suir
Ring and Old Parish	Mullins, John	Hickey, James *Phelan, Edmond	Dungarvan
St. Patrick's	*Sheehan, John	*Walsh, Edmond	Waterford
Slievegue	Walsh, Edmond	Kiely, James	Dungarvan
Stradbally and Ballylanneen	Power, Michael	Casey, Thomas Dooley, John	Kilmacthomas
Tallow	Condon, Eugene	Wallace, Patrick Cleary, Patrick	Tallow
Tramore	Cantwell, Nicholas	Cantwell, W. Phelan, Nicholas	Tramore, P.P. to Waterford
Trinity, without Ballybricken	*Flynn, Martin	Hennebery, Rd. Kent, Patrick	Waterford
Chaplain to Sisters of Charity	*Redmond, Martin		Waterford

XX.—DIOCESE OF CLOYNE—44 Parishes.

Right Rev. TIMOTHY MURPHY, D.D., Bishop. Consecrated September 16th, 1849.

Parishes.	Parish Priests.	Curates.	Post Towns.
Fermoy	Bishop's parish	*Cullinan, John *Buckley, J. *M'Carthy, W.	Fermoy
Queenstown	Do.	*Murphy, T. Murphy, T. *Dennehy, H.	Queenstown
Aghabologue	Mahony, D., V.F.	*Roynane, W.	Coachford
Aghada	*M'Donald, J.	*Daly, William	Whitegate
Aghinagh	*M'Carthy, Charles	*Lane, Godwin	Macroom
Anakissy	Green, Pierce	Casey, Michael	Mallow
Ballynamona	Ambrose, James	O'Connor, William	Mallow
Ballyclough	*Scully, Cornelius	Duggan, John Callaghan, T.	Cecilstown
Ballyhea	Keeple, John	M'Sweeny, M.	Charleville
Ballymacoda	*Eagar, John	*Buckley, Timothy	Castlemartyr
Ballyvourney	*Burton, Philip	O'Donnell, M.	Macroom

Appendix, No. 8.

President's Answers to Paper D.

Diocese of Cloyne—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Blarney	Peyton, Alexander	Kenefick, Maurice	Blarney
Buttevant	*Buckley, Cor.	*Buckley, P.	Buttevant
Carrigtohill	*Seymour, Richard	O'Brien, Daniel	Midleton
Castlelyons	M'Sweeny, D.	Ahern, Thomas	Castlelyons
Castlemagner	Hogan, William	*O'Keeffe, Manus	Kanturk
Castletownroche	*Fitzpatrick, James	Fitzpatrick, J.	Castletownroche
Charleville	*Croke, Thomas	Croke, W., D.D.	Charleville
		Smiddy, Rd.	
Clondrohid	*Walsh, Laurence	Cashman, William	Macroom
Clonmeen	*Murphy, Ed. J.	*O'Connell, Cor.	Kanturk
Cloyne	*Russell, Very Rev. John, *V.G.*	*Walsh, Thomas	Cloyne
		*O'Farrell, J.	
Conna	*Walsh, James	*Murray, Denis	Tallow
		*O'Mullane, D.	
Doneraile	*Duggan, Very Rev. P., *V.G.*	Higgins, Michael	Doneraile
		O'Sullivan, William	
Donoughmore	*Lane, Michael.	*Beechinor, J.	Coachford
Freemount	O'Riordan, Robert	Cosgrave, William	Charleville
Glanworth	Moore, Michael	*O'Mullane, Daniel	Glanworth
Glauntane	*Murray, Thomas	*Foley, Patrick	Mallow
		Coleman, W.	
Grenagh	Davis, Charles	*Donovan, John	Cork
Imogeela	*O'Donovan, Dan.	*Leader, T.	Castlemartyr
		Ahern, Ed.	
Inniscarra	Cahill, John	*M'Carthy, William	Inniscarra
		Fitzgerald, W.	
Kanturk	*O'Regan, P. D., V.F.	Mahony, John	Kanturk
		*Pope, Patrick	
Kildorrery	*Golden, John	Walsh, David	Kildorrery
Killeagh	*Power, Maurice	Power, Henry	Killeagh
		O'Connell, Patrick	
Kilworth	*Dilworth, D.	*Fenton, Thomas	Kilworth
Liscarroll	O'Leary, David	Sheahan, David	Churchtown
Lisgoold	O'Hea, Eugene	M'Carthy, W.	Midleton
Macroom	Lee, Thomas	M'Carthy, W. E.	Macroom
		Moloney, J.	
Mallow	*M'Carthy, Just.	*Barry, James	Mallow
Mitcheltown	O'Brien, Very Rev. Morgan, *V.G.*	*O'Brien, William	Mitchelstown
		*M'Donnell, E.	
		Walsh, Michael	
Midleton	*Fitzpatrick, John	*Verling, Patrick	Midleton
		Cronin, T.	
Newmarket	Beechinor, Jeremiah	Cronin, John	Newmarket
		Parker, David	
Rathcormack	O'Donovan, C.	M'Carthy, James	Rathcormack
Shandrum	*Cotter, Ed.	. . . .	Charleville
Youghal	*Sheehan, Very Rev. Maurice	*Fielding, Charles	Youghal
		Twomey, William	
		Falvey, Daniel	
		England, Thomas	

XXI.—Diocese of Ross—11 Parishes.

Right Rev. William Keane, D.D., Bishop. Consecrated, 2nd February, 1851.

Parishes.	Parish Priests.	Curates.	Post Towns.
Skibbereen	Bishop's parish	M'Carthy, P., *Ad.*	Skibbereen
		Beausang, Rd.	
Aghadown	Troy, Robert, *Ad.*	Keily, John	Skibbereen
Barryroe, East	Barry, John	Mulcahy, Edmund	Timoleague
Barryroe, West	Sheehy, Patrick	*Malony, Michael	Clonakilty
Castletownsend	Mulcahy, James	*O'Leary, Arthur	Castletownsend
Clonakilty	Madden, Morgan	*Murray, Timothy	Clonakilty
		Hallinan, William	
Kilmacabea	Sheahan, Joseph	Donegan, John	Rosscarberry
Kilmeen	*Hartnett, Patrick	*Molony, Jeremiah	Clonakilty
Roscarberry	O'Hea, Very Rev. M., *V.G.*	Haynes, James	Rosscarberry
Rath and the Islands of Cape and Sherkin	*Leader, Henry	*O'Brien, John	Baltimore
Timoleague	*Foley, Daniel	. . . . .	Timoleague

Province of Connaught.

Archdiocese of Tuam, to which are suffragan, Clonfert, Achonry, Elphin, Kilmacduagh and Kilfenora, Galway and Killala.

XXII.—Archdiocese of Tuam—54 Parishes.

His Grace the Most Rev. John M'Hale, d.d., Archbishop, Tuam. Consecrated 5th June, 1825. Succeeded Dr. Kelly, 8th August, 1834.

Parishes.	Parish Priests.	Curates.	Post Towns.
Kilmeena	Archbishop's parish	*Ryan, Luke MacGough, J.	Westport
Tuam	Do.	Conry, Patrick Coyne, Eugene *Corcoran, Patrick	Tuam
Abbeynockmoy	O'Grady, John	Hughes, John	Dangan
Achill	Gallaher, Michael	*Henry, James M'Ginn, James	Newportpratt
Adragool and Liskeevy	*O'Connell, H.	Moran, John	Milltown, Tuam
Anna	Horan, Patrick	Mulkerrin, M.	Ballyhaunis
Annadown	*Keoveny, Thomas	. . . .	Clare, Galway
Arran Island	Harley, Patrick	*Joyce, Michael	Galway
Athenry	Curran, Peter	*Dwyer, A.	Athenry
Aughagower	Ward, Peter	*Burke, Geoffrey	Westport
Balla, Roslee, and Minolla	*Brown, Very Rev. M., v.f.	Costello, Thomas	Ballyglass
Ballinakil and Bofin	Flannelly, Wm., *Ad.*	*Moore, Patrick	Clifden
Ballinrobe	*Hardiman, Thomas	O'Mally, James *Conway, Peter	Ballinrobe
Becan	*Geraghty, Peter	*Fitzgerald, P.	Ballyhaunis
Borriscarra and Ballintober	Brown, James	*Flannelly, John	Ballyglass
Boyounagh and Templetoher	Connelly, Mar.	Monaghan, M.	Dunmore
Burrishoole	*Flannelly, M.	Grogan, James *Scully, Patrick	Newportpratt
Clare Island	*M'Manus, Thomas	. . . .	Westport
Cong	*Waldron, Michael	. . . .	Cong
Crossboyne and Tagheen	Walters, Thos., *Ad.*	*Waldron, James	Claremorris
Donoghpatrick and Kilcoony	*Loftus, John	Curran, Thomas	Headford
Dunmore	*Duffy, Patrick	Mugan, Anthony O'Rourke, James	Dunmore
Eglish, Ballyhane, & Breaghfy	*MacHale, Ven. J., v.f., *Archdeacon*	Hosty, Richard Curley, Michael M'Guinness, J.	Castlebar
Islandeady	Fitzgerald, John	O'Malley, Patrick	Castlebar
Kilcolman	*Reynolds, Peter, v.f.	*Haddican, Thomas *M'Namara, P.	Claremorris
Kilcommon and Robeen	*Cannon, P., v.f.	*Greene, P.	Hollymount
Kilconly and Kilbannon	Gibbons, Michael	Cunningham, P.	Tuam
Kildacomogue	*Keogh, Francis	. . . .	Castlebar
Kilgeever	*Sheridan, Myles	M'Hale, Martin	Louisburgh
Kilkerrin and Clonbern	*Kelly, Henry	Ward, Andrew	Dunmore
Killanin	*M'Manus, Patrick	. . . .	Oughterard
Killeen	Roach, Peter	. . . .	Galway
Killarcrein	Cavanagh, John	. . . .	Tuam
Killescobe	*Noone, John	Moran, Thomas	Castleblakeney
Killursa and Killower	*Walsh, Richard	*Geraty, Roderick	Headford
Kilmainmore	M'Hugh, John	Moran, John	Kilmaine
Kilmolara	Waldron, Edward	. . . .	Kilmaine
Kilmoylan and Cummer	Canavan, Patrick	*Duggan, Patrick *Boyle, John	Tuam
Kiltulla	*Feeny, William	*M'Loughlin, P.	Dunmore
Kilvine	M'Cullogh, John	*Barrett, John	Ballindine
Knock and Aughamore	*Coyne, Eugene	Prendergast, R.	Claremorris
Lackagh	Waldron, Peter	. . . .	Clare, Galway
Mayo	Jennings, John	. . . .	Claremorris
Moore	Charles, J., *Ad.*	. . . .	Ballinasloe
Moylough	Burke, John	Waldron, Ferd.	Castleblakeney
Moyrus	O'Malley, Edward	. . . .	Roundstone
Omey and Ballindoon	*Fitzmaurice, P., v.f.	*Gibbons, Edw. *King, Edward *Gibbons, Thomas	Clifden
Oughavel	*Burke, Very Rev. B., v.f., *Dean*	O'Dowd, Thomas Jennings, Peter *Ward, James *Cavanagh, Bart.	Westport
Partry	Ward, Peter	Waldron, James	Ballinrobe

Appendix, No. 8.

President's Answers to Paper D.

Archdiocese of Tuam—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Ross	*Heraghty, Michael	*O'Donnell, M. *Mylotte, David	Clonbur, Cong
Roundstone	Malley, Edward	*Moran, John	Roundstone
Spiddal	Lyons, Patrick		Galway
Turlough	*Ward, Peter		Castlebar

XXIII.—Diocese of Clonfert—23 Parishes.

Right Rev. John Derry, d.d., Bishop, Loughrea. Consecrated 21st September, 1847.

Parishes.	Parish Priests.	Curates.	Post Towns.
Loughrea	Bishop's parish	*Pelley, Thomas *Kirwan, John	Loughrea
Tynagh	Do.	*Whelan, J. H.	Tynagh
Abbeygormican and Killoran	*Coen, Thomas	*Burke, Patrick	Loughrea
Aughrim and Kilconnell	Manning, William		Kilconnell
Ballymacward and Clonkeen-kerril	Conallin, Patrick	*Head, Thomas	Glantane
Ballynakill (pt.) and Doniry	*Egan, L.	*Coen, Thomas	Loughrea
Ballynakill (pt.)	*Clarke, Michael	*Walsh, John	Woodford
Bullane, part of Kiltullagh, Grange, and Killaan	*Cavanagh, James		Kilconnell
Clonfert (part of), Donanaghta and Meelick	*Derry, William	*Hynes, James	Eyrecourt
Clonfert (pt. of), and Kiltormer	*Usher, James	*Larkin, John	Laurencetown
Clontuskert	*Walsh, Patrick		Ballinasloe
Creagh and Kilclooney	*Dillon, Ven. Archd. L.	*Green, Malachy *Farrell, James	Ballinasloe Clonfert
Fahy and Kilquane	*Coen, Thomas		Eyrecourt
Fohenagh and Kilgerrill	M'Kenna, F.		Ahascragh
Kilconickney, Kilconieran, and Lickerrig	*Macklin, John	*Raftery, John	Loughrea
Kilcooley and Leitrim	*Griffin, Andrew		Loughrea
Killalaghtan and Kilrickill	*Lawless, Thomas	Ryan, Thomas	Aughrim
Kilimorbologue & Tiranascragh	Coghlan, F.	*Deeley, John	Killimore
Kilimordaly & Kiltulla (pt. of)	*Cahalan, Thomas		Loughrea
Kilmalanogue and Licmolassy	*Burke, Thomas	*White, Ferd.	Portumna
Kilnadeema and Kilteskill	*Callaggy, John	*Hynes, James	Loughrea
Lusmagh	Walsh, Matthew		Banagher
Toughmaconnel	Galvin, Patrick		Ballinasloe

XXIV.—Diocese of Achonry—23 Parishes.

Right Rev. Patrick Durcan, d.d., Bishop, Ballaghadereen. Consecrated 30th November, 1852.

Parishes.	Parish Priests.	Curates.	Post Towns.
Castlemore and Kilcolman	Bishop's parish	*Howley, John, *Ad.* *Finn, Matthew	Ballaghadereen
Achonry	Spelman, Patrick		Tubbercurry
Attymass	O'Flynn, Michael		Ballina
Ballysadare and Kilvarnat	Vacant	*Divine, James	Collooney
Ballymote	Tighe, Denis	Brown, John	Ballymote
Bohola	M'Nicholas, T.		Swinford
Carracastle	O'Kane, Denis	*O'Donnell, James	Ballaghadereen
Cloonacool	M'Hugh, James	*Brennan, John	Tubbercurry
Curry	*O'Flynn, John	Cawley, Michael	Do.
Drumrath	Cosgrave, Con.	O'Hara, David	Ballymote
Kilcenduff	*Durcan, B., v.f.	Hurst, James *Ivers, Michael	Swinford
Kilfree and Killeraght	*Brennan, Peter	*Reddy, Patrick	Gurteen
Kilmovee	*Coghlan, Very Rev. Archd. J.	*Jones, William	Ballaghadereen
Kilgarvan	Egan, Bernard		Ballina
Killasser	*Finn, John	*Groark, P.	Swinford
Kilbehagh	Higgins, James	Gallagher, J.	Swinford
Killedan	*Mullarkey, D.	M'Nicholas, P.	Kiltemaugh

DIOCESE OF ACHONRY—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Killoran	*Hurst, Patrick		Colldooney
Kilmactigue	*Brennan, R., *Ad.*	Judge, W.	Tubbercurry
Kilshalvey, Kilturro, and Cloonoghill	*Henry, James		Ballymote
Templemore	M'Hugh, John		Foxford
Toomore	*Corley, John	*O'Connor, Patrick	Foxford

XXV.—DIOCESE OF ELPHIN—40 Parishes.

Right Rev. GEORGE JOSEPH PLUNKET BROWNE. D.D., Bishop, Athlone. Consecrated Bishop of Galway, 23rd October, 1831. Translated to the Diocese of Elphin, 26th March, 1841.

Parishes.	Parish Priests.	Curates.	Post Towns.
Ahascragh and Caltra	*M'Gauran, P.	*M'Gauran, W.	Castleblakeney
Ardcarna	*Hester, Bartholomew	*Carlos, L.	Boyle
Ahamlish	*Brenan, M.	*Noone, P.	Cliffoney, Sligo
Athleague	Kegher, Bartholomew		Athleague
Athlone, St. Peter's, and Drum	*O'Reilly, Very Rev. M., *V.G., Archd.*	*M'Donough, P. *Kilroe, Thomas	Athlone
Aughana	*Henry, Edward	*Monahan, M.	Ballinafad, Boyle
Aughrim	King, Thomas		Elphin
Ballintober	*Dillon, Thomas	Million, A.	Ballymoe
Baslick	*Flood, M.		Castlerea
Boyle	*M'Tucker, J.	*Brennan, W.	Boyle
Creeve	Walker, T.		Elphin
Drumcliffe	O'Gara, P.	*Morahan, A.	Carney, Sligo
Dysart	*Brenan, H.		Ahascragh
Elphin	*Hughes, W.	*Egan, Joseph *Kelly, Patrick	Elphin
Fuerty	*Rush, M.	M'Dermott, Patrick	Roscommon
Geevagh	*Noone, D.	O'Beirne, Patrick	Ballyfarnon, Carrick-on-Shannon
Glinsk and Kilcroan	Harrington, W.	M'Dermott, George	Ballymoe
Kilbegnet, Oran	*Coffy, M. Quin, A.	M'Dermott, John	Roscommon
Kilbridge, Kilgefin, and Cloontosker	*Boyde, J.	*Hanly, James *O'Ferrall, M.	Strokestown
Kilcorkey	*Smith, H.		Frenchpark
Killglass	*Feeny, Edward	*O'Reilly, J.	Rooskey
Kilkeevin	*O'Kean, Francis	O'Cain, Francis *French, A.	Castlerea
Killian and Kilsonan	Wallace, E.	Dolan, Mr.	Ballygar
Kilmore	*Keogh, Edward	Hanly, M.	Drumsna
Killucan and Killummed	*Sweeny, Terence	*Barrett, M. *O'Beirne, T.	Boyle
Kiltoom	Fitzgerald, J., jun.	Mulrenan, M.	Athlone
Kiltrustan, Bumlin, Lissanuffy, and Cloonfinla	M'Dermott, Very Rev. M., *Dean & V.G.*	M'Dermott, P. Parks, S. Moran, James M.	Strokestown
Lisacull	Ryan, T.		Loughlin
Loughglynn	*O'Connor, Very Rev. T., D.D., V.F.	*Keelty, F. *Morris, J.	Loughglynn
Ogulla	*Lennon, M.	Geraghty, P.	Tulsk
Roscommon	*Madden, Very Rev. J., *Ch., V.G.*	*O'Boyle, P. *Madden, John	Roscommon
St. John's, Rahara, Killenvoy, and Kilmaine	Fitzgerald, J., sen.	O'Flynn, M. O'Reilly, John	Lecarrow, Roscommon
Sligo, Coolery, and Colry	*Philips, T., *Ad.*	*Nangle, John Healy, Patrick *Quinn, Andrew White, Patrick	Sligo
Tarmonbarry	*M'Nally, James	O'Connor, P.	Rooskey
Townagh, Riverstown, and Kilross	*Feeny, Owen	*Moraghan, P. Gormley, P.	Riverstown, Boyle
Tessara	Walker, M.		Mount Talbot
Tibohan	*M'Donogh, M.	Dillon, A.	Frenchpark

Appendix, No. 8.

President's Answers to Paper D.

XXVI.—Diocese of Kilmacduagh and Kilfenora—19 Parishes.

[Bishop—vacant.]

Very Rev. Michael Nagle, Vicar Capitular, Gort.

Diocese of Kilmacduagh.

Parishes.	Parish Priests.	Curates.	Post Towns.
Kinvara	Bishop's parish	*Arthur, F., *Ad.*	Kinvarra
Ardrahan	*Gerahy, D., *Ad.*		Ardrahan
Ballinderreen	*Kelly, T.		Kinvarra
Behaugh	*O'Shaughnessy, M., Ret.	Tully, P., *Ad.* *Nestor, John	Gort
Craughwell	O'Fay, M., D.D.		Craughwell
Kilbecanty	*Ford, John, Ret.		Gort
Kilcreest	*Nagle, Michael, jun.		Loughrea
Kilcornan	Burke, Michael	Barry, J.	Oranmore
Kilmacduagh	*Nagle, Very Rev. M. *V.G.*	*Nagle, M., jun.	Gort
Kiltartan	Shannan, Tim.		Gort
Peterswell	O'Connor, P.		Gort

Diocese of Kilfenora.

Carron	*Byrne, Patrick		Corofin
Ennistymon	*Sheehan, Very Rev. J., *Ad.*, *V.G.*	O'Brien, John	Ennistymon
Glanaragah	Ryder, Patrick	Leennon, John	Ballyvaughan
Kilfenora	Quinn, Andrew	Gleeson, James	Kilfenora
Kilshanny	Varely, Michael		Kilfenora
New Quay	*Coffee, James		Burrin
Touheron	*Connolly, M., *Ad.*		Ennistymon
Touclea	*Fallon, Patrick	Power, Michael	Ennistymon

XXVII.—Diocese of Galway—14 Parishes.

Right Rev. L. O'Donnell, D.D., Bishop, Galway. Consecrated 28th October, 1845.

Parishes.	Parish Priests.	Curates.	Post Towns.
St. Nicholas, E. Rahoon, (Bishop's parishes,)	Roche, B. J., *V.G.* Daly, P., *Ad.*	*Castiaux, James, *Ad.* *Mitchell, Godfrey *Phew, William *Kearney, Patk., sen.	Galway
Claregalway	Commins, James		Claregalway
Castlegar	Geraghty, James		Galway
Kilcummin	*Kavanagh, Michael	Geraghty, J., *Ad.*	Oughterard
Moycullen	*Kenny, Francis		Moycullen
Oranmore and Ballynacourty	*Gill, T. E.	*Davoren, James	Oranmore
Rusmuck	Walsh, Thomas		Oughterard
Shrule	Phew, Michael		Shrule
Spiddal	M'Grath, Col.		Spiddal
St. Nicholas, N.	*Daly, Peter	Leonard, L.	Galway
St. Nicholas, S.	*Joyes, Mathias		Galway
St. Nicholas, W.	*Commins, George	Kearney, Patk., jun.	Galway

XXVIII.—Diocese of Killala—22 Parishes.

Right Rev. T. Feeny, D.D., Bishop, Ballina. Consecrated 13th October, 1839.

Parishes.	Parish Priests.	Curates.	Post Towns.
Backs	Bishop's parish	*Barins, J., *Ad.* *Kelly, Patrick	Ballina
Kilmoremoy	Do.	*Madden, James *Conway, Michael *Madden, D., *Ad.*	Ballina
Adragool	*M'Hale, Patrick	Munelly, James	Crossmolina
Ardagh	Macawly, William		Ballina
Ballysakeery	*Timblin, Thomas		Ballina

DIOCESE OF KILLALA—*continued.*

Parishes.	Parish Priests.	Curates.	Post Towns.
Ballycroy	*Reilly, P., *Ad.*		Bangor, Erris
Belmullet	*Kelly, Michael	*Munally, Michael	Belmullet
Castleconnor	Duffy, Patrick		Ballina
Crossmolina	*Costello, Very Rev. Bart., *V.G.*	*Gildea, Patrick	Crossmolina
Doonfeeny, &c.	*M'Namara, James	*M'Dermott, William	Ballycastle
Dromard	*Conway, Hugh		Dromore, West
Easky	*Flannelly, P., V.R.		Dromore, West
Kilcommon, Erris	*Conway, Michael	*Gilvary, John	Belmullet
Kilfian		*Jordan, J. *Ad.*	Killala
Kilglas	*Lavelle, E.		Ballina
Killala	*Malone, Patrick		Killala
Kilmacshalgan	White, James		Dromore, West
Kilmore, Erris	*MacHale, Patrick	*Donoghoe, J.	Belmullet
Lacken		*Neary, P., *Ad.*	Lacken
Moygawnagh	M'Namara, D.	M'Cawley, Jas., *Ad.*	Crossmolina
Skreen		*Conway, H., *Ad.*	Dromore, West
Templeboy	Burns, John	M'Dermott, Ml., *Ad.*	Dromore, West

The CATALOGUE of COLLEGIATE and other NON-PAROCHIAL PRIESTS in IRELAND, and the CATALOGUE of PRIESTS in GREAT BRITAIN that received their EDUCATION at MAYNOOTH.

ST. PATRICK'S COLLEGE, MAYNOOTH.

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Vice-President—*Rev. Robt. French Whitehead, D.D.
Senior Dean—Very Rev. Myles Gaffney, D.D.
Junior Deans—*Rev. Walter Lee, D.D., *Rev. Mr. O'Kane.
Prefect of Dunboyne Establishment—*Very Rev. J. O'Hanlon, D.D.
Bursar—*Rev. Thomas Farrelly.

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Sacred Scripture and Hebrew—[Vacant].
Ecclesiastical History—*Rev. Chas. W. Russell, D.D.
Natural Philosophy—*Rev. Nicholas Callan, D.D.
Logic, Metaphysics, and Ethics—*Rev. J. Jennings.
Rhetoric—*Rev. Daniel M'Carthy.
Humanity—*Rev. Denis Gargan.
Belles Lettres and French—*Rev. Matthew Kelly.
Irish—*Rev. James Tully.

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Vice-President—*Rev. John Dunne.
Dean—Rev. J. Hughes.
Dean of Lay College—*Rev. P. Birmingham.
Prefect of St. Mary's—Rev. J. Nolan.

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Natural Philosophy—*Rev. D. Kane.
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Vice-President ———
Professor of Dogmatic and Moral Theology ———
Professor of Sacred Scripture ———
Professors of Classics—*Rev. Mr. Brennan, *Rev. Mr. Hennessy, *Rev. Mr. M'Donnell.

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Professors of Classics—Rev. Messrs. Wood and O'Carroll.
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Professor of Classics—*Rev. J. Sinnot.

DIOCESAN SEMINARY, NAVAN, under the patronage and inspection of the Right Rev. Dr. Cantwell.

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Professors—Revs. *Edward Flynn, P. Horas, Mr. Graughran, *Mr. Fagan, and *Dr. Tormey.

ST. COLUMB'S COLLEGE, LONDONDERRY, under the patronage of the Right Rev. Dr. Kelly.

Principal—*Rev. P. Campbell.

Appendix, No. 8.

President's Answers to Paper D.

College of St. Macartan, Clogher, under the immediate patronage of the Right Rev. Dr. M'Nally.

President ————.

Professors—Revs. *J. J. M'Mahon, *James Donnelly (collecting for Catholic University), and *P. Birmingham.

St. Malachy's Diocesan Seminary, Belfast, under the patronage and superintendence of the Right Rev. Dr. Denvir.

Dean—*Rev. Cornelius Magee.

Professors of Classics, Belles Lettres, and Mathematics—Revs. *Edward Kelly and Cornelius Magee.

Academy of St. Laurence, Harcourt-st., Dublin, under the patronage of the Archbishop, and direction of Rev. Drs. Quinn, *Forest, and Murray.

Irish College, Paris.

President—*Very Rev. John Miley, D.D.
Professor of Economy—Rev. William Fahy
Professor of Moral Theology—*T. O'Rourke.
Professor of Dogmatic Theology—*J. Rice.
Professor of Scripture—T. M'Hale, D.D.
Professor of Philosophy—*L. Gillis.
Professor of Humanity—*P. Kerr.

*Colgan, Very Rev. Richard, Canon, Plowden Ledbury, Shropshire
*Crosbie, Rev. Bartholomew, Loughborough
*Dee, Rev. John, Douglas, Isle of Man
*Donovan, Rev. J., D.D., York
*Geary, Rev. Joseph, St. Patrick's, Leeds
*Hanley, Rev. Patrick, Hill-street, Glasgow
*Heffernan, Rev. P., Heythorpe, Enstone
*Hickey, Rev. Michael, Garstang
*Hogan, Rev. Edmund, Shaw-street, Oldham
*Kearney, Very Rev. Philip, Canon, Sunderland
*Kelly, Rev. William, Prince George-street, Portsea
*Kyne, Rev. John, 11, Wilmington-square, Clerkenwell, London
*Levy, Rev. J., St. Ann's, Leeds
*M'Avila, Rev. Walter, Clarendon-square, Somers Town, London
*MacDonald, Rev. Bryan, Ashbourne, Derbyshire
*M'Grath, Rev. P., Douglas, Isle of Man
*O'Donnell, Rev. M., St. Patrick's, Leeds
*O'Donnell, Rev. P., St. Patrick's, Wolverhampton
*Power, Rev. Michael, Leek, Staffordshire
*Prendergast, Rev. John, Lochee, Dundee
*Scully, Very Rev. Edmund, Canon, St. Marie's, Sheffield
*Sherlock, Rev. John, Bilston, Staffordshire
*Wells, Rev. Stephen, Mount St. Marie's, Bradford
*Whitty, Very Rev. R. J., Provost, D.D., *V.G.*, 22, Finsbury Circus, London

Rev. M. Gaffney's Answers to Paper E.

Answers of the Rev. Miletius Gaffney, D.D., Senior Dean, to the Questions in Paper E.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

I hold the office of Senior Dean, and I have held that office for nineteen years.

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

I did not hold any office in the College previously to my appointment as Senior Dean.

3. At what time was the office established which you now hold?

The office was established in the year 1798.

4. Describe your ordinary daily duties as dean?

My daily duties are to assist at morning and night prayer with the students, sometimes in the junior house, more frequently in the senior house—to visit some of the rooms of the students—to see if the students attend punctually to the signal given for the close of the recreations—to pass from time to time through the corridors, to examine if all are attending diligently to their studies—to visit the study halls in winter for the same purpose, and to receive the students when they come to my room for various permissions, and on other matters—to study the characters and dispositions of the students, in order to ascertain, as far as possible, if they are making a progress in the virtues which are necessary for the priestly state.

5. Describe any additional duties which you perform on special occasions?

In addition to those daily duties, I attend the refectory in my turn during the repasts of the students, I exercise the students appointed by me as ministers for the solemn high mass, in the ceremonies of their different orders. This exercise takes place frequently on Wednesdays, and is repeated on the Saturdays of the same week, previously to their officiating in their turn at the solemn high mass in the public chapel. I frequently give religious instructions to the junior and senior students. The junior deans and myself visit the President the first week of each month, to report to him any thing deserving of notice, which may have come to our knowledge during the preceding month, regarding the conduct and dispositions of the students. For five or six weeks before the week of ordinatio Pentecost, I spend four hours each day with the President, Vice-President, and junior deans, in preparing a list of the students, who are considered worthy by us of promotion to orders. I am obliged several times in the year to assist the President in examining the Bursar's accounts.

6. In what manner is the duty of superintending the discipline of the students distributed among the four deans?

One of the junior deans resides in the junior house, and is particularly charged with

the discipline of that house. He also occasionally performs some duties in the senior house. The other junior deans and myself attend to the discipline of the senior house, which is a very large establishment. Each of the deans, however, though individually charged with the discipline of a certain portion of the College, considers it his bounden duty to attend to the discipline of the entire College, comprising both senior and junior houses.

7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?

The students of the four senior classes (theologians and physicians) reside in the senior house, are subject to the same discipline, and have mutual intercourse with one another. The three junior classes reside in the junior house and are similarly circumstanced, as to discipline and mutual intercourse with one another.

8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?

For a slight neglect of discipline, which is not habitual, a student is not punished—he is advised in a friendly manner to attend strictly to the rules of the College, to think of his vocation, and to give good example. If a student become habitually neglectful of discipline he is cited before the President, who, after consulting with the Vice-President and deans, gives him, in their presence, one of those admonitions prescribed by the Statutes. The same course is pursued when there is a question of a graver offence, and a more severe punishment is inflicted. We are very seldom obliged to have recourse to those rigorous measures, as the students are very docile and well conducted.

9. Have any of the Statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?

There may be a slight departure from the letter of some of the Statutes, but no departure from the spirit of them—I think they are all pretty strictly observed and enforced.

10. How many of the students have been absent during vacation in each of the last five years?

The students were all absent, during the vacation for the last five years, except the following numbers: in the vacation of 1849, 115 students remained in College, during the entire vacation; in 1850, 84; in 1851, 72; in 1852, 67; and in 1853, 33.

11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?

The authorities of the College do not discourage such absence in the students generally, or in any particular body of them.

12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?

None whatsoever.

13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?

It is not my duty to take any part in the literary or theological instructions of the students, or to be present at the lectures. It is the duty of the deans to attend the public examinations—I attended them punctually for fourteen or fifteen years, until my health became delicate. Three years ago the Trustees of the College kindly gave me a dispensation from this duty. I always, however, attend the examinations of the freshmen for admission into the College.

14. In what way do you direct or assist the students in the exercises practised out of class?

I beg leave to say, that I consider the answer to this question is fully contained in the answers to Nos. 4 and 5.

15. Did any, and what change, take place in the duties of the deans, or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior deans?

No change has taken place in the duties of the deans consequent upon the appointment of a third junior dean. There is a division of labour which was very heavy before. By a regulation of the Trustees, all the deans will be obliged for the future to give lectures on the ceremonies of the Church, and to take charge of the singing classes.

16. Are the buildings of the College and their distribution well adapted to the discipline of the students, or can you suggest any alteration in this respect?

The buildings of the College and their distributions are not as well adapted to the discipline of students as I would wish; but I cannot make any suggestion at present that would be practical.

17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?

I have no suggestion to make on this subject. In my opinion, the discipline of the students, and the time allowed for relaxation require no change.

18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

With the exception of the want of a large hall capable of containing the 520 students

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Rev. M. Gaffney's Answers to Paper E.

when occasionally assembled together; the buildings of the senior house are adequate for their purposes, if we look only to their extent—each student of the four senior classes has a single room. The rooms of the new buildings are sufficiently spacious and sufficiently ventilated, but they are very damp, and consequently very cold; some means ought to be adopted to dry and warm them; in my opinion they never will be comfortable until the metal sashes are removed, and replaced by wooden ones. No part of the College is well lighted at night; the introduction of gas-light is very desirable. The refectory and halls of the new buildings are not sufficiently ventilated. In the junior house the accommodation for the students is not sufficient—50 of the junior students are obliged to live in double-bedded rooms. Their chapel and refectory are too small. It would not be difficult to provide single rooms for all the students of the junior house—to enlarge the refectory, and to give them a commodious chapel. There are buildings lately vacated, adjoining the junior house, which might be made available for all those purposes, without much expense. The junior infirmary is very comfortable, nothing is required in it but a good sitting room. We stand greatly in need of a collegiate chapel in the senior house, and of a new infirmary. The present chapel, built soon after the foundation of the College, for the accommodation of a community at that time small, is now not spacious enough for the accommodation of the four senior classes; and, when on some occasions we are obliged to assemble together in it the students of the senior and junior houses, it is quite overcrowded—there is scarcely sitting room for them. Our senior infirmary is not adequate for its purposes; a new one is quite necessary.

19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

The government, management, and discipline of the College are in a very satisfactory state. I do not mean by this statement to affirm that no improvement could take place in these particulars, but I do not wish to make suggestions which are not practical. I would feel great delicacy in suggesting any change in the system of education, as I suppose the professors, in their own departments, have reflected upon the subject, and that they will, if they deem any change necessary, communicate their ideas to the Commissioners.

M. Gaffney, Senior Dean.

Rev. W. M. Lee's Answers to Paper E.

Answers of the Rev. Walter M. Lee, D.D., First Junior Dean, to Questions in Paper E.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

I was appointed to the office of Junior Dean in the month of January, 1837, and I have since continued to hold that office.

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

The office of Junior Dean is the first to which I was appointed.

3. At what time was the office established which you now hold?

In the year 1814. The Senior Dean had an assistant in 1811; but in the records of the College I do not find mention made of a Junior Dean until 1814.

4. Describe your ordinary daily duties as Dean.

The deans are bound constantly to superintend the discipline of the College; to imbue the minds of the students with precepts of piety and decorum; to attend to their morals, dispositions, and conduct, so as to be able to assist the President in deciding who are to be admitted, and who excluded from orders. To visit those portions of the College, viz., the study-halls, rooms, corridors, &c., that are appropriated to the students, to see that in all these places the order and decorum be observed that is expected in those who are preparing themselves for the sacred ministry. To visit the infirmaries frequently. To preside at the public religious duties—viz., morning and night prayer, the particular examination of conscience, visit to the blessed sacrament; also in the refectories, three times a day, during the time of meals. To see that the public duties be attended by the students punctually, and in the manner prescribed by the Statutes and the "Rule of Piety and Domestic Discipline." A portion of their time is also devoted in attending to such of the students as may come to their rooms on business.

5. Describe any additional duties which you perform on special occasions.

The deans give to the students the distribution of the rooms, of their places in the refectories, chapels, and prayer-halls, and provide the professors with lists of their respective classes; they accompany the students on the public walks; assist at the sermons preached by the students on Sundays; give them religious instruction; preach the retreat preparatory to the reception of orders; hear the confessions of a portion of the students; confer with the President once a month, and sometimes oftener, on matters appertaining to the discipline of the College and the conduct of the students; and for four or five weeks previous to the general ordination at Pentecost they discuss with the President and Vice-President, during several hours daily, the aptitude of the students individually for the orders to which their standing in the College might entitle them, with the sanction of

their bishops. By a recent regulation of the Trustees, the deans are required to instruct the students in the sacred ceremonies of the church, and to superintend the classes of ecclesiastical chant.

6. In what manner is the duty of superintending the discipline of the students distributed among the four deans?

The senior dean and two of the junior deans reside with the senior division of the students, and are specially charged with the discipline of that portion of the community. The senior of the junior deans resides with the junior division of the students, and has special care of them, presides at their public religious duties; visits their rooms, &c., as stated in the answers to the questions 4 and 5; nevertheless, it is understood, that the attention of the deans will be, to a certain extent, directed to all the students of the College.

7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?

Answered in paper G, No. 1.

8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?

Reproof, in the presence of all the superiors, caution, and expulsion—in those cases to which the two latter penalties are annexed by the Statutes—are the punishments inflicted for neglect of discipline, and for graver offences. They are inflicted by the President, but not without having previously consulted with the Vice-President and the deans. Exclusion from orders is sometimes regarded as a punishment. The apprehension of an unfavourable report of their conduct being made to their respective bishops, operates effectually on some who might otherwise be negligent in the observance of collegiate discipline. The students, with very few exceptions, are well disposed, and very willing to comply with their duties, so that it is seldom necessary to inflict the punishments prescribed by the Statutes.

9. Have any of the Statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?

Some portions of the Statutes relating to discipline have fallen into disuse; for instance, the deans are authorized by the statutes to enforce the observance of rule by the infliction of fines; this mode of punishment has long since fallen into disuse. The Statutes are read publicly but once a year, whereas it is prescribed they should be read twice in the course of the academical year.

10. How many of the students have been absent during vacation in each of the last five years?

Number of students in the College, during the summer vacations, in each of the last five years:—

In 1849,	there were	115.
1850,	„	84.
1851,	„	72.
1852,	„	67.
1853,	„	33.

These remained during the whole of the vacation; a few remained in the College for a portion of these vacations, and spent the remainder of it outside.

11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?

As far as the authorities of the College are concerned, the students are not in any way discouraged from absenting themselves during the summer vacation.

12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?

None.

13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?

It is not my duty to take any part in the literary or theological instruction of the students, or to be present at the lectures. The deans usually attend at the entrance examinations, when it is compatible with their other duties. At the time of my appointment, by virtue of a regulation of the Trustees, the deans were free to be present at the half-yearly examinations of the students, or to attend to the other duties of superintending the discipline or managing the other concerns of the College, and remained so until the year 1847, when an arrangement was made, according to which one of the junior deans was required to attend the examinations of certain classes.

14. In what way do you direct or assist the students in the exercises practised out of class?

By directing or assisting at the duties enumerated in the answers to questions 4 and 5.

15. Did any, and what change, take place in the duties of the deans or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior deans?

For several years past the duties of the deans have been on the increase, increasing in proportion as the establishment was enlarged. The spreading of the community over the great extent of building recently erected, and which was occupied by the students for the first time last year, rendered it impossible to superintend and maintain the discipline as

Appendix, No. 8.

Rev. W. M. Lee's Answers to Paper E.

heretofore without additional assistance. Hence the duties of the deans have not been materially altered, they remain substantially the same; but, by the appointment of a fourth dean, provision has been made to meet the increased difficulty of maintaining the discipline of the College, occasioned by an increase in the number of the students and of its extent since the new buildings were opened for their reception. Besides, the provision made for instructing the students in the sacred ceremonies of the Church was deemed insufficient; it is now sufficiently provided for. As to the mode of performing the duties, no change has been made. As to the distribution of duties, the only change, as far as I am concerned, is that I have been removed from the senior to the junior house, of which, as already described, I have now the special charge, and in which I perform the duties enumerated in answer to the questions 4 and 5. The teaching of the ceremonies of the Church, and the superintendence of classes of ecclesiastical chant, have become fixed duties. The number of times that I am required to attend one of the public duties is somewhat reduced.

16. Are the buildings of the College and their distribution well adapted to the discipline of the students, or can you suggest any alteration in this respect?

Were the College to be rebuilt, I have no doubt that many alterations in the plan would be deemed desirable. As the new buildings have been occupied for a very short time, the community is now in a state of transition from an old to a new arrangement; and I think it would be premature to suggest, at present, any material alteration in the arrangement of the buildings at the senior side of the College. With regard to the chapel and infirmary—the chapel is in a remote part of the building, while it should be in a more central position; it is quite inadequate for the accommodation of the students, and in its fittings and its furniture it is very incomplete. The infirmary is in a very dilapidated state, and quite unsuited for the purposes for which it is intended. At the junior side of the College the buildings are not sufficiently connected.

17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?

For many years I have been of opinion that the most important improvement which could be effected in the government, management, and discipline of the College, would be the subdivision of the senior students on the same principle, as far as practicable, that the juniors are divided from the seniors. This subdivision of the senior students would facilitate the management of the College, improve its discipline, enable the superiors to acquire a more certain knowledge of the habits, characters, and dispositions of the candidates for orders, and thus to discharge more perfectly the most important of all their duties, viz., the selection for the priesthood of those who are fit, and the exclusion of those who are not. With regard to the time allowed for relaxation in the College of Maynooth, there is more time allowed for that purpose, and less restriction imposed on the liberty of the students, than in the generality of ecclesiastical seminaries in France and Italy. The time of relaxation appears to me to be sufficient, from the fact that the health of the community is as good as that of any other community with which I am acquainted. The object of the College is to prepare an efficient clergy for one of the most laborious missions in Europe; and the principle on which the discipline of ecclesiastical seminaries is regulated is to allow as much time for relaxation as is necessary to preserve the health both of mind and body, and to devote the remainder to the forming of candidates for the priesthood, so that they may be prepared to discharge the onerous duties that will, in after life, devolve on them.

18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

Of the chapel and infirmary of the senior division I have already spoken in the answer to question 16. As yet there is not a hall in the College sufficiently large to contain conveniently the entire community—a want which is felt on the occasions when it is necessary to convene all the students; portions of the new buildings are so damp as to be unfit for habitation; the ventilation of the class and study-halls is very defective—a proper system not having been adopted for the purpose; the books have not been removed from the old to the new library, for want of means to erect proper fittings to receive them. There is no provision whatever to warm the rooms of the students in any part of the College—those occupied by the Dunboyne students, two infirmarians, and four of the monitors excepted—while the wind and rain enter freely through many of the windows of the new buildings. The improvement of the junior house has not kept pace with that of the senior side—all the money granted for building having been expended on the new College, which is exclusively occupied by the senior classes. All the junior students are at present provided with single rooms, with the exception of fifty, who are lodged in double-bedded rooms. The chapel and refectory are very ill adapted for their respective purposes: both are quite too small and badly ventilated; the class-halls are used as study-halls, except in one instance. The junior infirmary wants a chapel and a sitting-room for the invalids; the buildings are defective in some other important particulars.

19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

The most important improvement in the management and discipline of the College that

occurs to me is suggested in the answer to question 17. As the studies of the College do not belong to my department, I feel a delicacy to enter on that part of the question. With regard, however, to the opportunity afforded the senior students to improve themselves in English composition, I consider that direction and instruction, while they are engaged in the composition of the sermons which they preach in the College on Sundays, would be an improvement.

Walter M. Lee,
Junior Dean, College, Maynooth.

Answers of the Rev. James O'Kane, Second Junior Dean, to the Questions in Paper E.

1. What office do you hold in the College of Maynooth, and how long have you held the same?

I hold the office of a Junior Dean, to which I was appointed on the 24th June, 1852.

2. Did you hold any, and what office, previously to your present appointment, and how long did you hold the same?

While a student of the Dunboyne Establishment I lectured, for nearly two years, in the class of mathematics and natural philosophy. I also gave lectures, for a short time, in one of the classes of theology.

3. At what time was the office established which you now hold?

The office of Junior Dean was established in 1814. A second Junior Dean was appointed in 1833, and a third at the last meeting of the Trustees.

4. Describe your ordinary daily duties as Dean. 5. Describe any additional duties which you perform on special occasions?

It is the duty of the deans to assist at morning and evening prayers, at the visitation of the most holy sacrament, and the evening examen; to give religious instructions, and assist at all the exercises of devotion that are performed in public; to preside in the refectories while the students are at meals; to see that the discipline of the College is observed, and, with this view, to visit frequently the rooms, study-halls, and corridors; to conduct the public walks, and to superintend, generally, the conduct of the students, with the view of ascertaining the fitness of each as a candidate for the sacred ministry. At the commencement of the academical year they assist with the professors at the entrance examinations, prepare lists of the several classes, and give a distribution of the rooms, places in the refectories and halls. They meet the President at least once a month, to make their reports to him, and to confer with him on matters relating to the conduct of the students, and the general discipline of the College; and for about six weeks before Pentecost they are occupied, for several hours every day, with the President and Vice-President in preparing the list of those who are to be promoted to orders.

6. In what manner is the duty of superintending the discipline of the students distributed among the four deans?

The duty of superintendence is so distributed among the four deans, that each has the special charge of a certain portion of the house, while he also exercises a general superintendence over the entire.

7. In how many and what classes are the students distributed in relation to discipline, residence, and mutual intercourse?

This question is fully answered in replies—Paper G.

8. In what manner, and by whose sentence, is a student punished for neglect of discipline or for any graver offence?

Punishments are inflicted by the President, after consultation with the Vice-President and deans. The deans are authorized by the Statutes to impose fines, but this mode of punishment has fallen into disuse. A student is not punished for a slight violation of rule; but may be admonished, in a friendly manner, by one of the deans. For a serious offence, his name is reported to the President: if, after a consideration of the case, the offence is judged to be one of those to which the penalty of expulsion is attached by the statutes, the usual course is to advise the student to leave the College, and thus save himself the ignominy of being publicly expelled: for a less grievous offence, or for habitual neglect of discipline, he gets a solemn admonition from the President, in presence of the Vice-President and deans: if the offence be repeated, he is again admonished in the same manner; and if, after three such admonitions, he do not change his conduct, he may be expelled—(Stat. cap. 4, No. 6). The punishment of rustication is seldom inflicted. Exclusion from orders may be regarded as a punishment, since those only are promoted to orders who have given satisfaction both as to conduct and studies.

9. Have any of the Statutes relating to the discipline of the College fallen into disuse, or are they all invariably enforced?

There has been a departure, in some points, from the strict letter of the Statutes relating to discipline: but I believe that, in spirit and intent, they are fully carried out.

10. How many of the students have been absent during vacation in each of the last five years?

Appendix, No. 8.

Rev. James O'Kane's Answers to Paper E.

The number of students who remained in the College during the entire vacation was:—

In the year 1849, — 115.
„ 1850, — 84.
„ 1851, — 72.
„ 1852, — 67.
„ 1853, — 33.

11. Do the authorities of the College discourage such absence either in the students generally, or in any particular body of them?

They do not, as far as I know. It sometimes happens that a bishop wishes the students from his diocese, or some of them, to remain in the College during the whole, or part of the vacation; and in such a case they are obliged to remain.

12. Is any allowance made to the students for travelling expenses, or for maintenance during their absence?

None whatever.

13. Is it your duty to take any, and what part, in the literary or theological instruction of the students, or in the examinations, or to be present at the lectures or examinations?

It is not the duty of the deans to take any part in the literary or theological instruction of the students, or to be present at the lectures. They assist at the entrance examinations; and they also take part in the public examinations of the different classes; one, however, being free to attend to other duties.

14. In what way do you direct or assist the students in the exercises practised out of class?

The manner of performing this duty would seem to be laid down in the Statute which prescribes it, and has been fully explained in a preceding answer—Nos. 4 and 5.

15. Did any, and what change, take place in the duties of the deans, or in the manner of performing them, or in the mode of distributing them, consequent upon the increase which was lately made in the number of junior deans?

In consequence of the great number of the students, and their distribution in so many rooms, and over so large a space, since the occupation of the new buildings, it was felt that the duties of the deans already mentioned (Nos. 4 and 5) could not be efficiently discharged by three. In addition to these duties, by a recent regulation of the Trustees, the deans are obliged to teach the ceremonies of the Church, and to superintend the classes of Gregorian chant. No other change has taken place.

16. Are the buildings of the College, and their distribution, well adapted to the discipline of the students, or can you suggest any alteration in this respect?

If the College buildings had yet to be erected, I have no doubt that many alterations in the plan would be desirable, with a view to discipline, but I can suggest no alteration that would be at present practicable.

17. Can you make any suggestion with regard to the discipline of the students, and more especially with regard to the time allowed them for relaxation, which, in your opinion, would be likely to promote the general interests of the College, and the objects for which it was founded?

I can offer no suggestion on this head. I think the discipline of the College, while it sufficiently provides for the health and recreation of the students, is well adapted to form in them those habits of piety, regularity, and self-restraint, which become the ministers of Christ, and which are in a special manner necessary for those who are called to perform the laborious and often painful duties of a priest on the Irish mission.

18. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

In the senior house the rooms for the students are sufficiently numerous, but those in the new buildings are not sufficiently dry or warmed. The ventilation of the halls is defective. There is no hall in the College large enough to contain conveniently the whole community, and this want is severely felt on some occasions. The chapel is entirely too small—it barely affords kneeling room for the senior students; so that when the entire community is assembled in it, it becomes crowded to excess. I may confidently say that there is no want in the College more painfully felt than that of a chapel which would afford accommodation to all the students, and in which the ceremonies of public worship might be performed with becoming splendour. There are no fixtures in the new library. The infirmary for the junior students is very good, but the infirmary for the senior students is not well adapted for the purpose. It was in contemplation to remove it altogether, and build another in a more suitable place; and I think this ought to be done. There is not sufficient accommodation for the students in the junior house; about one-third of the number are in double-bedded rooms. The chapel and refectory are too small. I think it would be most desirable to have the College lighted with gas.

19. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded?

It would be desirable, in my opinion, to provide some means of exercising the students of theology in English composition, and of inducing them to improve, or at least to preserve, the knowledge they may have acquired in the class of natural philosophy.

James O'Kane,
Junior Dean, College, Maynooth.

ANSWERS of the Rev. ROBERT FF. WHITEHEAD, Vice-President, to the Questions in Paper F.

1. How long have you held the office of Vice-President?

I have held the office of Vice-President since June, 1845.

2. Did you hold any, and what, office in College previously to your appointment as Vice-President; and how long did you hold such office?

I previously held, in succession, the Professorship of English Elocution for one year, and the Professorship of Logic, Metaphysics, and Ethics, for sixteen years.

3. Describe generally your duties as Vice-President.

The duties of the Vice-President are generally described in the following words, which I take from the third chapter of the Statutes:—"1. These duties (viz., those of the President) being troublesome, and attended with manifold care, seem to us to demand a coadjutor, who, by sharing the burden, may serve as Vice-President, and who, during an interregnum, and also during the absence and illness of the President, shall succeed to his office and authority. 2. Be it his province, also, to observe the conduct of all the members of the College, diligently to consider the morals of the entire household, and faithfully to submit to the President whatsoever he may have ascertained, either by his own vigilance or from any other source, connected with the character, discipline, and interests of the house."

4. Describe generally your powers as Vice-President.

The powers of the Vice-President are generally described in the preceding extract from the Statutes.

5. Are the bye-laws of the College printed? and what means are taken to communicate the bye-laws to the Visitors, to the Trustees, and to the students of the College respectively?

The principal bye-laws of the College are printed, and are known as "The Rule of Piety and of Domestic Discipline." No means are taken, as far as I am aware, to communicate the bye-laws to the Visitors or to the Trustees; but they are publicly read for the students every year, and each student is recommended to keep a copy of them, to peruse them frequently, and to become thoroughly familiar with them, with a view to imbibe their spirit, and to make his whole conduct conform to what they prescribe.

6. Are the bye-laws in any respect at variance with the Statutes? Do they in any respect modify, qualify, or interpret the Statutes?

The printed bye-laws are not in any respect at variance with the Statutes; they do not, in my opinion, in any respect modify, qualify, or interpret the Statutes.

7. Do you take any, and what, part in the half-yearly examinations of the students? Are you invariably present at such examinations?

I take part in the half-yearly examinations of the students, by examining in rotation with the other examiners present. I cannot say that I am *invariably* present, for I have been absent from *three* out of the *sixty-four* half-yearly examinations which have been held since I entered the College.

8. Do you take any, and what, part in the literary or theological instruction of the students? Are you frequently present at the lectures given by the professors?

I hold two classes each week in the Sacred Scriptures and Catechism. I am hardly ever present at the lectures delivered by any professor.

9. Do you take any and what part in the moral and religious instruction of the students?

Some moral and religious instruction is necessarily conveyed in the Scriptural and catechetical lectures mentioned in the preceding answer.

10. Are the buildings of the College adequate for their purposes? Are they sufficiently numerous, spacious, dry, warmed, lighted, and ventilated? Please to answer this question more fully as to the new buildings, the chapel, library, infirmaries, and the apartments for the junior students.

The buildings of the College are very far, indeed, from being adequate to their purposes. They are neither sufficiently numerous, spacious, dry, warmed, lighted, nor ventilated.

The New Buildings.—Some parts of the new buildings are so damp that they cannot be safely inhabited. Amongst these are the otherwise fine apartments of the Vice-President, through which the rain-water has been flowing for the last two winters, so as to drip, through the flooring, on the hall beneath. The wood-work is in some places, beginning to exhibit symptoms of decay; the plaster has repeatedly fallen from the walls, and is at present bulged and cracked to such a degree that it must again become detached. In many of the students' rooms the windows admit the air and wet almost as freely as the light; the doors are thin, flimsy, and badly put together; there are no window-shutters, no fires, no means of drying up the damp when it enters; the moisture, therefore, settles on the students' beds and clothes to a grievous extent. I have seen articles of dress which were out of use only a few days, covered with blue-mould, and with a moist whitish fur. Unless something be done to stanch and dry these new buildings, there must be a fearful increase of cases of consumption and of premature death in our community. Whilst I am writing these lines, there lies in the infirmary of the senior department of the College, a student ill beyond the hope of recovery,* whose malady originated in his being lodged, during the last academical year, in a damp room in the western wing of the new

* The student died since Answer 10 was written.

Appendix, No. 8.

Rev. R. Ff. Whitehead's Answers to Paper F.

buildings. His case I consider a solemn warning that the dirge will be often heard in our new cloister.

The Chapel.—The chapel is not capable of containing the entire body of the students. They could all assemble in it, it is true; but then the ceremonies of religion could not be gone through for want of space: hence our whole community can never join together in divine worship.

The Infirmaries.—Our infirmaries are very deficient in accommodation for the sick. The infirmary of the senior department is in a condition *absolutely ruinous.* To reside in it for any considerable time during the winter would, in my opinion, be a sure way to become an invalid. It should be pulled down and rebuilt.

Apartments of the Junior Students.—The apartments of the junior students are not sufficiently numerous; two junior students are, therefore, in many instances, obliged to occupy the same room.

Great Hall.—There is not in the entire College a hall in which the whole community can conveniently meet together for transacting common business.

11. Suggest any improvements which occur to you relating to the government, management, discipline, or studies of the College, which might increase its efficiency for the object for which it was founded.

The improvements which I would suggest are the following: First, and before all, the introduction of some means of drying and warming the students' apartments; secondly, the erection of a new infirmary for the senior department of the college; thirdly, such an alteration of the existing buildings as would provide a separate sleeping room for each junior student; fourthly, the erection of a church and a great hall; fifthly, the establishment of a chapel-fund adequate to procure and to renew from time to time the requisites for the decorous and dignified performance of divine worship; sixthly, the establishment of a library fund for the annual purchase of standard works in all departments of literature; seventhly, the appointment of an officer whose *sole* duty it should be to keep the college buildings thoroughly clean and the college grounds perfectly neat; eighthly, the lighting of the college with gas; and ninthly, the appointment of two additional professors; viz., a Professor of Biblical Greek, and a Professor of Sacred Oratory; both to deliver their lectures to the more advanced students.

12. Are all the powers of the President exercised by the Vice-President during the absence or illness of the President? If not, which of them can he not exercise, and what provision is made to prevent any inconvenience from the dormancy of those powers?

All the powers of the President are, during his absence or illness, exercised by the Vice-President.

13. Please to mark in the accompanying catalogue, so far as you are able, the names of the bishops and priests who have been educated at Maynooth. 14. Do you think the list so marked will accurately represent the number of the priests who have been educated at Maynooth, and are now resident in Ireland? 15. Within what limits do you suppose it may be defective?

The information sought for in questions 13, 14, and 15, is given in the President's answer to another paper.

16. Have the goodness to extract from the books of the College the number of the students who have quitted Maynooth, after receiving Holy Orders, during the last twenty years preceding December 31, 1852.

The number of students who quitted Maynooth during the last twenty years preceding December 31, 1852, after receiving the Holy Order of Priesthood, is as follows:—

Years.	Priests.	Years.	Priests.	Years.	Priests.
1833,	35	1840,	28	1847,	27
1834,	29	1841,	45	1848,	24
1835,	30	1842,	43	1849,	29
1836,	24	1843,	37	1850,	19
1837,	44	1844,	27	1851,	36
1838,	44	1845,	20	1852,	34
1839,	44	1846,	35		

N.B. The number here extracted from the College books includes those priests *only* who were ordained *in* the College, and who were actually students of the college *at the time of their ordination*, it does not adequately represent the number of priests who studied in the College of Maynooth from December, 1832, to December, 1852.

Robert Ffrench Whitehead, D.D., V.P.

President, Vice-President, and Deans' Answers to Paper G.

Answers of the President, Vice-President, and Deans, to Questions in Paper G.

I. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated, and under what circumstances?

The greater part of the College buildings, including those lately erected, is occupied by the students of divinity and natural philosophy, and is called "the senior house." The students of the logic, rhetoric, and humanity classes occupy the remaining part, which is

separate from the rest, and called "the junior house." The students of each house are free to communicate with each other, but have no communication with those of the other house, except by permission.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The hour of rising is six o'clock for all the students, during the entire year, except from Low Sunday until the close of the summer examinations (about the 20th June), when the hour of rising is five o'clock.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

The following is the distribution of time during the period of the ordinary lectures. On four days of the week, viz:—

Monday, Tuesday, Thursday, and Friday.

From 6	to 6½	Dressing, Angelus Domini, and preparation for prayer.
„ 6½	„ 7	Morning prayer and meditation.
„ 7	„ 8½	Study.
„ 8½	„ 9	Mass.
„ 9	„ 10	Breakfast and recreation.
„ 10	„ 10½	Study.
„ 10½	„ 11½	Class.
„ 11½	„ 12	Recreation.
„ 12	„ 2	Study ("Angelus Domini" at 12).
„ 2	„ 3	Class.
„ 3	„ 5	Visit to the Most Holy Sacrament for about 8 minutes, dinner, and recreation.
„ 5	„ 6¾	Study.
„ 6¾	„ 7	Recreation.
„ 7	„ 8	English and Irish Classes; study for those who do not attend them.
„ 8	„ 9	Examination of conscience for a few minutes, "Angelus Domini," supper, and recreation.
	9	Night prayer.
	10	Lights extinguished.

On Saturday the same as above, except—

„ 11½	„ 1	Recreation.
„ 1	„ 2	Class.
„ 2	„ 2¼	Recreation.
„ 2¼	„ 2¾	Singing Class.
„ 2¾	„ 3	Recreation.
„ 3	„ 6	Visit to the Holy Sacrament, dinner, and recreation.
„ 6	„ 8	Study and preparation for confession.

On Wednesday.

	8	Mass.
„ 8¾	„ 9¾	Breakfast and Recreation.
„ 9¾	„ 10¼	Singing Class.
„ 10¼	„ 10½	Recreation.
„ 10½	„ 12	Class.
„ 12	„ 3	Walk through the country.
„ 3	„ 6	Recreation, prolonged as on Saturday.
„ 6	„ 8	Study.

On Sunday.

	8	Mass.
„ 9	„ 10	Breakfast and recreation.
„ 10	„ 11	Solemn High Mass.
„ 11	„ 12	Recreation.
„ 12	„ 12½	Sermon.
„ 12½	„ 2	Recreation.
„ 2	„ 3	Vespers.

The rest of the day as on Wednesday.

When the hour of rising is 5 o'clock, there is study from 6 to 8, Mass at 8, study from 9½ to 10½, the rest of the day being distributed as before. On Wednesday, the time of class for the senior students is an hour and a-half, for the junior students only an hour. On Sundays and Wednesdays the junior students receive religious instruction from 5½ till 6. When class is suspended, the students have a great part of the day at their own disposal.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Silence is obligatory during the time assigned for study and the exercises of piety, and during meals. Conversation is permitted during the hours of recreation.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

The students are permitted to take any kind of recreation that is decorous, and not injurious to health. Ball-playing, playing at bowls, and prison-bars, are the amusements most common amongst them. The majority pass the time of recreation in walking about the play-grounds.

6. What are the specific duties of the monitors, and by whom are they appointed?

Appendix, No. 8.

President, Vice-President, and Deans' Answers to Paper G.

The duties of the monitors are to return to the deans the names of those who may be absent from prayer without leave, and to assist them in preserving order in the study-halls and on the corridors. They are appointed by the deans.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are some baths, which the students are allowed to use when advised by the medical attendant.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The summer vacation commences on the 1st July, and ends on the 1st September. There is a vacation of one week at the close of the Christmas examinations, of three days at the commencement of Lent, and of one week after Easter. The additional holidays are the Queen's birth-day, the anniversary of the foundation of the College, and the day after St. Patrick's day. Many other days, also, when the lectures are suspended, may be regarded as holidays.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

They may remain if they please. No terms or conditions are imposed.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

For six weeks of the vacation the students who remain in the College attend lectures on recitation and delivery, given by a professor of the art, whose services are engaged for that time. Two of the more advanced students are appointed to give lectures during a part of the vacation—one in the elements of logic, to those who are to read in the Logic Class the year next ensuing; the other in mathematics, to those who are to read in the class of natural philosophy. The students are free to employ the time not occupied by these lectures in any way they please. They generally employ it in some useful study.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

All the students who have completed their course of philosophy are admitted to read in the library. Members of the College are sometimes allowed the use of books out of the library, but never without the permission of the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is opened at ten o'clock, or (when the hour of rising is five) half-past nine, and it is always closed at half-past two. It is seldom opened on Wednesdays, except during vacation, and never on Sundays. It may be seen, therefore, by referring to the distribution of time already given, that a student can spend in the library about two and a-half hours each day for five days of the week, with an additional half-hour when the time of rising is five o'clock. For about a week before the examinations commence, and also while they are going on, he can spend in it about four and a-half hours daily. During vacation, while the lectures continue, he can spend in it about three and a-half hours, and for the remaining weeks about four and a-half hours every day.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

There are no formal restrictions; but there are works in the library which, it is understood, are not to be used by the students, and from the reading of which they are restrained by their own sense of propriety.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students may possess as many books as they please for their private reading, subject to the inspection of the deans, whose duty it is to take care that they shall not have any book of an immoral, infidel, or seditious tendency. They are obliged to have the Bible and two or three books of devotion, beside some of the class-books. The Bursar supplies these to the students at their entrance. The students are not allowed to receive newspapers, and this prohibition is strictly enforced.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

The students have perfect freedom of correspondence with persons outside the College. The letters leaving the College are dropped into boxes provided for the purpose, and a servant brings the contents of these boxes every day to the post-office. The letters addressed to the students are handed to them by the letter-carrier of the town, every morning. There is a power of inspection given by the Statutes—cap. 4, No. 4—which, however, is not understood to apply to sealed letters. There is reason to believe that it was exercised many years ago; but it has never been used by the present administration.

16. What regulations exist as to visits of the students in one another's rooms?

President, Vice-President, and Deans' Answers to Paper G.

No student is allowed to visit in the room of another without leave.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

The students of both senior and junior departments have a subject of meditation read or proposed to them every morning. The subject selected is either some great truth of faith, or some moral duty of Christians generally, or of ecclesiastics in particular. On Sundays sermons are preached by divinity students. The senior students receive religious instructions once a week, and sometimes twice; and the junior students, generally, three times a week, for a great part of the year. In addition to this, the junior students, who attend the Bible Class, receive instructions in the catechism. The catechetical instructions are given by the Vice-President, the others by the deans.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

It is sufficient to refer to the "Rule of Piety and Domestic Discipline," and to state that its provisions are fully carried out. Many of these are expressly intended, and no one acquainted with the subject will doubt that they are well adapted "to form the minds of the students, from the time of their entrance into College, to a spiritual and devout character." It would be needless to enumerate here again the practices of piety already mentioned—No. 3—as prescribed for every day. According to the "rule," the first act of a student in the morning, as well as the last before he composes himself to rest, is one of praise and thanksgiving, while every important duty of the day is begun and ended with prayer. The students are required by the rule to go to confession and (with the approbation of the confessor) to communion once a fortnight, as well as on the principal festivals; but, in point of fact, they go much more frequently—generally once a week, and many of them twice. The duties of the sacred ministry are kept constantly before their minds, and the virtues necessary for those who aspire to it are constantly inculcated, by means of the meditations and instructions mentioned in the preceding No. There is a spiritual retreat of five days at the commencement of the academical year, and another at Pentecost of four days for all the students, and of five, six, or seven days for those who receive orders: the strictest silence is observed during the entire time, which is spent in devout meditations and other pious exercises. There are also devotions practised by the students in private, though not prescribed by the rule—as, for example, the rosary—which is recited privately by almost all the students every day, though it is not prescribed except during Lent, when it is recited publicly.

L. F. Renehan, President.
R. F. Whitehead, Vice-President.
M. Gaffney, Senior Dean.
W. M. Lee, Junior Dean.
James O'Kane, Junior Dean.
Richard Hackett, Junior Dean.

Answers of the Rev. Thomas Furlong, Professor of Divinity, to the Questions in Paper G.

Rev. T. Furlong's Answers to Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated, and under what circumstances?

The classes of logic, rhetoric, and humanity, occupy what is called the Junior House, apart from the portion of the College occupied by the students of the senior classes. They (the junior and senior students) are not allowed to have any intercourse or communication with each other, except by letters, which are required to be left open, and must pass through the hands of one of the deans.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The general regulation is, that the students rise at six o'clock, from the time of entrance in September until Easter; from that time they rise at five o'clock, till the close of the summer examinations, with the exception of a week or ten days at Whitsuntide. There is no distinction made between the different classes of students.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

The distribution of time is ordinarily as follows, on Mondays, Tuesdays, Thursdays, and Fridays, throughout the year:—rising, 6 o'clock; prayer, 6½; study, 7; mass, 8½; breakfast, 9; recreation, 9¼; study, 10; lecture, 10½; recreation, 11½; study, 12; lecture, 2; visit to Blessed Sacrament, 3; dinner, 3¼; recreation, 3¾; study, 5; examination of conscience, 8; supper, 8·10; recreation till 9; prayer, 9; at 10, lights extinguished. *After Easter* an additional half-hour is added to study in the morning, and another immediately before the morning lecture. On *Saturdays* the order of duties is the same until twelve o'clock; an hour is then left at the disposal of the students, previously to the lectures in Sacred Scripture and ecclesiastical history, in the senior house, and of Scripture and Christian

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Rev. T. Furlong's Answers to Paper G.

doctrine, and of the French language, in the junior house. The aforesaid lectures occupy an hour, from one to two o'clock; at quarter-past two, the study and practice of church music for a half-hour. The evening is set aside for confession. On Wednesdays the classes of Sacred Scripture and ecclesiastical history in the senior house, and of Sacred Scripture and Christian Doctrine and of the French language, in the junior house, occupy, the former an hour and a-half (from half-past ten till twelve o'clock), the latter, an hour (till half-past eleven o'clock). At twelve o'clock the students take a walk into the country, under the superintendence of the deans, and return towards three o'clock. Sundays are principally employed in devotional exercises (with intervals of recreation), viz., Low Mass, at which the students communicate, High Mass, sermon, vespers. The two hours from six to 8 o'clock in the evening are devoted to study. A portion of the second year's divines attend the Irish Class throughout the year, four evenings each week, from seven till eight o'clock; and the rhetoric and humanity students, the class of English rhetoric, at the same time.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Silence is observed, except at the hours of recreation, or the time occasionally left at the disposal of the students.

5. State, generally, what kinds of recreation are permitted within the College? and what are the kinds of recreation usually adopted by the students?

Walking, playing at ball and cricket, or a game similar to it, are the principal kinds of recreation.

6. What are the specific duties of the monitors, and by whom are they appointed?

The monitors are charged with the superintendence of the students during the hours of study and recreation, and are expected to report to the deans any serious disorder, should they witness such. In the prayer-hall, each monitor has charge of a certain number of benches, and sees that no student absent himself from morning or night prayer, without permission.

The Statutes give the deans the right of selection; practically, the President appoints, at the recommendation of the Vice-President and deans.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are but two, as far as I know; and only one that can be used conveniently.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The summer vacation commences towards the end of June, and ends on the last day of August; the Christmas vacation comprises a period of eight or nine days; and Easter vacation commences and terminates with Easter week: there are other days, on which there is a suspension of class business; but they are either entirely, or for a considerable portion of them, occupied with devotional exercises. No occasional days of relaxation are allowed the students during the course of the year. A moderate indulgence, in that respect, would, in my opinion, be found beneficial to the health, bodily and mental, of the students.

9. Is it competent for the students, if they please, to remain in College during the vacation? and if so, on what terms?

Yes: on the same terms as during the preceding period of the year.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

In reading and recreation: a series of lectures is given, during the three vacations, in elocution and delivery; I am not aware of any other assistance or direction they receive.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms.

All the senior students, with the exception of the Class of Natural Philosophy. The professors and students are allowed the use of books out of the library, with the permission of the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open to students, from ten o'clock to two, each day, with the exception of Sundays and Wednesdays. During that space of time, a student may spend there two hours, at least. During the time of vacation, he may spend four hours.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

It is expected that the students will read such works only as contain solid and useful instruction, connected with, or at least subsidiary to, the effective discharge of the duties of their future ministry. I am not aware of any positive restriction being actually enforced.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

They are allowed to have books for their private reading; liable, however, to the inspection of the deans. Each student, at entrance, is obliged to provide himself with a copy of the Bible; the "Memorial of a Christian Life;" and the "Elevation of the Soul." Of course, the text-books used in the different classes are indispensably necessary for him. Newspapers are not admitted into the College; and I presume the prohibition is strictly enforced.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

All letters despatched by the students to persons outside the College pass through the hands of the dean. He is empowered, should a well-founded suspicion of objectionable correspondence attach to any student, to inspect his papers and his *open* letters, after having obtained the sanction of the President. I am not in possession of any case of the exercise of this power.

16. What regulations exist as to visits of the students in one another's rooms?

No student is allowed, without permission of the dean, to enter another's room.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

In the discharge of my collegiate duties, these matters do not come under my immediate observation; nor, indeed, do I possess any *precise* information regarding them.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

An exact observance of the rules of the College is regarded as being mainly instrumental in the formation of the clerical character. The constant repression of natural inclination to indolence and self-indulgence, which the rule requires, trains insensibly to habits of self-control and prompt attention to the call of duty—the study, silence, and retirement, which it prescribes, are well calculated to produce habits of thoughtfulness and recollection. Such a course of discipline continued for a period of several years, comprising two spiritual retreats each year—confession each week, or at least each fortnight, frequent communion, and exhortations oft repeated, on the duties and virtues of the ecclesiastical state, is well calculated, it would seem, to form the minds of the students to a spiritual and devout character; yet I do not by any means undertake to affirm, that our present system of discipline is in every way perfect. The distribution of the students into smaller sections, distinct, and separate from each other, has been suggested as a most desirable improvement. It would seem to me most expedient, for the same purpose, that there should be each day a public spiritual lecture, and that certain feasts, as for example, those of the apostles, should be observed with more solemnity. It might be said that our present system of discipline is somewhat calculated to give an undue prominence to mere literary training; and that whilst it impresses fully on the minds of the students the value of literary attainments, it does not *as distinctly* convey the necessity and importance of the ecclesiastical spirit and perfection which it is their duty to cultivate.

Thomas Furlong,
Professor of the Class of Second Year's Divines.

Answers of the Rev. Henry Neville, Professor of Theology, to the Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

The College is divided into two houses, senior and junior. The junior house comprises the classes of humanity, rhetoric, and philosophy: the senior, the remaining classes of the establishment. Without the permission of the President, no personal communication is allowed to the students of those houses.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The hour of rising is six o'clock throughout the year, with the exception of the week's vacation at Christmas, when the students are permitted to sleep until seven, and the interval between Easter and the close of the academic year, when they rise at five. This law is the same for all.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

Half an hour is allowed between the time of rising and morning prayer: prayer lasts for another half hour. On Mondays, Tuesdays, Thursdays, Fridays, and Saturdays, an hour and a half is then given to study: on Sundays and Wednesdays one hour. Attendance at the community Mass is next in the order of the duties, after which breakfast.

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Rev. Henry Neville's Answers to Paper G.

On Mondays, Tuesdays, Thursdays, and Fridays, the recreation hour lasts from breakfast till ten o'clock. Half an hour is then given to immediate preparation for class; class continues for an hour, and is followed by half an hour's recreation. Study is then resumed for two hours, that is, until second class, which also lasts for an hour. On Sundays the students are free from breakfast time until ten o'clock, when they again assemble in the chapel for High Mass. The interval of about an hour from High Mass until twelve o'clock is unemployed. Four sermons are then preached by students (selected from the two senior classes) in different halls of the College, which are attended by the members of the community according to a fixed distribution. After sermon another interval of an hour and a half is at the disposal of the students. At two o'clock vespers are sung in the chapel, and continue for an hour. On Wednesdays, after morning's recreation, half an hour is devoted to the study of Gregorian chant. The class of Sacred Scripture, and a class of Ecclesiastical History, are then held, and last for an hour and a half. The time from this until three o'clock is occupied by a walk outside the walls of the College. Whilst the senior students attend the lectures of Scripture or ecclesiastical history, the juniors are engaged, some at a Bible Class, others at a class of French. The occupations of Saturday differ from those of the other week days in this only, that on it Scripture, Ecclesiastical History, French, and Bible Classes are held at one o'clock for an hour, and a class of Gregorian chant for half an hour afterwards. The dinner hour for the students is three o'clock, which is succeeded by recreation, continuing until six o'clock on Sundays, Wednesdays, and Saturdays, until five only on the other evenings of the week. The evenings up to eight o'clock are employed in study, with an interruption of one quarter of an hour on Mondays, Tuesdays, Thursdays, and Fridays. On the same evenings the students of second year's theology attend an Irish class, and the humanists a class of Belles Lettres from seven to eight. The day closes thus—at eight o'clock supper; recreation from that to nine, night prayer, and at ten all in bed.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

The rule of silence embraces all periods of the day, with the exception of those allowed for recreation.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

All the ordinary athletic exercises are permitted, with the exception of a few, which are considered dangerous, such as hurling and foot-ball. Chess and backgammon do not appear to be positively forbidden, but they are certainly discountenanced.

6. What are the specific duties of the monitors, and by whom are they appointed?

The monitors are appointed by the President; and their duties are to make returns of the exact attendance of the students at prayer, and of their regularity in the study halls.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are no baths in the establishment. This is a deficiency which requires to be remedied.

8. What is the period of the College vacation, and what holidays are allowed in the college in addition to this period?

The College vacation extends from about the 24th of June to the 1st of September. The additional holidays are a week at Christmas, a week at Easter, together with the festivals of the church. The studies are suspended for three days in the beginning of November, and for three days at the beginning of Lent; but these can scarcely be reckoned holidays in the sense of the question, being in a good part occupied with special religious exercises.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

It is; and no terms are annexed.

10. In what manner is the time of the students, who so remain, employed? and what assistance or direction do they receive in their studies?

During six weeks of the time they attend a class of elocution for an hour each day. The junior classes are also lectured in logic and in science. The remaining time is at the disposal of the students themselves.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

All theological students are permitted to read in the library. The professors, and on rare occasions some others, are allowed to remove books from the library, having first obtained leave from the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open each day from 10 till 2 o'clock, Sundays and Wednesdays excepted: on the latter day it is closed at 12.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

I know of none.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students are permitted to have books for their private reading, which the deans are bound to inspect, with the power of removing any they may deem objectionable. Each student, at entrance, is bound to provide himself with a Bible, and two pious treatises—the "Elevation of the Soul to God," and the "Memorial of a Christian Life." The introduction of newspapers into the house is strictly prohibited, and, if detected, would, I presume, be punished with severity.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

I know of no regulations restricting the students in their correspondence with externs. The College authorities possess no right to inspect sealed letters written or received by them. I am not aware that they ever attempted to exercise such power. They do, however, claim the right to examine unsealed letters or documents in peculiar circumstances.

16. What regulations exist as to visits of the students in one another's rooms?

Students are strictly forbidden to enter one another's rooms.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

The students, from the age at which they enter, and the class of society from which they are taken, are presumed to have attained the proficiency of ordinarily well instructed Catholics: should a person, in any case, be found deficient, his instruction devolves upon his confessor. Further religious instruction is communicated in the Bible Class, of which we have already spoken, and in occasional lectures given by the deans. But the perfecting of the students in this respect, so as to qualify them for the religious guidance of others, is effected in the classes of Scripture and theology.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

The provisions with us to form the minds of the students for the sacerdotal state, are the same as those adopted in all Catholic seminaries. The academical year commences with a retreat of five days, which are employed exclusively in religious exercises; the strictest silence being observed during the entire time. Towards the end of the year, on the occasion of taking orders, the students go through another retreat. The permanent provisions through the year are, the attendance at daily mass, the frequenting of the sacraments of penance and the Eucharist, *at least*, every fortnight, the daily visit of the blessed sacrament, and the half hour's meditation at morning prayer, all which are of obligation. Other means of promoting piety are generally adopted by the students of their own choice, such as the recital of additional prayers in private, and the reading of spiritual books. I do not think that any deficiency exists in this department.

HENRY NEVILLE,
Professor of First Year's Divinity.

ANSWERS of REV. S. GILLIC, Professor of Sacred Scripture and Hebrew, to the Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

The students of the three junior classes are kept apart from those of higher standing. They inhabit a distinct portion of the building, and have a separate chapel, refectory, and park for recreation. No communication is permitted between students thus separated.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

All classes of students rise at the same hour, viz., at five o'clock, from Easter until the 18th of June, and at six o'clock during the rest of the year.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

On Mondays, Tuesdays, Thursdays, and Fridays, 6½ prayer, 7 study, 8½ mass, 9 breakfast and recreation, 10 study, 10½ class, 11½ recreation, 12 study, 2 class, 3 prayer, 3¼ dinner

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Rev. S. Gillic's Answers to Paper G.

and recreation, 5 study, 6¾ recreation, 7 study, 8 prayer, supper, and recreation, 9 night prayer—candles out at ten. Except, first, when the hour of rising is 5—8 mass, 8½ breakfast, 9½ study, 10½ class; and second, some students of second divinity year attend the Professor of Irish from 7 until 8, the Professor of English Literature lectures at the same hour; third, Hebrew lectures on Thursday at 12; fourth, Dunboyne students attend class but four times a week. On Wednesday, as before, except 8 mass, 9 breakfast, 9¾ class, 10¼ recreation, 10½ class, 12 walk in the country, 6 study, 8 prayer. On Saturday, as before, except 11½ recreation, 1 class, 2 recreation, 2¼ class, 2¾ recreation, and evening study as on Wednesday. On Sunday, 8 mass, 9 breakfast, 10 high mass, 11 recreation, 12 sermon, 12½ recreation, 2 vespers, 3 prayer. Evening study as on Wednesday.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Conversation is permitted among the students during the hours of recreation only.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

The only restriction as to recreation, regards such bodily exercises as are dangerous to life and limb, and such sedentary games as appear to have the remotest connexion with gambling. The greater number of the students pass their recreation hours walking in the park or in the cloisters.

6. What are the specific duties of the monitors, and by whom are they appointed?

The duties of the monitors and the manner of their appointment are fixed by Statute:—"Administros quos volunt Decani ipsi sibi legunto ex alumnorum numero, natu maximos, doctrinis provectiores, iique monitores appellandi, censuræ laboriosissimæ particulas exercento. Dignos fideliter notanto deferunto"—(cap. 4, par. 7).

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There is but *one* bath within the College for the use of the students.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

Vacation commences about the 24th of June, and ends on the 31st of August. In addition a week is allowed after the close of the Christmas examinations, and another at Easter; the Queen's birthday, and the anniversary of the foundation of the College are vacant days. These are the only *bona fide* holidays enjoyed by the students, for during the other days on which class is not held they are quite as busily employed as they are upon class days. Thus, from the 23rd of September until the 2nd of January, and during the four days which precede the Midsummer examinations, they are engaged in revising the subjects read in class during the previous half year. The Pentecost recess of seven days is taken up with the public offices of the Church and other religious exercises, as are also the four days before Easter Sunday and the different festivals throughout the year. The same may be said of the three days allowed in November, and at the beginning of Lent. On all these days, with the exception of three, the students are obliged to observe the hours of morning and evening study.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

Students may remain in the College free of charge during the vacation.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

Those who remain are obliged to study in silence for three hours and a-half every day, also to attend the usual religious exercises of the College. Such as are about to read natural philosophy in the coming year are lectured in mathematics, and those about to read moral philosophy, in logic, by persons appointed for the purpose. All attend a daily lecture in elocution.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

The Statutes (cap. 10, par. 7) define the classes permitted to read in the library. In practice, all divinity students are allowed to read there. To take a book from the library it is requisite to have permission both from the President and the Librarian. Such permission is rarely sought for.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open from 10 until 10½, and from 2 until 3 every day except Sunday and Wednesday; on vacant days, from 10 until 2½. Dunboyne students have access to the library at all hours.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

I am not aware of any.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

Students are allowed to possess for their private reading whatever books they please, except such as would divert their minds from serious study, as novels, and the like. The Statutes also prohibit under pain of expulsion "Scripta ad religionem Catholicam Romanam maledictis violandam pertinentia, moresve labefactandos, seditionesve concitandas." Newspapers are strictly forbidden. Every student is bound to have a Bible in his possession.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

I am not aware of any regulations which affect the correspondence of students with persons outside the College There is a statute which authorizes the deans in certain cases to examine the papers of a student. "Decani . . . libros curiosé inspiciunto, et si justissima suspicio præiverit, ipsa quoque, Præside annuente, scrinia et chartas"—(cap. 4, par. 4). I cannot say whether this power of inspection is understood to extend to letters written by students or received by them. Letters have never, to my knowledge, been inspected.

16. What regulations exist as to visits of the students in one another's rooms?

Students are not allowed to *enter* one another's rooms.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect? and if so, what change you would suggest.

Religious instruction is imparted to each student by his confessor, to all collectively by the deans in occasional exhortations, and by the Professors of Theology and Scripture in their respective classes. It is impossible to specify the means by which the minds of the students are formed to a spiritual and devout character, as all their exercises, their retreats, meditations, and pious lectures, the observance of their rules, and their studies, except those of a purely literary nature, all tend to the same end, to form their minds to virtue and piety, and to fit them for the sacred ministry to which they aspire.

S. Gillic,
Professor of Sacred Scripture and Hebrew.

Answers of the Rev. C. W. Russell, D.D., Professor of Ecclesiastical History, to the Questions in Paper G.

[As several of the interrogatories in this Paper relate to matters of fact and of detail which fall directly within the province of the President, Vice-President, and Deans, and not at all within that of the Professors, I shall not trouble the Commissioners with any observations upon them. Of this class are queries 1, 2, 3, 4, 5, 6, 16, and 17. I shall confine myself, therefore, to the remaining interrogatories.]

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There is a bath for the use of invalids in each of the infirmaries—that for the senior students and that for the junior students—but no general accommodation for bathing.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The annual vacation commences about June 24, and ends on September 1. There is a short recess of about eight days after the January examinations, and another of the same duration at Easter. There are also two holidays at Hallow-e'en, and three at Shrovetide; and the ordinary festivals of obligation, the Nativity and Purification of the Blessed Virgin, (which we observe as festivals,) the anniversary of the foundation of the College, and the Queen's birthday are also allowed as holidays in the College. The students (as a general rule) are not permitted to leave the College, except during the annual vacation.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

It is competent for any student to remain in College during the vacation. No special permission is required for the purpose.

10. In what manner is the time of the students, who so remain, employed? and what assistance or direction do they receive in their studies?

The students who remain during vacation are obliged to attend the same daily religious exercises as during the academical year. As relates to literary exercises, they are bound to the observance of silence during the ordinary morning and evening study, the rest of the day being free. Those who are to join the classes of logic and natural philosophy in the coming year, are required to attend preparatory lectures in these departments, delivered, on four days in the week, by lecturers appointed from among the senior students; and all, without exception, attend daily lectures in elocution. The library is open for their use from ten o'clock till two, each day.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

Appendix, No. 8.

Rev. C. W. Russell's Answers to Paper G.

The divinity students alone. I consider it a great disadvantage to the studies in my department, that the students of natural philosophy, who are members of the Ecclesiastical History Class, do not enjoy the use of the library. No person, whether professor or student, is allowed the use of books out of the library without the permission of the President and the Librarian. This permission must be obtained in each particular instance.

12. What are the hours for opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

By the rule, the library is opened for the use of the students at ten o'clock, and closed at two; but a usage has been established of keeping it open until near three. The professors and Dunboyne students have access to it in the morning and evening hours, during the seasons when there is light at those hours. The students, however, on an ordinary day of class, being obliged to attend lecture from half-past ten till half-past eleven, forfeit so much of the period allotted for reading in the library. On Wednesday, which, after the forenoon lecture, is a half holiday, they are practically excluded altogether; and on Saturday, as there are two lectures during the library hours, their reading therein is confined to little more than an hour and a-half.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

There are certain traditional restrictions as to the use of books in the library; but, as far as my observation enables me to speak, they are very vague and undefined. Each person is permitted himself to take books from the shelves. Some change in this respect is, in my opinion, most desirable, and indeed is absolutely necessary, even as a means of preserving the books and restoring the order of the library.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students are permitted and encouraged to possess books for private reading; but they are required to keep their collection open to the inspection of the deans, who have authority to require them to give up any book which may be considered objectionable. Each student, at entrance, is obliged to procure a Bible, certain devotional books, and the ordinary philosophical and theological text-books of the College.

The introduction and use of newspapers are strictly prohibited. Every violation of this prohibition is visited with severe censure. But I believe it is found impossible, notwithstanding every exertion on the part of the deans, to effect the complete exclusion of newspapers from the College.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

All the correspondence of the students is ordered to pass through the hands of the deans; and the absolute power of inspecting the letters is understood to be vested in the authorities of the College. But this power has never, to my knowledge, been exercised in any instance.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest?

As the means taken to form the minds of the students to a spiritual and devout character will be detailed in the answers of the deans, it is unnecessary for me to enter into any explanation of them. I believe the spiritual training of the students to be, in every essential particular, solid and judicious. It is substantially the same as that pursued in all ecclesiastical colleges. There is, however, one unavoidable difference. In consequence of the much greater number of our community, there is less opportunity for that formation or direction of individual character, which can only be the result of familiar and constant personal intercourse between the director and the student, than in the smaller and more subdivided communities abroad. If a further subdivision (even partial) of the community were possible, I think it would be attended with good results.

There is another more striking defect in the present condition of the College,—the total absence, or exceedingly inadequate character of what I may be permitted to call the material appliances of spiritual training. The insufficiency of chapel accommodation, whether for the comfort of the students, or for the maintenance of the order and repose indispensable to recollection; the want of sufficient space for the becoming and effective observance of church ceremonial; the absence of those helps to spirituality which are supplied by the externals of religious art, as correct and striking models of ecclesiastical architecture, costume, and decorations, suitable religious pictures, statues, and other sacred emblems, constitute, in my opinion, a defect in the system for the training of the students of our College, and for the formation of their character and spirit, the importance of which it is impossible to overrate, and which, in these particulars, not only lowers the prevailing

habit and tone of the students' minds in College, but exercises a most pernicious influence upon their tastes in after-life. I think it most essential, not only for the due religious education of the minds of the students in College, but for their direction in what will be a most important part of their duty in the ministry—the formation of the religious character of the people, and the improvement of their religious tastes—that the very building in which they are trained should, if it were possible, supply in its chapel and halls what they could carry with them through life as the ideal of propriety in every department of sacred ceremonial and sacred art; and that it should be made to serve, almost insensibly and by its very atmosphere, as a school of all the most essential principles of ecclesiology.

I consider it a most unfortunate circumstance, therefore, that the Trustees have been forced to leave unfinished that portion of the new building which was to have contained the chapel; and I am satisfied that, circumstanced as the College now is in these particulars, our system is deprived, not only of a most important help for the spiritual training of the students, but of a most valuable means for elevating and refining their general tastes and habits of thought.

(Signed,) C. W. Russell, D.D.,
Professor of Ecclesiastical History.

Answers of the Rev. William Jennings, Professor of Logic, to the Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

Students in the classes of logic, rhetoric, and humanity, occupy one part of the College called the Junior House; the students of the Divinity Classes, and of the class of natural philosophy, occupy a separate part. Between the two bodies of students thus separated, there is no communication except by letter.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

Five o'clock, from the re-opening of class after Easter till the close of the midsummer examination, and six o'clock at all other times. The hour of rising is the same for all the classes of the students.

9. Is it competent for the students, if they please, to remain in College during the vacation? and if so, on what terms?

Yes, and without any alteration of terms.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

All the students who remain in College during the vacation, are obliged to attend an hour's lecture each day in elocution. Students who are about entering the Logic Class, or the class of natural philosophy, are, moreover, obliged to attend daily an hour's lecture on subjects connected with these classes.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

None but students of the Divinity Classes are permitted to read in the library, properly so called. No member of the College is allowed the use of books out of the library without the consent of the President and Librarian.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

All students are obliged to silence in the library; they are not restricted in their choice of books.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

Students are permitted to possess for their private reading such books as are not judged dangerous to faith or morality, nor calculated to obstruct the student's progress in piety and devotion. Every student at entrance is obliged to procure a Bible, "The Elevation of the Soul," and the "Memorial of a Christian Life." The admission of newspapers, pamphlets, and of periodicals generally, is strictly prohibited.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

There are no express regulations as to the correspondence of the students with persons outside the College. The College authorities are not empowered to open letters written by students, nor to inspect letters received by students. In an extreme case, I understand, that the President, or the Dean, with the approbation of the President, is authorized to inspect letters received by students, provided that there is good reason to suspect the contents

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Rev. Wm. Jennings' Answers to Paper G.

of such letters; and provided also, that such letters shall have been opened, in the first instance, by the party to whom they are addressed. Such power has never been exercised, as far as I know.

16. What regulations exist as to visits of the students in one another's rooms?

Visits of the students in one another's rooms are strictly prohibited.

William Jennings,
Professor of Logic, &c.

Rev. D. M'Carthy's Answers to Paper G.

Answers of the Rev. Daniel M'Carthy, Professor of Rhetoric, to the Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated; and under what circumstances?

Three junior classes are separated from the other students, and form a distinct body. No communication is permitted without the sanction of the President, or, at least, without a literal compliance with fixed rules approved of by him. At present letters must pass through the hands of the dean.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

The time of rising for *all* students, except in case of sickness, and with the leave of the dean, is for the greater part of the year six o'clock, A.M. (seven during the Christmas holidays—a week). In summer—from Low Sunday to the end of June—the students rise at five o'clock, A.M. (during one week's retreat at Pentecost, at six).

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students?

To learn the duties of the several days of the week from the description given by me, it must be understood, that when no change is marked under a particular day, the first column is the general order.

Monday, Tuesday.	Thursday, Friday.		Sunday.	Wednesday.	Saturday.
Summer.	Winter.				
5, A.M.	6, A.M.	Rising; preparation for prayer, "Angelus."			
5½, ,,	6½, ,,	Prayer.			
6, ,,	7, ,,	Study.			
8, ,,	8½, ,,	Mass.	8	8.	
8½, ,,	9, ,,	Breakfast.	8¾	8¾.	
8¾, ,,	9¼, ,,	Recreation.	9	9.	
9½, ,,	10, ,,	Study.	10, High Mass and Domine salvam fac, with prayer for the Queen, Benediction of B. Sacrament, on festivals and first Sunday of Month.	9¾, singing. 10¼, recreation.	
10½, ,,	10½, ,,	Class.		10½, class to	
11½		Recreation.			11¼, recreation.
12		Study; Angelic Salutation.	12, Sermon. 12¼, recreation.	12, walk.	1, class.
2		Class.	2, Solemn Vesp.	Public walk for three hours.	2, recreation. 2¼, singing. 2¾, recreation.
3		Visit to Blessed Sacrament.	3, Visit to B. Sac.	3, visit, &c.	3, visit, &c.
3¼		Dinner; Chapter of Bible, Lives of Saints, read.			
3¾		Recreation.			
5		Study.	6, Study, &c.	6, study.	6, confession.
6¾		Recreation.	Silence to	Silence.	Do.
7		Study; English and Irish classes.	Study to	Silence to	Do.
8		Particular examination; Angelic Salutation.	8.	8.	8.
8½		Supper.			
9		Night prayer; Subject of Meditation read.			
9½		Retire to rest.			
10		Lights extinguished.			

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Absolute silence is enforced during the hours of class, study, &c.; and conversation permitted during recreation only.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

The rule permits all exercises that are not dangerous (cards, games of chance, &c., are strictly forbidden). Students are generally fond of ball-playing, running, leaping, quoits, &c.; in short, favourite pastimes vary with the seasons.

6. What are the specific duties of the monitors, and by whom are they appointed?

They are appointed by the President, taking advice with the deans. The duties of a monitor are: to preside over the study halls; to notice the absence of any student from prayer, &c.; to preserve order on the corridor during the hours of silence; and to make known to the President or deans any serious violation of rule in these respects.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

There are some baths for the use of invalids when ordered by their medical adviser.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

The vacation begins about the 24th of June and terminates on the 1st of September. The holidays in addition to that period are:—the 8th of December; the 2nd of February; the 20th of April (anniversary of the College); and the 24th of May (her Majesty's birthday); one week after the Christmas examinations; one after Easter; and three days before Lent.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

Yes; all are perfectly free to remain without any expense.

10. In what manner is the time of the students who so remain employed? and what assistance or direction do they receive in their studies?

The time of rising and of meals, and of the spiritual duties, is the same as during the year. Three hours each day *must* be devoted to study, and one to the lectures of the professor of elocution, Mr. Moore Stack. It was usual, until last year, to select some distinguished students in the senior house to explain the elements of mathematics and logic to the junior classes; but the number of inmates last vacation was so small, that it was not deemed expedient to make any provision for the direction of their studies. The students are exhorted always most earnestly to avail themselves of the opportunity given them, and many, I am happy to say, turn to the best use the time at their disposal.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

The Dunboyne students and all divinity students. Any member of the College is permitted the use of books out of the library, with the leave of the President and the Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open to Dunboyne students at all times during the *day*. There is no permission for other students to enter the library on Sundays and Wednesdays (unless vacant). On any other class day there is access to the library from ten to half-past ten (in summer, half-past nine to half-past ten), and from twelve to two (Saturdays, half-past eleven to one), and on vacant days, from ten to half-past two.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

Much is left to the good sense and piety of each individual. It would be the duty of the assistant librarian—who is bound to be present—to interfere if he suspected any student was fond of reading books dangerous to morality.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

Every student must have a small collection of books to aid him in his studies; and every facility is given him for the purchase of these. He can procure for himself, and read when he pleases, if his other duties will permit him, any work that is not immoral or irreligious in its tendency. Periodicals of every kind, and newspapers, are strictly excluded by rule, and that rule is most rigidly enforced. The bursar gives to each student at entrance a copy of the Bible.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

What the power of the College authorities on this subject may be, I cannot say, and I believe it is matter of much doubt whether by Statute or by general understanding, there is any power of inspecting sealed letters. I have been assured by those best acquainted with the subject, that the President never yet opened letters written or received by students.

16. What regulations exist as to visits of the students in one another's rooms?

No student is allowed to enter the room of another at any time, or even stand at the door except during recreation.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given? 18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

The Vice President lectures on the History of the Bible, and explains the Catechism

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Rev. D. M'Carthy's Answers to Paper G.

on Wednesday (half-past ten to half-past eleven), and Saturday (one to two). The classes of rhetoric and humanity attend these lectures. The Senior Dean gives instructions to the junior students on their particular duties (Sundays and Wednesdays, half-past five to six). He explains, besides, the method of meditation for all classes in the College (half an hour each week). Again, before each principal festival, it is the Dean's duty to explain its object, the fact it commemorates, and the virtue it is designed to inculcate.

From my answer to No. 3, it appears that two hours each week-day, and four on Sunday, are devoted to religious exercises; yet these observances, however solemn and impressive, do not represent fairly the practices of devotion obligatory on every student. In estimating the means taken to form the minds of our students to habits of piety and virtue, we should not forget what they study. The divinity student learns from his text-book, and in class even, the perfection of the state to which he is called, and the obligations it imposes—his several duties as a member of society, as a Christian, and as a priest. We are not, then, to consider the hours of prayer, of religious instruction, &c., but the whole tenor of their lives, if we would judge correctly of the means taken to bring ecclesiastics to know and serve God. All that long experience and great zeal could suggest to win the affections of youth from the world and its strife, and to fix them on heavenly things, has been tried successfully by the superiors to whom is committed the sacred trust of regulating the discipline of the College; yet I should deny the known truth were I to ascribe the purity of life, the constant recollection of the Divine presence, and union with God, to any other cause than the frequent and worthy reception of the sacraments. All the students are bound to confess and communicate every fortnight, and three-fourths of them do so every week. I hope, while this devotion is encouraged and insisted upon, and the other means adopted to which I have briefly alluded, no change will be necessary.

Daniel M'Carthy.

Rev. Denis Gargan's Answers to Paper G.

Answers of the Rev. Denis Gargan, Professor of Humanity, to Questions in Paper G.

1. State, generally, what separation is made between the several classes of students, and what communication is permitted between the classes so separated, and under what circumstances?

The students of the College form two divisions—the Senior House Division, and the Junior House Division. The former comprises the students of the Dunboyne Establishment, of the four Divinity Classes and of the Physic Class; the latter, those of the Logic, Rhetoric, and Humanity Classes. There is, ordinarily, no communication between those two divisions, except by letter. Whenever there is any necessity for personal communication, such is allowed with the consent of the President.

2. What are the hours of rising for the students, stating the variations (if any) at the different periods of the year, and between the several classes of students?

Throughout the academical year, the students of all classes rise at six o'clock, from the 1st of September to the end of the Easter recess week, and at five o'clock from the termination of the Easter recess to the close of the academical year.

3. State the distribution of the several hours of the day, from the time of rising till that of retiring to rest, with the distinctions (if any) that exist in this respect between the several days of the week, and also between the several classes of the students.

The students rise at six o'clock, and are allowed half an hour for dressing, washing, and preparation for morning prayer. At half-past six they assemble in the prayer-hall, and spend half an hour in prayer and meditation. At seven o'clock they repair to their studies, till half-past eight; they then assemble in the chapel to hear mass till nine, at which hour they breakfast. After breakfast they have about three-quarters of an hour for recreation. From ten till half-past ten they are engaged in study. At half-past ten they attend their morning lectures for one hour, after which half an hour is set apart for recreation. At twelve o'clock study is resumed for two hours; from two till three they again attend their several lectures. At three they visit the chapel for eight or ten minutes, then dine, and take recreation till five, when study is again resumed until a quarter before seven, and at seven again pursue their studies to eight. The students of the English and Irish Classes attend lectures from seven to eight. At eight o'clock they assemble in the prayer hall, for particular examination of conscience, then take supper and recreation till nine o'clock. At nine they assemble in the prayer-hall for prayer and meditation, for about half an hour, after which they retire to their several apartments, and at ten are required to be in bed, and to have all lights extinguished. Wednesdays are half-holidays; on those days the students walk into the country, under the superintendence of the deans. On Saturdays the duties are distributed as on other days, except that the second lecture is given from one till two. On Sundays and festivals, high mass, a sermon, and solemn vespers, take the place of the lectures and mid-day study of week-days.

4. What is the rule of the College with respect to silence, and during what periods of the day is conversation permitted among the students?

Silence is observed during the hours of study, of lecture, and of meals, and after night and before morning prayer. Conversation is permitted during the hours of recreation.

5. State, generally, what kinds of recreation are permitted within the College, and what are the kinds of recreation usually adopted by the students?

Ball-playing, bowling, prison-bars, and backgammon are allowed and practised. The students of the Senior House very generally confine themselves to walking.

6. What are the specific duties of the monitors, and by whom are they appointed?

The specific duties of the monitors are, to preserve order in the study halls, and to make a return of the persons who may, without cause, absent themselves from prayer. They are appointed by the deans.

7. Are there any baths in the College for the use of the students, and what regulations exist as to bathing?

There are three baths in the College for invalids; the use of them is regulated by the medical attendants.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

There are two months' vacation in summer. In addition to this, there are six or seven holidays allowed both at Christmas and at Easter.

9. Is it competent for the students, if they please, to remain in College during the vacation, and if so, on what terms?

It is competent for the students, if they please, to remain in the College during the vacation, and without any expense.

10. In what manner is the time of the students, who so remain, employed? and what assistance or direction do they receive in their studies?

They have morning and evening study, as during the year. The junior students have one preparatory lecture every day, on the subjects of the Logic and Physic Classes; the senior students frequent the library. Mr. Stack, Professor of Elocution and Oratory, gives two lectures every day during the vacation—one to the senior students, the other to the junior students.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of books out of the library, and on what terms?

All the divinity students. All the members of the College are permitted the use of books out of the library with the consent of the President and Librarian.

12. What are the hours of opening and closing the library, and what portion of the day is it in the power of a student to spend there, marking the distinctions (if any) which exist in this respect between the several days of the week, and also between the several periods of the year?

The library is open every day from ten until two. On ordinary days the students have two hours and a-half for reading in the library. On holidays, and during the vacation, the library is open from ten until three; and the students have five hours for reading, unless when they walk into the country, or are engaged in assisting at Mr. Stack's lectures.

13. Are any, and what, restrictions imposed upon the students who are admitted to the library in their choice of books for reading?

The students are restrained from reading books of an immoral or infidel tendency.

14. Are the students permitted to possess books for their private reading, and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what, restriction exist as to the admission of newspapers into the College, and if so, is such restriction enforced strictly or otherwise?

The students are permitted to possess, for private reading, all books not prohibited by the President, Vice-President, or deans. Every student is obliged to possess a Bible, certain books of religious instruction, and their several class-books. The students are not allowed to receive or read newspapers, and this restriction is enforced strictly.

15. Are there any regulations as to the correspondence of the students with persons outside the College? Is there any power vested in the College authorities of inspecting the letters written or received by them; if so, in what cases? Has such power, to your knowledge, been ever exercised?

The students have unrestricted communication, by letter, with persons outside the College. The College authorities possess no such power.

16. What regulations exist as to visits of the students in one another's rooms?

The students are not allowed such visits.

17. What is the provision made for the religious instruction of the students, distinguishing, in this respect, the senior and junior classes? How often in the week, and for what period, and by whom, and in what manner, is such religious instruction given?

The religious instruction of the senior students is given by the deans. The religious instruction of the junior students is given by the Vice-President and deans. The dean gives two lectures, in the form of catechetical instruction and exhortation, for half an hour every week. The Vice-President gives two lectures, in a catechetical form, every week, for one hour each.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion, or otherwise; and whether, in your opinion, any deficiency exists in this respect; and if so, what change you would suggest.

The means taken to form the minds of the students to a spiritual and devout character, are numerous and efficient. At the commencement of the academical year, they enter upon a spiritual retreat for five days. Every day during their course in College, they have

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Rev. Denis Gargan's Answers to Paper G.

two hours' prayer and meditation. All their duties commence and terminate with prayer. They assist at high mass, a sermon, and solemn vespers, on Sundays and festivals. They approach the sacraments of penance and the blessed Eucharist generally once every week, and a great number approach holy communion twice every week. In addition to the public exercises of prayer and meditation, they read a portion of some spiritual book —as a chapter in the Holy Bible—in their own apartments, and perform private devotions in the chapel. Their spiritual instruction has been stated in No. 17 of this Paper. At the close of the academical year, the students perform another spiritual retreat of five days. I am not of opinion that any deficiency exists in this respect.

Denis Gargan,
Professor of Humanity.

Bursar's Answers to Paper I.

Answers of Bursar to Questions proposed in Paper I.

You are requested to furnish to the Commissioners the following particulars relating to the buildings erected with the funds granted for that purpose by Parliament, in the year 1845, viz. :—

1. The situation, length, depth, height, and general description of the edifice?

The new buildings erected with the funds granted for that purpose by Parliament, in 1845, are situated to the west of the old College buildings, at a distance of 40 feet, but connected with them by a covered passage erected at the expense of the College. They consist of three sides of a quadrangle, measuring on the *exterior* of the quadrangle, south pane, 382½ feet, east and west panes 300 feet each. On the *interior* of the quadrangle, south pane 260½ feet, east and west panes 260 feet each. The depth of the south pane is 39 feet 10 inches, that of the east and west panes 38 feet 4 inches each. The height of each of these panes is 45 feet, *to the eaves;* to the *ridge tile of the roof*, in the south pane, 73 feet; in the east and west panes, 62 feet each. The interior of the quadrangle is surrounded by a spacious cloister, 785 feet long, 12 feet broad, and 16 feet 9 inches high. The entire structure is built in the pure Gothic style, as designed by the late Mr. Pugin, and consists of three stories, the upper story being in the roof, and lighted by dormer windows. It is built of rubble masonry, with cut stone dressing to the doors and windows. In the latter the mullions are of cut stone, the sashes of galvanized iron. The water required for the use of these buildings is procured from a stream outside the boundary wall, and is elevated to the great tanks on the summit of the east and west panes by a hydraulic ram, by which means an abundant supply of water is furnished to the new buildings for the use of the kitchen, scullery, pantries, corridors, waterclosets, &c. Of the latter there are seventeen in the new buildings distributed amongst the various corridors. The sewerage is executed in a very excellent and permanent manner, and with the addition of a few traps at the openings of the sewers, which are now being made, the sewers in connexion with the buildings cannot fail to be of very great importance in draining not only the foundations of the buildings, but also the grounds in the immediate vicinity. The gutters and down-pipes throughout the building are of galvanized iron, and have been erected at the expense of the College. The great water tank situated at the summit of the east pane measures 18 feet, in length, 6 feet in breadth, and 3 feet 10 inches in depth; the water tank at the summit of the west pane measures 13 feet in length, 6 feet in breadth, and 5 feet in depth; the tank in the scullery and kitchen measures 15 feet 9 inches in length, 4 feet in breadth, and 4 feet in depth; another tank in the south pane measures 10 feet 2 inches long, 7 feet broad, and 3 feet 2 inches deep. All the tanks will contain about 8,000 gallons of water, which would appear quite a sufficient supply. The buildings were erected under the direction of the Commissioners of Public Works, after a plan designed by the late Mr. Pugin, the architect appointed for that purpose by the Lords Commissioners of Her Majesty's Treasury. (Vide 15th Report of the Board of Public Works, page 6.)

2. The number and names of the public rooms therein, and the length, height, and breadth of the lecture-rooms, reading-room, refectory, library, and any other important room therein?

A statement of the number and names of the various public rooms in the new buildings, as also of every other important room contained therein, with the length, breadth, and height of each is hereunto annexed, from which it will be seen that they furnish to the students a large and commodious library, with prayer-hall, refectory, four lecture-halls, &c., the dimensions of each of which is given in the subjoined statement. They also supply apartments to the President, Vice-President, Senior Dean, and eight of the professors, together with a dining parlour, ante-room, and reading room for their use. The great cloister, the dimensions of which are already given in the preceding answer, though it cannot be properly called a public *room*, deserves particular mention in consequence of its great utility in affording a spacious ambulatory in wet or stormy weather when walking out of doors is impracticable.

3. The number of students who can receive accommodation in it, giving every student a separate bedroom, and the average accommodation which is given to each student, stating the height, length, and breadth of his bed-room?

The number of students who can be accommodated with separate bed-rooms in the new buildings is 213. With reference to the kitchen, refectory, prayer-hall, library, and lecture-rooms, I consider the kitchen accommodation sufficient for 550; the library, prayer-

hall, and refectory afford adequate accommodation for 380, which I consider to be above the greatest number we can have at any time in the division of the College called the senior house. The lecture-rooms, in my opinion, are quite adequate to the accommodation of 300; the remaining portion of the students of the senior house have abundant accommodation in the way of lecture-rooms in the old portion of the buildings. The accuracy of this estimate may be tested by reference to the dimensions of the several public rooms, given in the statement annexed to my answer to query No. 2. I subjoin a list of the various students' bed-rooms, with the numbers arranged according to their dimensions of length, breadth, and height, viz.:—

No. of Rooms.	Length.		Breadth.		Height.	
	F.	IN.	F.	IN.	F.	IN.
16	20	0	11	6	16	8
15	14	0	12	9	13	0
10	14	0	12	6	12	10
16	13	9	12	6	11	7
11	13	9	12	3	10	8
31	13	6	12	0	13	9
38	13	6	12	0	12	10
38	13	0	11	6	10	8
38	12	9	12	0	10	8
213						

4. Was any, and what sum expended by the College in aid of the Parliamentary grant of £30,000, in the erection of the new buildings, and out of what fund did the same come?

From my answer to query No. 7, Paper A, it will be seen that £5,097 16*s.* 2*d.* has been expended by the College in aid of the Parliamentary grant of £30,000 for the erection of the new buildings. The answer referred to will also show out of what fund this sum came.

5. Was any, and what sum expended by the College in the furniture of the kitchen, refectory, or other public rooms in the new buildings?

The College expended £632 15*s.* 5*d.* out of its general resources on furniture for the refectory, prayer-hall, lecture-rooms, &c., in the new buildings. The new range for the great kitchen cost £455 9*s.* 8*d.*, which sum, however, as being for fixtures, is included in the £5,097 16*s.* 2*d.* referred to in the preceding answer, and has been paid out of the "entrance fees." From various changes found to be indispensable, I consider £150 additional will scarcely complete the works in this department.

6. State any other particulars that you think material, connected with the new buildings, and the sums expended on their erection, repairs, and furniture; also on the general condition of all the College buildings, and the probable annual average expense of keeping them in proper repair?

The sums expended on the erection, repairs, and furniture of the new buildings, can be easily ascertained from what has been already stated, taken in conjunction with the returns promised by the Board of Public Works. With reference to the general condition of all the College buildings. And—

First. Of the *old buildings*. The Commissioners of Public Works, in their 16th Report to Parliament (1848), page 15, give the following description of the old buildings:—"The ordinary annual repairs, previously performed under the direction of the College authorities out of the Parliamentary votes, are now executed under this Board, and the building is gradually being improved. Many parts of the buildings were found to be in a dilapidated state when placed under our charge. A considerable expenditure will be required for some time to bring the main buildings, together with the offices, into the state of repair in which such an institution should be maintained."

In their 17th Report (1849), page 25, speaking on the same subject, "The repairs of the old building, provided for in the Parliamentary estimates of last year, have been for the most part executed, and the buildings are being gradually brought into a tolerable state of repair; but being much out of repair when handed over to us, and not originally of the best construction, some years must elapse before the permanent repairs can be completed at the present rate of expenditure." In concluding their Report, the Commissioners observe, "We can only state, that if the buildings of this College are to remain public property, and to be upheld in the same state of repair as other public buildings, an annual vote will be required, and for some years to come we see no prospect of the estimate being much reduced." I quote the words of the Report, in order to give the Commissioners of the Maynooth Inquiry, from the most authentic source, some idea of the state of the old buildings, which is not likely to be much improved by the withdrawal of the vote for their repairs, during the last two years. Notwithstanding the extensive repairs that have been executed here by the Board of Public Works, it is to be apprehended that the temporary disconnexion of that Board with the College will tend considerably to bring back this old portion of the buildings to the dilapidated state in which the Board

Appendix, No. 8.

Bursar's Answers to Paper I.

found them. At present nobody appears to be legally responsible for keeping them in a proper state of repair.

Secondly. On the state of the *new buildings*. I beg again to refer to the authority of the Commissioners of Public Works, who in their Seventeenth Report to Parliament (1849), page 25, say that "the sum granted for the new buildings, by the Act 8 and 9 Vict., cap. xxv., will be barely sufficient to cover their cost and the fittings indispensable to render them fit for occupation. No means have been provided for heating the corridors in which the students' single rooms are placed. The funds would not admit of any extended system for the purpose, and as there are no fire-places in any of these rooms, the cold will be severely felt in winter. The utmost economy has been observed in designing and constructing the new buildings, which are of rubble masonry, with cut-stone dressings to windows and doors. The Act before referred to states that the construction, fitting-up, and furnishing of the new buildings, and the repairs and alterations of the existing College, shall be undertaken by us with the funds provided—viz., £30,000. The number of students and professors was increased and fixed by the Act, and accommodation was to be provided for all; and, according to the regulation, each student was to have a room to himself. According to the plan originally designed by the architect, the buildings were to occupy the four sides of a quadrangle, and to include an examination-hall and chapel capable of accommodating all the students and professors; and to cover the cost of all this, a sum of £30,000 was voted. But this sum was so inadequate to meet the expense of all the accommodation prescribed to be given, that the examination-hall and chapel had to be omitted; and there appeared to be no choice with respect to the repairs but to leave them to be provided for by votes of Parliament annually, as was the custom before the passing of the Act 8th and 9th Vict., cap. xxv." In this lucid statement of the Board of Public Works not only are the principal defects of the new buildings indicated, but also a very clear exposition is given of the cause of their existence. The Board appears to have been pressed on one side by a prescribed task, and on the other by very inadequate means of performing it. Hence, notwithstanding the sums expended by the College itself in aid of the parliamentary grant for the new buildings, they yet continue in a very unfinished state. Having, in my answers to Nos. 1 and 2, briefly adverted to the advantages derived from the new buildings, I shall now submit to the Commissioners what I conceive to be their leading defects:—

First—The total absence of any means of heating the portion of the College inhabited by the students, as already adverted to in the Report of the Board of Public Works cited above—a circumstance which, at the present day, would scarcely be overlooked in the construction of a prison.

Secondly—The omission of the examination-hall and chapel, particularly the latter. The old College chapel, originally constructed for the use of 200 students, is in no way suitable for the accommodation of the present increased number, and is quite out of keeping with the rest of the establishment. "The accommodation," however, "prescribed to be given," as alluded to in the above Report, rendered its omission imperative.

Thirdly—The cast-iron window sashes are any thing but weatherproof, and admit both the wind and the rain, which, in this damp climate, cannot fail to prove a very serious evil. This, coupled with the want of any system of heating, renders the students' rooms, particularly in the west pane, very damp and uncomfortable, so that the Commissioners of Public Works had very solid grounds for predicting, in 1849, that "in these rooms the cold will be severely felt in winter"—a prediction fully verified during the last winter, when the great majority of the students in the infirmary were occupants of rooms in the new buildings, and particularly in the west pane.

Fourthly—The want of a suitable infirmary. The present infirmary, being one of the oldest of the College buildings, is falling to pieces from mere old age, and in such a state of decay, that no amount of exertion is capable of making it neat or comfortable. It was not originally constructed for the purpose it now serves, and is altogether too small for the numbers for whom infirmary accommodation is required. Its position, also, in the centre of the new buildings, is very objectionable. The original plan designed by the architect included a commodious infirmary, but the inadequacy of the funds provided, and the fatal "accommodation prescribed to be given" left no choice but to omit the infirmary as well as the chapel and examination-hall.

Fifthly—The want of proper ventilation in the public rooms, particularly in the refectory and prayer-hall.

Sixthly—The great kitchen is without a yard or out-offices of any kind—an inconvenience of considerable moment, even in a private house, but much more felt in an establishment so extensive as this.

Seventhly—The extensive new library is unavailable, the fitments and other necessary works remaining unexecuted for want of funds.

Eighthly—The absence of any provision for lighting the buildings. At the present time when the use of gas is so general, and its excellence and cheapness so universally acknowledged, it appears strange that the College should still be lighted with oil and candles.

These are the material particulars connected with the new buildings, which I think of sufficient importance to be brought under the consideration of the Commissioners.

One fatal error appears to have been the source of all the defects of this edifice—the attempt to do so much with so little means. It is not easy to see by what process the

sum of £30,000 was fixed upon at the outset to carry out a work of such magnitude, for the great number of single rooms for students, and the additional hall accommodation (by much the greatest portion of the expenditure) were intended from the very beginning.

But with all these acknowledged defects, it must be admitted that the accommodation in the way of public rooms afforded to the students is a very great improvement on the old system. They have a much more commodious refectory, a very good prayer-hall, the cloister before adverted to (Nos. 1 and 2), separate halls for lectures and for study, and each a separate bed-room. The defects above enumerated are not without remedy; and if remedied, the new buildings would, in my opinion, be admirably adapted to the use for which they were intended.

With reference to the annual average expense of keeping the College buildings in a proper state of repair, I could not venture to offer an opinion, but recommend the Commissioners to apply on this subject to the Board of Public Works. They are thoroughly acquainted with all the College buildings, and, of course, very competent judges as to what may be the annual average expense of keeping them in a proper state of repair.

7. Describe, as well as you can, the state of the College with respect to the accommodation of the students, and their condition and comforts generally, as it exists at present, and as it existed before the grant of 1845?

To give an accurate idea of the state of the College with reference to the accommodation of the students, and their condition and comforts generally as it exists at present, and as it existed before 1845, it will be necessary to enumerate the principal items in which changes have been introduced, stating what they had been previously to that date, and what they are at present, thus—

Before the passing of the Act of 1845, a considerable number of students paid a pension of £21 per annum for their maintenance in the College; others partly supported themselves and were partly maintained by the grant; less than half their number had nothing to pay for their support. Thus taking 16th April, 1844, as in Query No. 11, Paper A, we find—

183 Students who paid nothing to the College for their support.
116 Ditto, who paid a part of the pension: and
100 Ditto, who paid the entire pension; besides paying "entrance fees," as at present, and a small sum for the purchase of table requisites for the refectory.

Since 1845 no student pays any pension, or contributes anything to the purchase of requisites for the refectory.

Before 1845 there were no stipends payable to any student, except the Dunboyne students, who received £26 per annum each.

Since 1845, of the students in the Divinity Classes, 250 receive £20 per annum each, and the Dunboyne students over £60 per annum each.

Before 1845, the breakfast of the students was uniformly cocoa and bread, without butter, and each student was obliged to procure his own sugar.

Since 1845, the students are furnished with butter and sugar for breakfast at the expense of the College, and tea is substituted for cocoa twice each week, and on every church holiday.

Before 1845, fresh fish was never given to the students for dinner, except on St. Patrick's day, should it fall on a day of abstinence.

Since 1845, they are supplied with fresh fish on every Friday during Lent.

Before 1845, the students were obliged to make up their own rooms, clean their own shoes, &c.

Since 1845, these offices are performed for them by servants paid by the College.

Before 1845, the number of servants employed in attending on the students was twenty-four.

Since 1845, their number has been augmented to fifty-four, and a house steward appointed to superintend them in the performance of their several duties.

Before 1845, and up to the time of the occupation of the new buildings, two, three, four, five, and, in some instances, six students were obliged to live and sleep in one room.

Since that period every student in the division of the College called the "senior house" has a separate room to himself; and in the junior department, not more than two in any room; and 109 with each a separate room to himself.

Before 1845, and up to the time of the occupation of the new buildings, the students were obliged to study for two hours consecutively in a hall, and immediately afterwards to attend a lecture of one hour's duration in the same hall.

Since that period all the Divinity Classes, and the Class of Natural Philosophy have *two distinct* halls, one for study and the other for lectures—a most salutary change, exempting the students and professors from the necessity of spending another hour in a hall where from seventy to ninety persons had been shut up for the two preceding hours.

Before 1845, no furniture whatever was supplied to any student, but each student was obliged to furnish his own room, often at a very exorbitant price for very inferior articles.

At present, and for the last three years, every student is supplied with an iron bedstead, palliasse, mattress, bolster, and pillow at the expense of the College—these being the most essential requisites for a bed-room, the rest is easily procured.

Before 1845 every student was obliged to pay for his own washing.

Appendix, No. 8.

Bursar's Answers to Paper I.

Since 1845 the College defrays all these expenses at a cost of £1 8*s.* per annum, for each, which, for 520 students, would entail on the College an annual outlay of £728 per annum, and, of course, exempt the students from the payment of that amount.

Before 1845, the corridors, prayer-hall, refectories, &c., were badly lighted with tallow candles.

At present they are well lighted with a sufficient number of suitable oil lamps.

These are the improvements in the condition and comforts of the students which I consider of sufficient importance to be brought under the notice of the Commissioners. Many others there are of minor moment not so easily described, but contributing very materially to the general comforts of the students—such, for example, as the decided improvement in the refectory requisites supplied for their use, the substitution of delft dishes and plates instead of pewter, furnishing clean table-cloths every day for breakfast and dinner instead of twice a week for dinner only, and the many other "et ceteras" of a table which scarcely bear description. Add to this the cleanliness of the students' rooms resulting from the destruction of the old wooden bedsteads, palliasses, &c., and the substitution of iron bedsteads and new bedding, as well as from their being much better attended to by the servants than they could have been by the students themselves; also the general attention to cleanliness throughout the corridors, refectories, and public rooms of the entire establishment—a thing previously impracticable, in consequence of the very small number of servants allowed for such an extent of building. Although some of the students of the College who have had no experience of the old system, may scarcely notice the improvements in their condition effected by the Act of 1845, one who has had experience of both can well appreciate the manifest improvement in the condition of the students produced by that Act.

8. What furniture is now usually supplied to each student, and what was the practice in this respect before the grant of 1845?

Answered in the preceding.

9. Are the buildings of the College insured against fire for any, and what sums, and what provisions are made to prevent loss by fire; and are these provisions, in your opinion, adequate; and can you suggest any improvements in this respect?

All the buildings of the College are insured for the sum of £35,000, of which sum £17,000 are on the old buildings, and £18,000 on the new.

Amongst the provisions made to prevent loss by fire, a most important one is the rule by which all students are obliged to extinguish their lights at 10 o'clock every night. To secure compliance with this rule one of the officers of the College is bound to go through the various corridors every night, and *see* that the lights in the several rooms are extinguished.

We have a fire-engine of sufficient power for the old buildings, but not, in my opinion, adequate to extinguish a fire occurring in the upper story of the new buildings, on account of their great height.

A considerable time since the Trustees ordered the purchase of a more powerful engine, which I was prevented from procuring by an intimation that such an engine would be included in the annual estimate for the repairs of the College. As the engine, however, has not been since supplied, I presume the expense of providing one will ultimately devolve on the College.

In my opinion, a very adequate provision against loss by fire might be made in the new buildings without any fire engine. The situation and dimensions of the two great water tanks have been already given in answer to query No. 1. From each of these tanks large down-pipes lead to the different corridors in the east and west panes, five from one tank and four from another; to each down-pipe might be attached a fire-cock and hose of sufficient length, which would give to any part of the new building a very powerful jet of water—more abundantly supplied, and more easily worked than any that could be obtained from a fire-engine, whatever its power, considering the difficulty of supplying a sufficient quantity of water for such engine. Here the quantity of water in the tanks is considerable; the supply by the hydraulic ram continuous, it could be brought to act almost instantaneously, requiring only the time for screwing on the hose, and directing the action of the water to the part affected by the fire. This is the only improvement in the way of preventing loss by fire that I can venture to suggest, submitting, of course, my opinions as to its efficacy to the judgment of those who are more conversant with the matter than I could pretend to be.

10. What annual sum is assigned out of the College funds for the support of the College chapels?

There is no specific annual sum assigned out of the College funds for the support of the College chapels. Taking the word "support," in its general signification, as applicable, in this sense, to the College chapels, it would appear to me to include many and various things; amongst them what strike me as worth mentioning, are—first, repairs; secondly, wine required for the use of the altar; thirdly, wax candles for the same purpose; fourthly, altar vestments, linens, and missals; and fifthly, ornaments for the altars. With reference to each of these—

First—The repairs of the College chapels are executed as the repairs of any other portion of the buildings, not by any annual fixed sum, but by whatever sum may be necessary from time to time, as occasion may require.

Secondly—The wine furnished for the use of the altar is supplied as required, no limit

being assigned by any regulation. The average sum expended under this head, for the last two years ended 31st March, 1853, amounted to £51 17*s.* per annum.

Thirdly—The wax lights for the use of the altar, of which a considerable quantity is used, are also supplied as required, and not limited by any rule to any given quantity. The average sum expended under this head for the last two years ended 31st March, 1853, was £39 16*s.* 8*d.* per annum.

Fourthly—The same observation applies to altar vestments, and linens for the use of the altars, when not requiring any considerable outlay. When the sum required is very considerable, the Trustees are always consulted. Thus, in 1836, I find the sum of £207 17*s.* 5*d.* expended for this purpose, but by order of the Trustees. When smaller sums are sufficient for the exigencies of the time, I do not think a reference to the Trustees necessary. Thus, in 1852, I have myself paid £44 10*s.*, and since £20, for the supply of vestments; but no inconvenience, in my opinion, can at any time occur in this matter, as the Trustees are present in the College every year, in June, and are always ready to attend to any reasonable application on the subject.

Fifthly—With reference to the ornaments and decorations of the altars. In 1844, on the application of the Senior Dean, who has special charge of the chapels, a sum of £20 per annum was voted by the Trustees for the use of the altars. This sum, and much more, has been since expended for the purpose, and in supplying articles of minor value for the use of the altars. In answer to query No. 8 (Paper A), I have stated that £450 was expended in furniture for the chapels from March, 1843, to March, 1853. It must be observed that this sum does not include any of the three first heads above mentioned—viz., repairs, wine, or wax lights, but is solely and exclusively confined to the two latter heads—viz., first, vestments and linens, and second, ornaments and decorations.

I have already expressed my opinion on the present College chapel (No. 6). I consider it altogether unsuited to the purpose it serves. No amount of annual expenditure will remedy its defects, and moneys expended on it are, in my opinion, absolutely thrown away. The constant recourse of so many persons to so small a space must add materially to the difficulty of keeping so old a structure in the state in which it ought to be maintained. The only remedy appears to be the erection of a new chapel of sufficient size, in a style corresponding with that of the new buildings, and in accordance with modern ideas of ecclesiastical architecture.

Thomas Farrelly, Bursar.

Statement referred to in Question No. 2, Paper I.

Statement of the Number and Names of the Public Rooms in the New Buildings at Maynooth College, with the Length, Height, and Breadth of the Lecture-rooms, Reading-room, Refectory, Library, and any other important Room contained therein.

	Length.		Breadth.		Height.		
	F.	IN.	F.	IN.	F.	IN.	
Three Lecture-rooms, each,	30	0	24	9	16	5	
One do.,	38	6	30	0	16	5	
Refectory,	130	0	35	0	32	0	
Library,	143	6	35	0	28	0	To the eaves.
					54	0	To the ridge-tile of roof, (roof being open.)
Professors' Dining-parlour,	47	3	20	0	16	9	
Do. Ante-room,	36	3	20	0	16	9	
Do. Reading-room,	23	0	20	0	16	9	
Two Halls, each,	36	0	20	0	16	9	
Students' Prayer-hall,	75	0	35	0	32	0	
Great Kitchen,	60	0	28	0	28	0	To the eaves.
					50	2	To the ridge-tile of roof.
Scullery,	60	0	15	0	12	0	To the eaves.
					27	0	To the ridge-tile of roof, (both roofs being open.)
Bakehouse,	28	0	15	0	12	0	
Pastry,	19	0	15	0	12	0	
Bread and Butter Store,	20	0	15	0	9	0	
Meat Larder,	20	0	15	0	9	0	
Apartments for the President, Vice-President, Senior Dean, and Professors.							
President's Apartments:							
Sitting-room,	27	0	16	0	13	9	
Library,	22	0	15	0	13	9	
Bed-room,	16	0	11	6	13	9	
One Closet,	16	0	10	0	13	9	
Another Closet,	16	0	10	0	13	9	

Appendix, No. 8.

Bursar's Answers to Paper I.

Statement of the Number and Names of the Public Rooms in the New Buildings—*con.*

	Length.		Breadth.		Height.	
	F.	IN.	F.	IN.	F.	IN.
Vice-President's Apartments:						
Sitting-room,	22	0	21	0	13	9
Library,	21	0	16	0	13	9
Bed-room,	21	0	16	0	13	9
Senior Dean's Apartments:						
Sitting-room,	23	10	19	9	13	9
Library,	19	9	11	9	13	9
Bed-room,	19	9	11	3	13	9
Two Professors, each:						
Sitting-room,	23	6	19	10	13	9
Library,	13	4	12	8	13	9
Bed-room,	19	10	11	6	13	9
One Professor:						
Sitting-room,	23	10	19	9	13	9
Library,	19	9	11	9	13	9
Bed-room,	19	9	11	3	13	9
Two Professors, each:						
Sitting-room,	23	6	19	10	13	1
Library,	13	4	12	8	13	1
Bed-room,	19	10	11	6	13	1
Two Professors, each:						
Sitting-room,	23	10	19	9	13	1
Library,	19	9	11	9	13	1
Bed-room,	19	9	11	3	13	1
One Professor:						
Sitting-room,	16	3	15	6	13	1
Library,	15	6	9	9	13	1
Bed-room,	15	6	11	3	13	1

Thomas Farrelly, Bursar.

Maynooth College, October 19, 1853.

Rev. M. Flanagan's Answers to Paper J.

Answers of the Rev. Matthew Flanagan, Secretary to the Trustees of Maynooth College, to Questions in Paper J.

1. How long have you held the office of Secretary to the Trustees?

I was appointed Secretary to the Trustees, February 9, 1824.

2. What are your present duties, and what changes have taken place in them since your appointment?

The duties of my office are, to summon the Trustees to their appointed meetings, twenty-one days before the appointed day; to attend their meetings, and to register their proceedings; to receive all communications intended for them as Trustees; to forward them if required previous to their meetings, or to lay them before them when assembled. I consider my duty, as secretary, to be the organ and agent of the Trustees in all matters relating to the College. On the day of meeting, after the usual forms of comparing the minutes with the registered proceedings of the previous Board, &c., my duty is to draw up a memorandum list of business for the day; to insert in the first place the description of all the written communications to the Trustees, whether received by them or by me, all notices of motion which the Trustees please to give; then the list of local College matters furnished by the President or Bursar for the consideration of the Board; and all written applications of the superiors, professors, or students, whatever they may be. All these matters are called out by me in the order of the list, and decided on by the Trustees after due consideration. The result I note in the minutes, each being signed by the chairman in the minute-book according as it is decided. If, after the list is exhausted, any new matter or question should occur to the Trustees, it is discussed and decided on as the rest. My duties vary according to the pressure of business. Since the period of the augmentation of the grant, I discharge the duties of Secretary to the Visitors as prescribed in the Act; and in addition, summon the Visitors on receiving notice from their chairman, the Duke of Leinster.

3. What is your present salary, and what additions have been made to it since your appointment?

The salary of Secretary to the Trustees was originally fixed at £79 12*s.* 6*d.*, Irish currency; it was increased after the augmentation of the grant, at the same time as the salaries of the superiors and professors of the College, to £150 sterling.

4. How often do the Trustees meet in each year? 5. How often have they held meetings since the 1st of January, 1826, their dates and duration? 6. State the dates of each meeting since 1st of January, 1844, and the names of the Trustees who attended same. Also state the average duration of the meetings of the Trustees.

The meetings of the Trustees were held, since 1826, as follows:—

1826. January 18, adjourned to the following:—June 22, 23, to September 15.
1827. February 28, „ June 25, 26, 27, 28.
1828. February 1, 2, „ June 25, 26, 27, „ August 27, 28, 29, 30.
1829. February 12, 13, 14, „ June 23, 24, 26, 27.
1830. February 3, „ June 24.
1831. January 26, 28, „ June 22, 23, 25, 27.
1832. February 14, 15, 17, „ June 26.
1833. January 31, „ June 18, 19, 20, 21.
1834. Jan. 21, 22, 23, 25, „ June 24, 25, 26, 27, „ September 16, 17, 18.
1835. February 13, „ June 23, 24, 25.
1836. January 28, 29, „ June 23, 24, 25, „ November 22.
1837. January 12, „ June 22, 23, 24, 26.
1838. February 8, 9, „ June 26, 27, 28, „ September 3, 4, 5, 6 7.
1839. January 24, „ June 24, 25, 26.
1840. February 13, „ June 26, 27, 29.
1841. February 4, „ April 15, 16, „ June, 23, 24, August 24, 27, November 2, 3, 4, 10, 13.
1842. June 23, „ November 10.
1843. June 22, 23, 24, „ November 16.
1844. January 19. Present, Most Rev. Dr. Crolly, Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. Murphy, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Egan.
„ January 20. Present, as before.
„ January 25. Do. with Right Rev. Dr. Keating.
„ „ 26. Do. with Right Rev. Dr. M'Nicholas.
„ „ 27. Do.
„ Nov. 14. Do. with the addition, Right Rev. Dr. Kinsella, S. P. Bellew, and A. S. Hussey, Esq.
„ „ 16. Do., with the exception of S. P. Bellew and A. S. Hussey, Esq.
1845. June 24. Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. Murphy, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Egan, S. P. Bellew, Right Rev. Dr. Kinsella, A. S. Hussey, Esq.
„ „ 25. Do., with Right Rev. Dr. Brown, Elphin.
„ „ 26. Do., with the exception of the lay Trustees, S. P. Bellew and A. S. Hussey, Esq.
„ „ 27. Do., with the addition of Lord French.
„ Sept. 12. Do., do.
„ „ 13. Do., with the addition of S. P. Bellew and A. S. Hussey, Esq.
„ Nov. 20. Do., except A. S. Hussey, Esq.
„ „ 21. Do., do.
1846. April 22. Present, Most Rev. Dr. Crolly, Most Rev. Dr. Murray, Sir P. Bellew, Bart., A. S. Hussey, Lord Ffrench, Right Rev. Dr. Keating, Right Rev. Dr. M'Nicholas.
„ „ 23. Present, as before, except Sir P. Bellew, Bart.
„ „ 27. Building Committee (quorum)—Most Rev. Dr. Murray, Dr. M'Hale, A. S. Hussey.
„ June 24. Most Rev. Dr. Murray, Most Rev. Dr. Crolly, Most Rev. Dr. M'Hale, Sir P. Bellew, A. S. Hussey, Esq., Right Rev. Dr. Murphy, Right Rev. Dr. Keating, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Brown, Elphin.
„ „ 25. Present, as before.
„ Nov. 12. Do.
1847. March 13. Building Committee—Most Rev. Dr. Murray, Sir P. Bellew, Bart., A. S. Hussey Esq.
„ June 22. Most Rev. Dr. Murray, Most Rev. Dr. Crolly, Right Rev. Dr. Egan, Right Rev. Dr. Keating, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Brown, Elphin.
„ „ 23. Present, as before.
„ „ 24. Do.
„ Nov. 11. Most Rev. Dr. Crolly, Right Hon. Earl of Fingall, Most Rev. Dr. Murray, Right Rev. Dr. Keating, Right Rev. Dr. Browne, A. S. Hussey, Esq., Right Rev. Dr. Ryan.
1848. June 27. Most Rev. Dr. Crolly, Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Right Hon. Lord Bellew, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Egan, Right Rev. Dr. Brown, Elphin, Right Rev. Dr. Browne, Kilmore, A. S. Hussey, Esq., Right Rev. Dr. Ryan.
„ „ 28. Present, as before, except the Earl of Fingall and Lord Bellew.
„ October 12. Do., except Most Rev. Dr. M'Hale and Right Rev. Dr. Browne.
1849. June 26. Most Rev. Dr. Murray, Most Rev. Dr. M'Hale, Most Rev. Dr. Slattery, Right Hon. Lord Ffrench, Right Rev. Dr. Brown, Elphin, Right Rev. Dr. Keating, Right Hon. Lord Bellew, Right Rev. Dr. Ryan, A. S. Hussey, Right Rev. Dr. Browne.
„ „ 27. Present, as before.
„ „ 28. Do., except Lord Bellew.
„ Nov. 8. Do., with Lord Bellew.
1850. June 25. Most Rev. Dr. Cullen, Most Rev. Dr. Murray, Most Rev. Dr. M'Hale, Right Hon. Lord Bellew, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Ryan, Right Rev. Dr. Brown, Elphin, A. S. Hussey, Esq.

APPENDIX, No. 8.

Rev. M. Flanagan's Answers to Paper J.

1850.	June	26.	Present, as before, with the addition of Right Rev. Dr. Egan, and exception of Lord Bellew.
„	„	27.	Do., do.
„	October	15.	Do., with the addition of Most Rev. Dr. Slattery and Right Rev. Dr. Haly.
1851.	June	24.	Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Ryan, Right Rev. Dr. Brown, Elphin, Right Rev. Dr. Haly.
„	„	25.	Do. with addition of Most Rev. Dr. Cullen, Lord Bellew, A. S. Hussey, Esq.
„	„	26.	Present, as before.
„	October	14.	Do., with the addition of Right Rev. Dr. Egan.
„	Nov.	13.	Do., except Most Rev. Dr. M'Hale, Right Rev. Dr. Egan, Right Rev. Dr. Browne.
1852.	January	20.	Most Rev. Dr. Murray, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Kilmore, Right Rev. Dr. Ryan, Right Rev. Dr. Brown, Elphin, Right Hon. Lord Bellew, Right Rev. Dr. Haly, Right Hon. Lord Ffrench, A. S. Hussey, Esq.
„	June	23.	Most Rev. Dr. Cullen, Most Rev. Dr. Slattery, Most Rev. Dr. M'Hale, Right Hon. Lord Bellew, Right Hon. Earl of Fingall, Right Rev. Dr. Haly, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Right Rev. Dr. Ryan, A. S. Hussey, Esq.
„	„	24.	Present, as before.
„	October		Do., with the addition of Most Rev. Dr. Dixon and Right Rev. Dr. Walshe; absent, Most Rev. Dr. M'Hale.
1853.	January	18.	Most Rev. Dr. Dixon, Most Rev. Dr. Cullen, Most Rev. Dr. Slattery, Right Hon. Lord Bellew, Right Rev. Dr. Ryan, Right Rev. Dr. Haly, Right Rev. Dr. Browne, Kilmore.
„	June	21.	Most Rev. Dr. Dixon, Most Rev. Dr. Cullen, Most Rev. Dr. Slattery, Right Rev. Dr. M'Gettigan, Right Rev. Dr. Browne, Right Rev. Dr. Ryan, Right Rev. Dr. Haly, A. S. Hussey, Esq., Right Rev. Dr. Walshe.
„	„	22.	Present, as before.
„	„	23.	Do.

The ordinary duration of each day's meeting of the Trustees was four hours; sometimes it was less, but more frequently it exceeded that time, and extended to five or six hours.

7. Be so good as to furnish to the Commissioners a copy of all the statutes, rules of piety, &c., enacted by the Trustees since the 1st of January, 1827, *i.e.*, of all the existing rules and statutes other than those contained in a document entitled "Statutæ Collegii et regulæ pietatus Coll R. Catholici apud Maynooth," which was presented by Dr. Crotty, when President, to the Commissioners of Education Inquiry?

There have been no statutes since the period of the last inquiry. Some alterations have been made in the existing Statutes: viz., at the end of the 1st section, 4th chapter, page 8 —"Quamobrem creandi videntur academici officii magistri *duo* quos decanum seniorem, et decanum juniorem appellamus" In the alteration, *duo* is left out, &c.: viz.—'Academici officii magistri quorum unum decanum seniorem, alteros vero juniores appellamus." This alteration was made to enable the Trustees to appoint more than two deans, when the circumstances of the College required it. A second alteration was made in the 5th chapter, the description of classes, page 11: instead of two chairs—one of dogmatical and second of moral theology—three chairs of theology were substituted in the alteration, in each of which dogmatic and moral theology were to be taught. A third alteration was made in the 3rd section of the 9th chapter, 5th line, page 26: instead of "Arbitrio Presidis & concilii," was substituted "Arbitrio curatorum aut iis non definientibus, arbitrio Presidis, &c." A fourth alteration was made at the end of the 4th section, c. 9, page 27: "Nisi alitur curatoribus expedire videbitur." A fifth alteration was made in the 12th c., section 6, page 38: 1st—Omit the word "magistratus" in the first line of section 6, and *ve* in 2nd line; 2nd—After the word "periculo," the last word of section 6, add the following words: "Si quid vero Scriptorum suorum de rebus theologicis, philosophosis, aut literaris, magistratus edere voluerit, id facito sui ipsius periculo, ita ut, si quid ibi possitum improbe fuerit, curatoris abipso jus repetituri sint." All the above alterations and amendments were approved by his Excellency. Two other alterations were introduced, or, rather, two acts were done by the Board—viz., the establishment of a fourth chair in theology, a chair of ecclesiastical history, which have not been submitted for his Excellency's approbation, for this reason, that the Trustees felt themselves called on by the object, if not the terms, of the Augmentation Act to enlarge the course of collegiate studies, and consequently to establish additional chairs that were wanted to complete the course. The establishment of these two additional chairs was made known to the Visitors on their first visitation, and, so far from finding fault, they seemed—at least some of them—disappointed that still further additional chairs were not established, or at least a further extension of the collegiate course, which could not be effected without the establishment of additional chairs. However, it is easy to rectify the mistake, by submitting the resolutions of the Trustees regarding the two chairs to his Excellency.

8. Also furnish a copy of every statute, decree, warrant, order, or other document issued by the Trustees, in consequence of, or connected with the increased grant made by Parliament in the year 1845?

I hope I have answered this question in the returns furnished by me to the Commissioners, together with the lists of superiors, professors, officers, &c., and Trustees, continued from those inserted in the publication of the inquiry of 1827. I have inserted in that document (the lists) such of the superiors and professors who were consecrated bishops, and in the

list of the Trustees marked those who had been students, professors, or superiors. In distinguishing the superiors or professors who were consecrated bishops, as I cannot state the date of their consecration, I have substituted the term "promoted to the See," &c., as that is inserted in the journal of the Trustees of the date of the vacancy in the College which was created by their promotion.

9. What records have you of leave of absence given within the last ten years by the Trustees, to the President, Vice-President, professors, or any other officers of the College?

The only records I can put my hand on in the journal of the Trustees, respecting leave of absence to superiors or professors, is of the date of June 26, 1850, in which I find that Dean Gaffney, Senior Dean, the Rev. D. Callan, Professor of Natural Philosophy, and the Rev. M. Beahan, Professor of Logics, having applied to the Trustees for leave of absence, for the recovery of their health, and produced the certificates of their respective physicians, certifying the necessity of such leave, Rev. Dean Gaffney obtained leave of absence for six months, the Rev. D. Callan and M. Beahan for twelve months. Rev. M. Beahan died in the middle of the following October; and June 24, 1852, Rev. D. Lee, Junior Dean, was allowed leave of absence to the following October, and was further allowed leave on account of the very bad state of his health.

10. Can you suggest any improvement in the relation of the Trustees to the College, or in the manner in which their business is usually conducted?

I cannot possibly imagine any improvement in the relation of the Trustees to the College, or in the manner in which their business is conducted.

MATTHEW FLANAGAN,
Secretary to the Trustees.

September 30, 1853.

RETURNS furnished by the Rev. MATTHEW FLANAGAN, SECRETARY to the TRUSTEES.

LIST of PRESIDENTS, VICE-PRESIDENTS, DEANS, PROFESSORS, and other OFFICERS of the ROMAN CATHOLIC COLLEGE of MAYNOOTH, with the date of their appointments, continued from the date of the late Parliamentary Inquiry in 1827.

Presidents.

Rev. Michael Slattery,	Appointed June 19, 1832.
(R. M. S. was promoted to the A. See of Cashel, in January, 1834.)	
Right Rev. Dr. Foran (not accepted),	„ Jan. 25, 1834.
(Right Rev. Dr. Foran was student in Maynooth.)	
Rev. Michael Montague,	„ June 26, 1834.
Rev. Laurence Renehan,	„ „ 25, 1845.

Vice-Presidents.

Rev. Laurence Renehan,	Appointed June 27, 1834.
Rev. Robert Ffrench Whitehead,	„ „ 25, 1845.

Deans.

Rev. Thomas Furlong, Junior Dean,	Appointed June 28, 1827.
Rev. Joseph Dixon, „ „	„ „ 24, 1829.
(Rev. Joseph Dixon was promoted to the A. See of Armagh, in January, 1853.)	
Rev. John Derry, Junior Dean,	„ „ 20, 1833.
(Rev. John Derry, consecrated Bishop, September 21, 1847, Clonfert.)	
Rev. Miles Gaffney, Senior Dean,	„ Sept. 17, 1834.
Rev. M. Cussen, Junior Dean,	„ Nov. 22, 1836.
Rev. Walter Lee, „ „	„ Jan. 12, 1837.
Rev. M. Gunn, „ „	„ Sept. 7, 1838.
Rev. M. O'Kane, „ „	„ June 24, 1852.
Rev. M. Hackett, fourth Junior Dean,	„ Jan. 21, 1853.

Bursars or Procurators.

Rev. John Fennelly,	Appointed Sept. 18, 1834.
(Rev. John Fennelly was promoted to the See of Castoria, and V. A. of Madras, in June, 1841.)	
Rev. Laurence Renehan, V.P.,	„ June 24, 1841.
Rev. Thomas J. Farrelly,	„ „ 26, 1845.

Conformably to a statute bearing date August 26, 1828, and approved of by his Excellency, three chairs of divinity were established in the College, in each of which dogmatic and moral divinity were to be taught.

Professors of Dogmatic and Moral Divinity.

Rev. William Higgins, D.D.,	Appointed Aug. 26, 1828.
(Rev. William Higgins was promoted to the See of Ardagh, in February, 1830.)	
Rev. M. Carew,	„ „ 30, 1828.
(Rev. M. Carew was promoted to the A. See of Edissa, and V. Apos. of Western Bengal, in September, 1838.)	

Rev. James Hanlon, ... Appointed Aug. 30, 1828.
Rev. Francis Magennis, ... „ Feb. 3, 1830.
Rev. D. O'Reilly, ... „ Sept. 7, 1838.
Rev. Patrick Murray, ... „ Aug. 27, 1841.
Rev. George Crolly, ... „ Jan. 20, 1844.

Conformably to a resolution of the Trustees, bearing date June 26, 1845, a fourth chair of dogmatic and moral divinity was established, to meet the objects of the augmentation grant.

Rev. Thomas Furlong, ... Appointed Sept. 13, 1845.
Rev. Henry Neville, ... „ Jan. 20, 1852.

Sacred Scripture.

Rev. Laurence Renehan, ... Appointed July 27, 1827.
Rev. Joseph Dixon, (see above), ... „ Sept. 17, 1834.
Rev. Laurence Gillic, ... „ Jan. 18, 1853.

Prefects and Professors of Senior or Dunboyne Students.

Rev. Charles M'Nally, ... Appointed Feb. 13, 1829.
(Rev. Charles M'Nally was promoted to the coadjutorship of Clogher, November, 1843.)
Rev. James O'Hanlon, ... „ Nov. 16, 1843.

Ecclesiastical History.

Rev. Charles William Russell, ... Appointed June 26, 1845.

Mathematics and Natural Philosophy.

Rev. Nicholas Callan, present professor, ... Appointed Sept. 15, 1826.

Logic.

Rev. Robert Ffrench Whitehead, ... Appointed June 23, 1829.
Rev. Joseph Behan, ... „ Sept. 13, 1845.
Rev. Henry Neville, ... „ Oct. 15, 1850.
Rev. M. Jennings, ... „ June 23, 1852.

Rhetoric.

Rev. Robert Ffrench Whitehead, ... Appointed Aug. 3, 1828.
Rev. Thomas Furlong, ... „ Sept. 17, 1834.
Rev. Daniel M'Carthy, ... „ Nov. 21, 1845.

Humanity.

Rev. Thomas Furlong, ... Appointed Feb. 12, 1829.
Rev. Charles W. Russell, ... „ „ 12, 1835.
Rev. Denis Gargan, ... „ Sept. 13, 1845.

English Elocution and French Language.

Rev. Robert Ffrench Whitehead, ... Appointed Aug. 30, 1828.
Rev. William Kelly, ... „ Feb. 3, 1830.
Rev. Patrick A. Murray, ... „ Sept. 7, 1838.
Rev. Matthew Kelly, ... „ Nov. 4, 1841.

Irish Language.

Rev. James Tully, ... Appointed June 26, 1828.

List of persons appointed to teach Church music will be furnished by the President or Dean.
No permanent junior lecturers are appointed.

Trustees.

Lay Trustees.

The Right Honourable Lord Killeen (now Earl of Fingall), Vice Earl of Fingall resigned June 25, 1827.
The Right Honourable Sir P. Bellew (now Lord Bellew), . . . Appointed June 25, 1827.

Ecclesiastical Trustees.

Ulster.

The Right Rev. Thomas Kelly (was student and dean in the College), . Appointed June 25, 1829.
(Right Rev. T. Kelly was promoted from Dromore in 1833 to the Primacy.)
The Right Rev. Dr. Kiernan, ... „ Feb. 1, 1833.
Most Rev. Dr. Crolly, (student and professor), ... „ June 24, 1835.
Right Rev. Dr. M'Gettigan (student), ... „ „ 23, 1837.
Right Rev. Dr. James Browne (student), ... „ „ 25, 1844.
Most Rev. Dr. Cullen, ... „ „ 25, 1850.
Most Rev. Dr. Dixon (student and professor), ... „ Oct. 26, 1852.

Leinster.

Right Rev. Dr. Kinsella, ... Appointed June 24, 1834.
Right Rev. Dr. Keating (student), ... „ Nov. 16, 1843.
Right Rev. Dr. Haly (student), ... „ „ 8, 1849.
Right Rev. Dr. Walshe, ... „ June 23, 1852.

Munster.

Right Rev. Dr. M'Mahon,	Appointed Feb. 3, 1830.
Most Rev. Dr. Slattery (President of Maynooth),	„ Jan. 21, 1834.
Right Rev. Dr. Egan (student),	„ June 23, 1836.
Right Rev. Dr. Ryan (student),	„ „ 22, 1847.

Connaught.

Right Rev. Dr. M'Nicholas (was student and professor in Maynooth),	Appointed June 25, 1827.
Right Rev. Dr. Burke (student),	„ Feb. 1, 1848.
Right Rev. Dr. M'Hale (student and professor),	„ Sept. 17, 1834.
Right Rev. Dr. G. Brown (student),	„ April 28, 1846.

LIST of the VISITORS APPOINTED by HER MAJESTY, and ELECTED by the TRUSTEES with HIS EXCELLENCY'S APPROBATION.

Appointed by Her Majesty.

The Duke of Leinster.
The Earl of Kenmare.
The Earl of Rosse.
The Right Honourable R. D. Pigot, Chief Baron.
The Chief Secretary.

Elected by the Trustees, &c.

The Most Rev. Dr. Cullen.
The Most Rev. Dr. Slattery.
The Right Honourable the Earl of Fingall.

List of the present Trustees, Lay and Ecclesiastical.

The Right Honourable the Earl of Fingall.
The Right Honourable Lord Viscount Gormanstown.
The Right Honourable Lord Ffrench.
The Right Honourable Lord Bellew.
The Right Honourable Earl of Kenmare.
Anthony Stronge Hussey, Esq.
The Most Rev. Dr. Dixon.
The Most Rev. Dr. Cullen.
The Most Rev. Dr. Slattery.
The Most Rev. Dr. M'Hale.
The Right Rev. Dr. Egan.
The Right Rev. Dr. M'Gettigan.
The Right Rev. Dr. James Browne.
The Right Rev. Dr. George Browne.
The Right Rev. Dr. Haly.
The Right Rev. Dr. Ryan.
The Right Rev. Dr. Walsh.

Secretary to the Trustees, the Rev. Matthew Flanagan.

NOTE.—The Most Rev. Dr. Dixon, and the Most Rev. Dr. M'Hale were Students and Professors in Maynooth College. The Right Rev. James Browne, Kilmore, was Student and Professor.
The Right Rev. Dr. Egan, the Right Rev. Dr. M'Gettigan, the Right Rev. George Browne, Elphin, and Right Rev. Dr. Ryan, made all their studies in Maynooth College.

A LIST of the NAMES of the PRESIDENT, OFFICERS, and PROFESSORS of MAYNOOTH COLLEGE, with their ANNUAL SALARIES, furnished by the BURSAR. The names of the Medical Officers are left out here, being paid out of a different fund.

			£	s.	d.
Very Rev. L. F. Renehan, D.D., President,			594	12	0
Rev. R. F. Whitehead, D.D., Vice-President,			326	12	8
Rev. M. Gaffney, D.D., Senior Dean,			264	12	8
Rev. Walter Lee, D.D., Junior Dean,			241	12	8
Rev. James O'Kane,	do.		241	12	8
Rev. Richard Hackett,	do.		241	12	8
Rev. J. O'Hanlon, D.D., Prefect of Dunboyne Establishment, and Librarian,			308	12	8
Rev. Thomas Farrelly, Bursar,			264	12	8
Rev. Laurence Gillic, Professor of Sacred Scriptures, &c.,			264	12	8
Rev. Patrick Murray, D.D., Professor of Theology,			264	12	8
Rev. George Crolly,	do.	do.	264	12	8
Rev. Thomas Furlong,	do.	do.	264	12	8
Rev Henry Neville,	do.	do.	264	12	8
Rev. C. W. Russell, D.D.,	do.	Ecclesiastical History,	264	12	8
Rev. N. Callan, D.D.,	do.	Natural Philosophy,	241	12	8
Rev. William Jennings,	do.	Logics, Metaphysics, &c.,	241	12	8
Rev. Daniel M'Carthy,	do.	Rhetoric,	241	12	8
Rev. Denis Gargan,	do.	Humanity,	241	12	8
Rev. Matthew Kelly,	do.	English Rhetoric, &c., &c.,	241	12	8
Rev. J. Tully,	do.	the Irish Language,	241	12	8
Rev. M. Flanagan, D.D., Secretary to Trustees,			150	0	0

NOTE.—All the abovenamed superiors and professors, &c., except Dean Gaffney, made their studies in Maynooth.—M. F.
Out of twenty-nine Bishops in Ireland now, there are twenty-four Maynooth students, &c., &c.—M. F.

Appendix, No. 8.

Rev. M. Flanagan's Answers to Paper J.

Abstract of the Resolutions and Orders of the Trustees of Maynooth College, since June 25, 1845, relating to the application of the College Funds.

June 26, 1845.—The Most Rev. Dr. M'Hale in the chair.

It was resolved, that a chair of ecclesiastical history is hereby established in the College; that the Rev. Charles W. Russell be hereby appointed Professor of Ecclesiastical History; that an additional, a fourth chair of theology, be established in the College; and that the usual proclamation of concursus for that chair be made on the 11th of July following.

June 27, 1845.—The Most Rev. Dr. Slattery in the chair.

On the motion of the Most Rev. Dr. M'Hale, seconded by the Most Rev. Dr. Crolly, it was resolved that the following salaries be fixed for the superiors, professors, and Secretary:—

	£	s.	d.
President,	590	0	0
Vice-President,	322	0	0
Senior Dean,	260	0	0
Two Junior Deans at £237 each,	474	0	0
Librarian and Prefect of Dunboyne Establishment,	304	0	0
Bursar,	260	0	0
Three Professors of Theology at £260,	780	0	0
Reserved for two new chairs, fourth Professor of Theology and Professor of Ecclesiastical History, at £260,	520	0	0
Professor of Sacred Scripture,	260	0	0
Professors of Natural Philosophy, of Logic, of Rhetoric, of Humanity, Belles Lettres, and French Language, and of Irish Language, at £237 each,	1,422	0	0
Commons for above 19, at £30 each,	570	0	0
Secretary,	150	0	0
	5,912	0	0
Unappropriated balance of £6,000 allowed by grant to superiors, professors, and Secretary, and afterwards allocated,	88	0	0
Total,	£6,000	0	0

Ordered, that an additional sum of £20 be given to Mr. Stack, for his increased lectures on elocution and delivery.

September 12, 1845.—The Right Honourable Lord French in the chair.

Ordered, that fifty copies of the Rev. Dr. Donovan's work on Ancient and Modern Rome, at £2 10*s.* per copy, and fifty copies of the Catechism of the Council of Trent, in Latin and English, be purchased for the College.

September 13, 1845.—The Most Rev. Dr. Crolly in the chair.

The Rev. T. Furlong having been reported by the President to have been the only candidate for the fourth chair of Theology, lately created, and to have undergone the usual public examination to the entire satisfaction of the College Council, was appointed Professor by the Trustees. The appointment of a fourth Dean was deferred for consideration.

November 20, 1845.—The Board of Works having stated that the sum of £1,047 6*s.* was requisite for the necessary furniture ordered for the rooms of the students lately admitted on the Establishment, which, if not guaranteed by the Trustees, should be deducted from the building fund—the Trustees agreed to guarantee out of the College funds, the payment of that sum, being allowed two years for the payment.

November 20, 1845.—Ordered, that a house-steward be forthwith appointed, with commons and salary not exceeding £80 per year.

June 25, 1846.—Sir P. Bellew, Bart. in the chair.

Ordered, that an apparatus be purchased for experiments in the polarization of light, a few small electrical instruments, a small model of each of the new forms of the galvanic battery, a few small pneumatic instruments, with a daguerreotype apparatus; and that all the instruments in the physic hall be repaired.

That the students' rooms be supplied with furniture, as far as the College funds will allow, that they be provided with table-cloths at breakfast; the use of butter at breakfast; washing, and the attendance of servants in their rooms; shoes, &c., under the superintendence of the house-steward.

March 13, 1847.—The Most Rev. Dr. Murray in the chair.

Resolved, that we consider the prolongation of the south side of the intended quadrangle (new building) in the College by fifty feet, so as to make the sides equal, to be most desirable; and that, in order to meet the cost of it, which exceeds the late Parliamentary building grant, we hereby guarantee the payment of £2,000, the probable estimate, out of the College funds.

June 24, 1847.—The Most Rev. Dr. M'Hale in the chair.

Ordered, that the sum of £40 be granted for procuring the galvanic battery, as invented by the Rev. Dr. Callan, Professor of Natural Philosophy; £50 for chapel and altar improvements; £20 in addition to the usual expenditure on the annual premiums; that 3,000 copies of Dunleavy's Irish Catechism be printed, at 1*s.* 3*d.* per copy, or 5,000 at 1*s.* each.

That a sum of £88, unappropriated balance remaining out of the sum of 6,000 granted for the superiors and professors of the College, and the Secretary, over and above the amount of salaries fixed by the Trustees, on the 27th of June, 1845, be equally and annually divided among the superiors and professors.

June 28, 1849.—The Most Rev. Dr. M'Hale in the chair.

Ordered, that 1,000 copies of Coyne's Diurnal be purchased, at 3*s.* per copy. That tea, instead of cocoa, be allowed to the students at breakfast, on all Sundays and holidays of obligation.

June 25, 1850.—The Most Rev. Dr. Cullen in the chair.

Ordered, that £20 be added to Mr. Stack's present salary of £60 per annum; that a sum not exceeding £1,000 be guaranteed to be paid out of the College funds, to the Commissioners of Public Works, for the spouting and drain pipes, and drains of the new building, which the architect, Mr. Pugin, stated to be immediately and indispensably necessary; and that a further sum not exceeding £700 be guaranteed by the Trustees out of the College funds, for the glazing, &c., of the cloister, and the staining of the internal wood-work, which the architect stated to be equally indispensable.

That 200 copies of Dr. Miley's work on the papal states be purchased at the trade price.

June 25, 1851.—The Most Rev. Dr. Cullen in the chair.

Ordered, that 200 copies of "Cambrenses Eversus" be purchased, at £1 per copy, of three vols. each; that fifty copies of the works edited by Rev. M. Kelly, of the College, at 5*s.* each; and fifty copies of M'Cabe's "Catholic History of England" be purchased. That tea, instead of cocoa, be allowed to the students every Wednesday morning.

November 13, 1851.—The Most Rev. Dr. Murray in the chair.

Resolved that the President be hereby empowered to contract for, and carry into effect, the necessary fitting-up of the kitchen, pantry, scullery, &c., &c., with such other works as he deems requisite for the habitation of the new building.

That the College be insured for £18,000.

June 24, 1852.—The Right Honourable the Earl of Fingall in the chair.

Ordered, that eighty copies of Father Marchesi's work on painting and sculpture be purchased, at 15*s.* per copy. On the motion of the Most Rev. Dr. M'Hale, seconded by the Most Rev. Dr. Cullen, it was resolved that £100 per annum be allowed for life to the Rev. M. Gunn, who lost his health, after having filled the office of Junior Dean most satisfactorily in the College for fourteen years.

That £50 be expended on chapel furniture.

October 26, 1852.—The Most Rev. Dr. Cullen in the chair.

On the motion of the Right Rev. Dr. Brown, seconded by the Right Honourable Lord Bellew, it was resolved that the present salary of Dr. Corrigan, the College attending physician, of fifty guineas, be raised to 120.

June 21, 1853.—The Most Rev. Dr. Dixon in the chair.

Ordered, that 500 copies of the life of the late Most Rev. Dr. Murray, by the Rev. M. Maher, be purchased, at 5*s.* per copy; and that a large college bell be provided; that the President take care that the sewers of the College be remedied; that the alterations required at the College gate be made; and that such of the proposed improvements on the hall as the Trustees approved, with the opening of a carriage-way through the old building to the new, and the requisite hall accommodation for the Professor of Natural Philosophy, be carried into effect.

June 23, 1853.—Resolved that a third Junior Dean be appointed, to be paid out of the entrance fees. The Rev. M. Hayes, and Rev. M. Hackett, being severally proposed, &c., by the members of the Board, the Trustees proceeded to a ballot; and the majority of votes being in favour of the Rev. M. Hackett, he was declared by the Chairman third Junior Dean. Ordered, that to provide better lodging accommodation for the Dunboyne students, by the appropriation of the old library, the President was requested to obtain from Mr. M'Carthy a plan and specification for fitting up the new library, and lay them before the next Board.

Matthew Flanagan, Secretary to Trustees.

September 27, 1853.

Statement of the Salaries and Allowances paid for Medical and Surgical Attendance in Maynooth College, from June 30th, 1845, to March 31st, 1853.

			£	*s.*	*d.*
1846, March 31.—		D. J. Corrigan, M.D.,	39	7	6
„	„	E. T. O'Kelly, M.D.,	204	15	0
„	„	A. Ellis, Surgeon,	25	4	0
1847,	„	D. J. Corrigan, M.D.,	52	10	0
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon,	15	15	0
1848,	„	D. J. Corrigan, M.D.,	52	10	0
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon,	63	0	0
1849,	„	D. J. Corrigan, M.D.,	52	10	0
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon,	100	16	0
1850,	„	D. J. Corrigan, M.D.,	52	10	0
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon,	47	5	0
1851,	„	D. J. Corrigan, M.D.,	52	10	0
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon.	50	8	0
1852,	„	D. J. Corrigan, M.D.,	52	10	0
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon,	63	0	0
1853,	„	D. J. Corrigan, M.D., (Salary raised to £120, October 26, 1852—M.F.),	81	13	3½
„	„	E. T. O'Kelly, M.D.,	273	0	0
„	„	A. Ellis, Surgeon,	28	7	0
			£2,945	10	9½

Maynooth College, September 23, 1853.

Thomas Farrelly, Bursar.

Appendix, No. 8.

Rev. M. Flanagan's Answers to Paper J.

A Return giving the Name and Age of each Student who entered Maynooth College in the Academical Years 1850, 1851, 1852, each Year in this respect commencing on 25th August.

1850.		Name.	Age.
August	26,	Mark M'Gucken,	20
„	„	James Bodkin,	19
„	„	Timothy O'Sullivan,	17
„	„	Patrick Galligan,	24
„	„	Thomas F. Maher,	20
„	„	Michael M'Coy,	27
„	„	Michael Waters,	20
„	„	Patrick Fitzgerald,	21
„	„	Edward John Sheehan,	18
„	27,	Martin Waldron,	17
„	„	Donat Dunlea,	23
„	„	Philip Scanlon,	21
„	„	Henry M'Kee,	18
„	„	James Reynolds,	19
„	„	John O'Reilly,	29
„	„	Luke Farrelly,	20
„	„	Timothy Halpin,	20
„	„	John Doran,	20
„	28,	Muredh. Fitzgerald,	20
„	„	Laurence Ansbro,	19
„	„	Patrick Neary,	22
„	„	Michael Tally,	23
„	„	Michael Hume,	23
„	„	Edward M'Kenna,	21
„	„	Robert Meyler,	21
„	„	Thomas Tynan,	20
„	„	Patrick Kelly,	20
„	„	John Rooney,	20
„	29,	Edward O'Brien,	18
„	„	Dominick Grogan,	22
„	„	Thomas Carmody,	20
„	„	John Conway,	22
„	„	John Clancy,	29
„	„	Patrick Parker,	21
„	„	Patrick O'Flynne,	20
„	„	John Griffin,	17
„	„	John Toohey,	19
„	„	Robert Gallagher,	17
„	„	John Clancy,	19
„	„	Paul Coyne,	18
„	30,	James Ronan,	19
„	„	Patrick Ahern,	20
„	„	Daniel M'Carthy,	19
„	„	Eugene Flood,	20
„	„	George P. Farrell,	17
„	„	Peter Everard,	21
„	„	Michael Walsh,	23
„	„	William Brenan,	20
„	„	Maurice Cleary,	21
„	„	Michael Cregan,	18
September	14,	Michael Connery,	18
„	25,	John Smith,	19
„	26,	Michael Byrne,	23
October	1,	Hugh Mooney,	17
„	„	Michael M'Loughlin,	17
„	„	James Lowrey,	17
„	12,	Laurence O'Reilly,	18
„	17,	Thomas Smollen,	21
„	„	John M'Ardle,	22
„	„	John M'Kenna,	24
„	18,	Edward M'Loughlin,	18
„	22,	James F. Mulligan,	22
November	4,	Patrick M'Donough,	16
„	19,	John Molumby,	26
„	25,	Thomas O'Sullivan,	19
„	„	John Galvin,	18
„	28,	John Gibbons,	19
1851.			
January	15,	Michael Ratican,	19
„	„	John Jos. Myers,	20
„	21,	Laurence Brown,	19
„	25,	James Maher,	21
February	7,	Andrew Nolan,	17
„	8,	James Crosbie,	18

1851.		Name.	Age.
February	8,	James Magee,	18
„	12,	Edmond Maher,	23
„	„	Andrew Mooney,	17
„	21,	Martin Healy,	18
„	27,	Bernard Dennon,	18
April	8,	Patrick Murray,	19
„	10,	John Jevilin,	22
„	12,	Myles W. Tobin,	16
August	25,	Patrick O'Mally,	19
„	„	Thomas M'Crystal,	22
„	„	William Wall,	20
„	„	John Denirf,	21
„	„	John O'Hara,	22
„	„	John Coleman,	22
„	„	John Phelan,	20
„	„	Patrick Ryan,	19
„	„	John Walsh,	19
„	„	Patrick O'Connor,	20
„	„	Denis M'Carthy,	20
„	26,	Daniel Collins,	19
„	„	Michael O'Reilly,	19
„	„	Felix M'Keating,	18
„	„	John O'Neill,	19
„	„	John Concannon,	19
„	„	Edmond Brown,	19
„	„	Edward O'Shea,	22
„	„	John M'Alinden,	17
„	„	Martin Corbett,	17
„	„	Michael Quillinan,	23
„	„	William M'Cauley,	24
„	„	Cornelius Murphy,	18
„	27,	James Casey,	23
„	„	Martin O'Connor,	19
„	„	William Blaney,	19
„	„	Thomas Judge,	18
„	„	Jeremiah Carey,	20
„	„	Michael Dalton,	21
„	„	John M'Corry,	21
„	„	John O'Sullivan,	20
„	„	James O'Keeffe,	20
„	„	Nicholas Fitzsimons,	17
„	„	James M'Cafferby,	18
„	28,	Peter Barrett,	18
„	„	Timothy Buckley,	20
„	„	Thomas Ferris,	20
„	„	James Geraghty,	19
„	„	William Ryan,	27
„	„	James Walsh,	19
„	„	John Behan,	16
„	29,	George Carroll,	19
„	„	David M'Eniry,	21
„	„	Mathias Leonard,	19
„	„	William Synnott,	22
„	„	Charles Davis,	24
„	„	James Barry,	23
„	„	Patrick Daly,	18
„	„	John Smyth,	22
„	„	Christopher Watson,	17
„	30,	Philip Carberry,	20
„	„	Patrick M'Donnell,	20
„	„	Jeremiah Lowry,	21
„	„	Patrick Dunne,	22
„	„	Michael Comeford,	20
„	„	Hugh Conway,	18
„	„	Andrew Farrell,	21
„	„	John Lawler,	18
„	„	William Sinnott,	18
„	„	John Phelan,	19
„	„	Patrick M'Dermott,	16
September	3,	Andrew Walsh,	23
„	9,	William M'Gowan,	18
„	13,	James Lee,	24

1851.		Name.	Age.
October	1,	Thomas Burke,	21
,,	4,	Mathew John Russell,	17
,,	17,	Andrew Dungan,	15
,,	27,	A. Joseph Connelly,	21
,,	30,	Hugh Smith,	19
,,	31,	Richard Flanagan,	19
,,	,,	James Foran,	26
November	4,	John Wyer,	20
,,	5,	Peter Tomlin,	18
,,	,,	Thomas Munnilly,	18
,,	18,	Patrick Cavanagh,	18
,,	26,	John Haydon,	21
,,	27,	Gerald Hunt,	17
December	15,	Richard Morris,	18
,,	23,	James Behan,	17
1852.			
January	14,	John Mulqueen,	18
,,	24,	John Barry,	20
February	2,	John M'Dermott,	17
,,	6,	Martin Kelly,	18
,,	17,	Daniel Casey,	21
,,	19,	Michael M'Grath,	19
,,	23,	John Shannon,	19
,,	27,	Michael Mooney,	18
March	8,	Christopher Nolan,	24
,,	,,	Joseph Shinkwin,	17
,,	,,	Edward Thomas,	16
,,	9,	William Joyce,	18
April	2,	Thomas Murphy,	17
,,	,,	John Lawler,	17

August	25,	Simon Clarke,	19
,,	,,	Philip O'Connell,	19
,,	,,	James Horgan,	19
,,	,,	James Ennis,	17
,,	,,	John Moyes,	19
,,	,,	Patrick Fennelly,	19
,,	,,	George R. O'Hanlon,	15
,,	,,	Thomas Phelan,	21
,,	,,	Martin Darby,	19
,,	,,	John O'Brien,	18
,,	26,	Hugh Harron,	20
,,	,,	Thomas O'Reilly,	19
,,	,,	Peter M'Devitt,	19
,,	,,	Mathew Fergusson,	20
,,	,,	Christopher Morgan,	19
,,	,,	Patrick O'Meara,	19
,,	,,	Thomas Monaghan,	20
,,	,,	Walter Morrin,	19
,,	,,	James O'Kane,	17
,,	,,	Thomas Fitzpatrick,	16
,,	,,	Mathew Donovan,	19
,,	,,	Thomas Brady,	23
,,	,,	Richard Lynch,	18
,,	,,	Timothy Goulding,	16
,,	,,	Patrick Ryan,	20
,,	,,	Peter O'Donahoe,	16
,,	,,	John M'Cormac,	19
,,	27,	John Naughton,	17
,,	,,	Daniel M'Leer,	18

1852.		Name.	Age.
August	27,	Patrick Lennon,	16
,,	,,	John Lennon,	17
,,	,,	Richard Kelly,	20
,,	,,	Patrick Feehan,	16
,,	,,	Michael Fox,	23
,,	,,	John Lennon,	18
,,	,,	Patrick Conway,	18
,,	,,	John B. Kingston,	19
,,	,,	Hugh M'Dermott,	19
,,	28,	Francis O'Neill,	20
,,	,,	Thomas Bennett,	20
,,	,,	Denis Ryan,	19
,,	,,	Christopher Monaghan,	18
,,	,,	John Crowley,	20
,,	,,	Joseph Dunphy,	22
,,	,,	John Dowling,	17
,,	,,	Bernard Kelly,	21
,,	,,	Martin Slattery,	19
,,	,,	James Smyth,	19
,,	30,	Philip Cummins,	22
,,	,,	James Ryan,	20
,,	,,	James Tracy,	17
,,	,,	John M'Manus,	19
,,	31,	Thomas Neville,	18
,,	,,	Michael Gibney,	20
September	1,	Thomas Davis,	20
,,	,,	James O'Connell,	16
,,	,,	Geoffry M'Carthy,	16
,,	,,	Callaghan Scully,	17
,,	,,	Gerald Dillon,	19
,,	2,	Daniel Murray,	19
,,	,,	Hugh Murphy,	19
,,	,,	Patrick Guidera,	19
,,	3,	Andrew Mannion,	17
,,	10,	James Hanly,	17
,,	17,	John Hanly,	17
,,	28,	Patrick Fitzsimons,	18
October	7,	Peter O'Kane,	19
,,	29,	Denis Forrest,	18
,,	,,	Eugene Canning,	17
November	5,	Richard Walsh,	18
December	16,	Patrick Curtis	19
,,	23,	Michael King,	18
1853.			
January	16,	Joseph Delahunty,	23
,,	,,	Patrick Phelan,	22
,,	,,	William Martin,	23
,,	,,	John Landy,	23
,,	20,	John Kelly,	18
,,	,,	William J. Lees,	17
,,	,,	Patrick Kennedy,	19
,,	28,	John M'Keagney,	23
February	1,	Daniel Monaghan,	20
,,	,,	Thomas Martin,	20
,,	,,	Luke Hope,	18
,,	,,	Michael Gray,	19
,,	15,	Lawrence Johnson,	20
,,	24,	John Burke,	20
,,	,,	Martin O'Gara,	16
March	3,	Thomas Rice,	19
,,	19,	Patrick M'Cullagh,	16

L. F. RENEHAN, President.

Appendix, No. 8.

Returns from the Board of Works.

Returns from the Board of Works.

Office of Public Works, Dublin, 30th November, 1853.

Gentlemen,—In compliance with the request contained in your letter of the 23rd ult., I am directed by the Board to send herewith for the information of the Commissioners of Inquiry into the Management of Maynooth College, statements of account showing the sums received and expended by this department in the erection of buildings, fitments, &c., under the authority of the Act 8th and 9th Vict., ch. 25, as well as the execution of works of repair and maintenance to that building with funds voted annually by Parliament.

In reply to that portion of your letter inquiring whether any applications were made to this department by the College authorities with which the Board did not comply, I am directed to send herewith copies of correspondence relating to certain works and matters which this department were unable to execute, in consequence of the funds placed at their disposal by Parliament being inadequate to the completion of a building giving all the accommodation required. The funds for these additional works, amounting to £3,796 8s. 4*d.*, were accordingly provided by the Trustees, and the amount expended under the superintendence of this department. Works of detail of minor importance may have been from time to time applied for by the President, and not executed, from want of funds but all matters of importance are included in the applications, copies of which are herewith sent.

With regard to the concluding paragraph of your letter, asking whether, previous to the passing of the 8th & 9th Victoria, ch. 25, any expenditure on works or repairs at the College was made under the direction of this Board, I am directed to state that no expenditure of any kind was made previous to the period in question by the Commissioners, who had no connexion with the College until subsequently to the passing of the Act referred to.

I am, Gentlemen, your obedient servant, E. Hornsby, Secretary.

To Henry West and John O'Hagan, Esqrs.,
Secretaries, Maynooth Inquiry Commission, Dublin Castle.

Return of all Sums Expended by the Commissioners of Public Works in Ireland, pursuant to the Act 8 & 9 Vic. cap. 25, for Enlarging and Improving Maynooth College:

Receipts.				Expenditure.			
Parliamentary grant,		£30,000	0 0	Contract and extra works,	£28,083	19	4
Sundry receipts,		90	1 4	Drains and excavations,	1,775	16	6
Contributions by Trustees,	£3,927 17 4			Superintendence,	534	14	7
Less amount returned,	131 9 0			Architect,	1,568	19	0
		3,796	8 4	Day labour,	380	1	7
				Incidents,	210	13	11
				Staining, varnishing, &c.,	519	15	10
				Spouting, draining, &c.,	748	15	3
					£33,822	16	0
		£33,886	9 8	Balance,	63	13	8

Office of Public Works, Dublin, 14th October, 1853.

Return of all Sums Voted by Parliament for the Repairs and Maintenance of Maynooth College, and the Amount Expended (from August, 1845,) for each year ended 31st December:

Receipts.				Expenditure.			
Vote for	1846-47,	£578	0 0	In the year	1845,	£456	8 9
„	1847-48,	2,685	0 9	„	1846,	371	14 7
„	1848-49,			„	1847,	810	0 6
„	1849-50,	1,225	7 0	„	1848,	1,331	2 11
„	1850-51,	1,240	10 0	„	1849,	1,169	7 2
„	1851-52,	1,241	0 0	„	1850,	921	10 6
				„	1851,	734	11 10
				„	1852,	1,036	3 2
				„	1853,	138	19 1
		£6,969	17 9			£6,969	17 9

Office of Public Works, Dublin, 14th October, 1853.

Correspondence.

Maynooth College—Correspondence.

Letter from	Rev. M. Flanagan,	dated	13 March, 1847.
„	„ L. F. Renehan,	„	2 July, 1849.
„	„ M. Flanagan,	„	7 July, 1849.
„	E. Hornsby, Esq., Sec. O.P.W.,	„	7 July, 1849.
„	Rev. M. Flanagan,	„	27 June, 1850.
„	E. Hornsby, Esq., Sec. O.P.W.,	„	30 July, 1850.
„	Rev. Nichs. Callan,	„	22 Oct., 1851.
„	E. Hornsby, Esq., O.P.W.,	„	27 Oct., 1851.
„	Ditto,	„	18 Feb., 1852.
„	Rev. T. Farrelly,	„	26 April, 1853.
„	E. Hornsby, Esq., O.P.W.,	„	28 April, 1853.

Marlborough-street, Parochial House, March 13, 1847.

SIR,—I am directed by the Building Committee of Maynooth College to communicate to you, for the information of Her Majesty's Board of Works in Ireland, the following resolution adopted at their meeting this day—

The Most Reverend Dr. MURRAY in the Chair.

RESOLVED—"That we consider the prolongation of the south side of the contemplated buildings at Maynooth by 52 feet, so as to square the intended quadrangle, to be most desirable, having the decided approbation of Mr. Pugin; and to meet the additional cost of such prolongation, we hereby guarantee the payment to the Board of Works of a sum not exceeding two thousand pounds, if necessary."

I am, therefore, directed to solicit the consent of the Board of Works to said prolongation, and to impress upon them the necessity of having the works at the College carried on with all possible despatch.

I have, &c., (Signed,) M. FLANAGAN.

The Secretary of Board of Works.

In accordance with this Resolution the work was executed by the Board.

College, Maynooth, July 2, 1849.

SIR,—At a meeting of the Building Committee appointed by the Trustees of this College, held in this College on the 1st June, 1849, I was instructed by them to guarantee to the Commissioners of Public Works, on the part of the Trustees of this College, the payment of the sum of £136 sterling, if necessary, for the purpose of raising, beyond the height previously sanctioned, the tower of the library staircase, so far as to afford stairway communication to the attic stories over the refectory and east pane, and for the other changes consequent upon such alteration in the interior arrangement of our new buildings.

The Board of Trustees, held last week, took upon themselves this responsibility of the Building Committee, and their Secretary, the Rev. Mr. Flanagan, will, of course, be ready to substitute, if so required, the guarantee of the Board for this guarantee of the Building Committee.

I have the honour to be, Sir, your obedient servant, L. F. RENEHAN.

E. Hornsby, Esq., Secretary.

Francis-street, Parochial House, July 7, 1849.

SIR,—I beg leave to communicate to you, for the information of Her Majesty's Board of Works in Ireland, that the Trustees of Maynooth College, at their meeting on Tuesday, June 26th, last, ordered the Bursar of the College to allocate the sum of £136 to the alterations consequent on the erection of an additional staircase in the turret of the south side of the new building.

I remain your most faithful servant, (Signed,) MATTHEW FLANAGAN, Secretary.

E. Hornsby, Esq., Secretary to the Board of Works.

In accordance with this resolution the work was executed by the Board.

Office of Public Works, July 7, 1849.

SIR,—I am directed to acknowledge the receipt of your letter of the 2nd instant, and to acquaint you, that as soon as the Board receive a copy of the resolution passed by the Board of Trustees of Maynooth College, guaranteeing the payment of the sum of £136, for alterations connected with the raising of the turret stairs, they will direct the alterations to be made. The amount will certainly be required, as the funds voted for the College are so reduced as to prevent the Board complying with the request of the Trustees to fit up laboratories for the Professor of Chemistry.

I am, &c., (Signed) E. HORNSBY, Secretary.

Rev. L. F. Renehan, D.D., Royal College, Maynooth.

Francis-street, Parochial House, June 27, 1850.

SIR,—I am directed to communicate to you, for the information of Her Majesty's Board of Works, that the Trustees have ordered the Bursar of the College to lodge in the Bank of Ireland, to the account of the Commissioners, the sum of £2,061 17*s.* 4*d.*, the amount of contract for the additional buildings ordered by the Trustees, March 13, 1847, including the architect's fees on said contract.

Also their resolution of the 25th instant, that the spouting, drain-pipes, and drains to the new house, stated by Mr. Pugin to be immediately necessary, be executed without delay; and that a sum not exceeding £1,000 be guaranteed to the Commissioners for that purpose.

Also, their resolution of the 26th instant, that the glazing, &c., of the cloister, and the staining of the internal wood-work in the new house be forthwith executed; and that they hereby guarantee the payment of a sum not exceeding £700 for that purpose.

Yours, &c., M. FLANAGAN, Secretary.

E. Hornsby, Esq., Board of Works.

Office of Public Works, 30th July, 1850.

SIR,—I am directed by the Commissioners of Public Works to state, that they have received a communication from the Lords Commissioners of Her Majesty's Treasury, bearing date 27th July, stating, in reply to a letter from this Board, dated the 22nd instant, that their Lordships do not object to the proposed additional works to Maynooth College, to the amount of £1,700, being executed by the Board, provided they are satisfied, previously to the commencement of the works, that the requisite sums will be paid to them by the Trustees when required, from funds at their own disposal; and to request you will be good enough to state whether you will be prepared with funds to pay this Board, in accordance with the resolutions of the Trustees, as the works progress.

I am, &c., (Signed,) E. HORNSBY, Secretary.

Rev. T. Farrelly, Bursar, Maynooth College.

Appendix, No. 8.

Correspondence.

Maynooth College, October 22, 1851.

Gentlemen,—The President gave me to understand, that he would write to you by this night's post, to request you to prepare the large hall, in the new building, for a prayer-hall, or public hall. I do not feel myself at liberty to consent to this, after the Board of Trustees, at their meeting, in October 1849, had ordered that hall to be fitted up for a philosophical hall. A copy of the resolution passed by the Trustees at that meeting was sent by their secretary to the Commissioners, in October or November, 1849. It was never rescinded afterwards, nor have they ever since ordered the large hall to be prepared for a public hall. The Commissioners are aware that the authority of the Trustees is supreme in the College. I hope, then, that they will attend to the order to which I have referred; or, at least, that they will wait until the next meeting of the Trustees, which will take place on the 20th of next January; I shall then bring the matter again under consideration.

I have, &c., (Signed,) Nicholas Callan.

Commissioners of Public Works.

Office of Public Works, October 27, 1851.

Sir,—With reference to your letter of the 22nd instant, respecting the preparation of the large hall at Maynooth College for a prayer-hall, &c., I am directed by the Commissioners to inform you that the fitments in the prayer-hall and lecture-halls are to be put up at the expense of the Trustees of the College (under the direction of the President), and not of this Board.

I am, &c., (Signed,) E. Hornsby, Secretary.

Rev. Nicholas Callan, St. Patrick's College, Maynooth.

Office of Public Works, February 18, 1852.

Mem.—The Rev. Dr. Renehan has written to request that Mr. Beardwood may be directed to make for the College of Mayncoth, at the expense of the President and other authorities, 50 benches for the prayer-hall, at a cost not exceeding 50*s.* 6*d.* each. He wishes, also, that the kneeling-stools should be movable, so that they can be taken up when the hall is to be cleaned. The work to be approved by the Board's architect before the bills are sent to the President.

By order, (Signed,) E. Hornsby.

Jacob Owen, Esq.

Mem. for Mr. Kirwan.

Required to fit up the new larder and beer-cellar as soon as possible.

The new pantry requires a grate, range, and back-boiler; also the small wall to be thrown down.

This is the fourth application for the two first items—all are necessary for the occupation of the new kitchen and refectory; and it is now requested that *some answer* may be obtained in case these works cannot be proceeded with *at once*.

April 26, 1853. (Signed,) T. Farrelly.

The above was forwarded to the Board by Mr. James Owen, C.E.

Office of Public Works, 28th April, 1853.

Sir,—With reference to your requisition, dated 26th instant, requiring certain works to be performed at Maynooth College without delay, I am directed to acquaint you that the Board cannot comply with your application to have these works proceeded with at once; and the Board are in great doubt if the funds on account of the new buildings, unexpended, will admit of the works alluded to being undertaken by them at all.

I am, &c., (Signed,) E. Hornsby, Secretary.

Rev. T. Farrelly, Bursar, Maynooth College.

Rev. George Crolly's Answers to Paper G.

Answers of the Rev George Crolly to a few of the Questions proposed in Paper G.*

As I am sure the questions proposed in this paper will be answered in detail by others, I shall only notice a few of them, for the purpose of directing the attention of the Commissioners to matters which may not be altogether devoid of importance.

6. What are the specific duties of the monitors, and by whom are they appointed?

The monitors are appointed by the masters, without any reference whatever to the professors. When I was a student, the junior department of the College was under the superintendence of two monitors. At that time there was no dean in the junior College. Altogether there were only two deans in the entire establishment, and one of these occasionally paid us a visit. A third dean was subsequently appointed, to preside over the junior department; and I am now convinced, after the experience of many years, that the change has not been an improvement; that the students are not more docile under the new system than they were under the old; and that the discipline of the College is not more exactly observed. Formerly the junior College monitors had all the authority of deans; and if the masters please they may still invest them with the same power. I know that they are asked for a report at the end of each academical year; but of the nature of the communications which take place between the monitors and deans I know nothing.

7. Are there any baths within the College for the use of the students, and what regulations exist as to bathing?

I believe there are one or two old baths belonging to the College; but if I had not one of my own, I would consider it less troublesome to go to Dublin for a bath, than to look for such a thing in Maynooth. No student ever gets a bath unless it be

* This paper arrived too late to be inserted in its proper place.

specially ordered by the doctor—a thing that very rarely happens; and, of course, there is no regulation about bathing. I am ashamed to confess, that in this as well as in other matters, not only are the comforts of the students neglected, but even common decency is scarcely observed towards them. If the relatives or friends of a student come to visit him, he has no place where he can see them but on the public walks or in his bedroom, where there is generally only one chair, and where there is not even a fireplace. If this were caused by want of room, it might be intelligible; but the parlour and drawing-room formerly occupied by the professors, are both vacant. In fact the entire house, which contains the apartments used as parlour and drawing-room until the completion of the new college, together with the lodgings, until lately occupied by the President, Bursar, and three professors, is now unoccupied except by one professor, all the rest of the rooms being locked up, and absolutely useless and untenanted. And yet, if a student's mother comes to see him in the depth of winter, he must bring her to his cold bedroom; nor can he give her one mouthful of bread if it were to save her from starvation. The rule will not allow the student to procure any refreshments at his own expense, and the College generously provides him with cold water and nothing else.

8. What is the period of the College vacation, and what holidays are allowed in the College in addition to this period?

I take it for granted that the Commissioners have been accurately informed of the periods of the College vacation; but I wish to add a word with respect to that part of the question which relates to additional holidays.

After morning class on Wednesday, the senior and junior students are allowed to walk outside of the College walls, in two separate bodies, for about two and a-half hours. In case Wednesday happened to be wet, they formerly had no difficulty in obtaining a walk on the next fine day. This has been changed; and if Wednesday, about noon, should appear to be an unfit day for walking out, the students are confined to the College walls for a fortnight continuously. If, indeed, two successive Wednesdays should be wet, they are allowed a walk on some other day. But this is scarcely ever permitted to occur. Twelve is the hour at which the students go out on this weekly walk; and as they dine at three, they cannot be more than two hours and a-half outside of the College walls. Yet I have known them to have been sent out so late as one, p.m., when the roads were covered almost ankle-deep with mud, in order to avoid the necessity of allowing them to walk out on another day. The arrival in College of a distinguished stranger, or even the occurrence of a particularly fine day in the dreary winter season, was sure to obtain a walk for the students some twenty years ago; but now, not even those rare occasions, when a new professor is appointed, or the head of the Irish Roman Catholic Church is consecrated in the College, can procure for the students the relaxation of a single day amid their monotonous studies. Some persons may look upon these as small matters; but if they will please to consider the exact discipline to which our students are subjected—if they will reflect that they are mere boys—that they are not allowed to enter each other's rooms—that it is a serious breach of rule to go outside of the prescribed playground, and expulsion to go outside the gate except on the occasion of a public walk—I think they will admit, that to deprive them of these privileges is to take from them the greatest luxury and the most healthful recreation which they are permitted to enjoy during their entire course. I am of opinion that a relaxation, which is as necessary for the success of their studies as for the preservation of their health and spirits—for the progress made in study depends in a great degree on the cheerfulness and good-will with which it is undertaken—should not be permitted to be practically abolished. It should not be a matter of favour or of condescension, but a matter of right on the part of the students. The plan adopted in many foreign colleges for regulating the days, or parts of days, to be set apart for relaxation during each academical year, is as follows:—Before the commencement of studies a calendar of all those days, and parts of days, is drawn up. This prevents the necessity of begging; it saves the heads of the College from unreasonable demands, and the students from painful refusals. In ecclesiastical colleges on the Continent, in which, as in Maynooth, the students are strictly confined within the walls of the institution to which they belong, these holidays and half holidays on which they are allowed to breathe the free air of heaven beyond the narrow limits to which their walks are ordinarily confined, are very numerous, embracing not only a portion of one day in each week, which is regularly set apart for this purpose, but moreover, all Apostles' days, all festivals of obligation in the Catholic Church, and some other times which it is not necessary to particularize.

I see no reason why this system should not be adopted in Maynooth. Before the commencement of each academical year a calendar should be made out of all the holidays and half holidays which would occur in it. I consider it to be absolutely necessary, to keep up the spirits and to preserve the health of the students, that there should be no week in which they shall not be allowed to walk outside the College walls; consequently, if they could not go out to walk at noon on the usual day, they should be *entitled* to a half holiday on the very first day suitable for the purpose; nor should they be deprived of this privilege on account of the near occurrence of some other vacant day marked in the calendar, or on any other pretext whatever. Such curtailments never advance the studies, and they always injure the spirits and sour the dispositions of the students. I am quite convinced that the plan which I have suggested would be productive of great good; that it would prevent much bitterness, and that in many important respects it would advance the interests of the College.

11. What classes of the students are admitted to read in the library? Are any members of the College permitted the use of the books out of the library, and on what terms?

No book can be got out of the library, even by a professor, without the leave of both the President and Librarian, which either of them may refuse. According to the present system I certainly would not wish to undertake to get a book out of the library, nor am I aware that any professor ever gets a book out of it. The Dunboyne students write an essay each year on a subject proposed by their Professor, and I believe they sometimes get books out of the library whilst engaged in its composition; but no books are ever given out of the library to other students. The truth is, that the College library does not contain the books which could be most advantageously lent to the students for perusal in their own apartments.

In addition to the public library there should be a reading-room fitted up for the students, and furnished with spiritual, historical, literary and scientific books, to which they should have access in vacations, on vacant days, and at all times not set apart for their studies or other collegiate duties. I would place in this reading-room every new work of merit on the subjects I have mentioned, provided it did not contain matter contrary to faith or morality.

I have elsewhere suggested that a committee, consisting of the President, Librarian, and at least two professors, should be appointed to select all books which should in future be purchased for the College, and of course I would charge the same individuals with the choice of the books to be used in the students' reading-room. I need not remind the Commissioners that purity of style and command of language are only to be acquired by an extensive course of reading, and by an intimate acquaintance with the best authors. These things cannot be learned from masters, nor out of grammars and dictionaries. The best and most essential part of every man's education is to obtain a complete mastery of his native tongue. This art of making thought visible is that in which our education is most defective, and this defect is certainly attributable to our students not having access to those vast literary treasures, in prose and in verse, in which our language is as rich as any that has prevailed in the world since the confusion of tongues.

I would place in the students' reading-room such Reviews and Magazines as could be safely admitted, but I would not allow them to be taken out of the room for private reading. It would be far better to allow students to unbend their minds by the open perusal of such publications, than to force them into a clandestine intercourse with trashy novels, the trashiness of which is often their least defect. With proper regulations, and under proper restrictions, I would allow students to take standard works not only to their rooms, but home with them in vacation; because they would thus be enabled to supply the mind with wholesome food, whilst recruiting their bodily strength for the labours of the ensuing academical year.

14 Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any? Is there any rule obliging the students, or any part of them, to possess a Bible, or any other, and what book or books? Does any, and what restriction exist as to the admission of newspapers into the College; and if so, is such restriction enforced strictly or otherwise?

Every student is obliged to procure a Bible, and he is permitted to have other books for his private reading. There are restrictions with regard to the books which a student may possess, but they are so undefined and arbitrary that I am unable to give any precise information regarding them. Newspapers, and, I think, all periodical publications are prohibited, nor am I aware of anything to prevent a Dean, should he feel so inclined, from taking up all volumes of poetry and fiction which he may meet with. In fact, the censorship which a Dean exercises over a student's books is in a great measure uncontrolled. I am far from advocating a complete licence with regard to the use of books, but I think that the censorship exercised over the student's books should be clearly defined. Indeed the present rule is so stringent as to defeat its object. Whilst it equally proscribes all periodical publications, it has not been able to exclude violent and offensive newspapers from the College. I believe that the rule has been quite too strictly enforced in respect of some periodicals, and that it has not been enforced with sufficient strictness as far as newspapers are concerned. I believe that very few students read newspapers now that the country is tranquil, but I also know that they were read by many when the country was in a state of excitement. Had a newspaper been found with any individual, I am sure he would have been censured, but although the practice of introducing them was common, I am not aware that any notice was taken of the violation of the rule, or that any particular case came to the knowledge of the superiors. Beyond this fact, I have no means of ascertaining in what light the violation of this rule is regarded by the masters, or what degree of vigilance is used to insure its observance. I consider it a very necessary rule, which should therefore be enforced with the utmost strictness. But this cannot be done either efficiently, or, perhaps, even justly, until the students shall be liberally supplied with the means of literary amusement. If the students' reading-room were established, it would be very easy entirely to stop the introduction of newspapers. I would in that case exclude from the College every servant, porter, or tradesman known to be connected with the introduction of newspapers. At all events, I would think it less objectionable to place newspapers in the students' reading-room than to tolerate a system under which they are sure to be smuggled into the College in times of public excitement. Youth is usually inclined to adopt exaggerated and extravagant views, and if these be confirmed by the exclusive perusal of congenial publications, they may become inveterate, and may impart their false colouring to the actions of a whole life. Whilst young men are confined to one newspaper they will certainly select that which advocates the most advanced and extravagant notions of the party to which they belong. The evils resulting from such reading to the individuals themselves and to society become enormous when its impressions are not counteracted, either by seeing the arguments by which

opposite views are advocated, or by associating with persons of mature judgment, who have learned moderation from their intercourse with upright men, whose political sentiments are entirely different from their own. I think students are better without newspapers. I think they can be much more usefully employed whilst they remain in College, in learning how to devote themselves to religion and to God; but, at the same time, I am not sure that any very great evil would result from placing two or three newspapers in the reading-room, provided proper intercourse existed between professors and students. I do not mean to advocate this, but simply to say, that if others should think it right, I would not oppose it, because I think it would be far less likely to fill the minds of students with extravagant opinions than the secret introduction of one mischievous newspaper.

18. State, generally, what means are taken to form the minds of the students, from the times of their entrance into College, to a spiritual and devout character, by means of exhortations, religious exercises, practices of devotion or otherwise; and whether, in your opinion, any deficiency exists in this respect, and if so, what change you would suggest.

The system of religious instruction is most imperfect. This instruction might almost be said to be confined to the spiritual retreats which take place at the beginning and end of each academical year. One of these retreats is generally conducted by the senior Dean, and the other by some stranger, who is not in any way connected with the College. The Deans also give an occasional lecture during the course of the academical year, but so far as my knowledge goes, neither the President, Vice-President, nor any of the Professors, either give religious instructions, or are even present whilst they are given by the Deans. It is manifest that this system is most absurd and defective. All the heads of the College who are capable of giving religious instruction should be obliged to assist in discharging this most essential duty. The present system would seem to have been devised for the purpose of carrying out the perfect estrangement which exists between professors and students, for not one of those whose duty obliges him to teach the students, has ever been invited to conduct a retreat. This irrational system should be totally abolished. The heads of the College should dine with the students, mingle with them in their hours of prayer and of relaxation, and affectionately impart to them religious instruction, not only at the times of spiritual retreat, but for one hour at least during each week of the academical year. Masters, professors, and students, should be all obliged to be present at these instructions. The time for religious instruction and the persons to impart it during the ensuing term, should be appointed at the end of each academical year. This would secure the efficient discharge of a most important duty, and would bring superiors and students into a friendly, and, I trust, into a holy and mutually purifying intercourse.

George Crolly.

Answers of Dominic J. Corrigan, Esq., M.D., Physician to the College, to the Questions contained in Paper L.

1. How long have you been Physician to the College of Maynooth? What is the mode of your remuneration? If by salary, has that salary received any and what increase within the last ten years; and if so, when was that increase made?

About seventeen years. By yearly salary. The yearly salary at foundation of College was 50 guineas. In my predecessor's time it was 50 guineas with occasional allowances for extra visits. In 1852 the Board of Trustees, by a resolution passed unanimously, after the subject had been considered at two successive meetings, fixed the salary at £120 per annum, including extra visits.

2. How many visits do you pay to the College of Maynooth in each year in pursuance of the ordinary duties of your office without any special summons? How many extraordinary visits, or visits in pursuance of any special summons or invitation do you make on an average in each year? What fee do you receive for such extraordinary visits?

I visit the first Thursday of every month without any special summons. I keep no record of extra visits, nor can I from memory state the number in any year. I receive no fee for extra visits.

3. Do the students generally seem to be previously aware of your ordinary or extraordinary visits, so as to be ready to consult you on such occasions? Have they, generally, full opportunity of consulting you without previously communicating with Mr. O'Kelly, or informing him that they are about to consult you? On whose authority, or by whose advice, or at whose request, are you generally called in or specially summoned?

As there have been very few exceptions in the course of seventeen years to the practice of visiting the first Thursday of every month, the students, I should say, must be aware of my ordinary visits. The extraordinary visits are always made to some special and serious case. It would be seldom practicable to advise the general body of the students of such visits; and if it were practicable, it would not be advisable to do it. I think Dr. O'Kelly allows too great a latitude to the students to consult me. They consult me very frequently without previous communication with Dr. O'Kelly, and without having been previously under his care, and I should say, without informing him that they are about to consult me; as students frequently consult me who, I am sure, could not come before me with Dr. O'Kelly's sanction or cognizance.

The extra visits have been always paid on intimation conveyed through Dr. O'Kelly.

There is no reference in these queries to another and very numerous class of visits, the calls of the students upon me at my own house.

Appendix, No. 8.

D.J Corrigan's, Esq., Answers to Paper L.

4. To what diseases are the students of the College chiefly subject? Is there any predisposing cause to disease among the students, arising from their diet, lodging, discipline, the site of the College, or otherwise?

I have not observed any special liability to disease among the students. I am not aware of any predisposing cause of disease except such as may be supposed to be connected with the objects of the suggestions in reference to drying of clothes, heating of apartments, &c., inserted in reply to query 6.

5. Do the infirmaries require any, and what alterations or additions, to make them fit for the reception and accommodation of the students? Are the infirmary arrangements well calculated to secure adequate medical and surgical assistance to the students, or can you suggest any improvements therein?

The infirmary is an old building. I have been for years hearing of the erection of a new one. It is a considerable time since I learned from a gentleman connected with the Board of Works that arrangements were about to be made for this object, and that I should be consulted about it; and that pending this, it was not advisable to expend money on the present building beyond what was required for necessary repairs. Whenever the plan is submitted to me I will give it my best attention, with a view to any improvements I can suggest. The infirmary arrangements appear to me well calculated to secure medical assistance to the students. I have never heard a complaint from any student on the subject of the infirmary or of the medical attendance.

6. Please to make any suggestions that occur to you as likely to promote the general health of the students, and, in particular, are you of opinion that the use of cocoa by the students at their morning and evening meals is likely to be injurious to the health of any of them, or to make them less capable of studying; and state whether, having regard to their necessary studies and sedentary lives, tea would not be a better breakfast beverage than cocoa.

I do not think the use of cocoa is more likely to be generally injurious to the health of the students than the use of any of its substitutes. I do not think that tea would be generally a better breakfast. I would suggest that there should be a laundry on the establishment for the washing and drying of the students' bed-linen and clothes. I have heard students complain of the heat and want of ventilation in the study-halls, and I would suggest that the attention of the Board of Works be directed to this matter as well as to the general heating of the sleeping apartments.

D. J. Corrigan.

December 29th, 1853.

Andrew Ellis', Esq., Answers to Paper L.

Answers of Andrew Ellis, M.D., Surgeon to the College, to the Questions contained in Paper L.

1. How long have you been Surgeon to the College of Maynooth? What is the mode of your remuneration? If by salary, has that salary received any and what increase within the last ten years; and if so, when was that increase made?

I was appointed Attending Surgeon to the College of Maynooth in 1827, consequently, I have filled that office during the last twenty-six years. I do not receive any determined or fixed salary. I am paid for my attendance when called on at the rate of three guineas a visit.

2. How many visits do you pay to the College of Maynooth in each year in pursuance of the ordinary duties of your office, without any special summons? How many extraordinary visits, or visits in pursuance of any special summons or invitation, do you make on an average in each year? What fee do you receive for such extraordinary visits?

The regulations of the Board of Trustees are such as preclude my visiting the College unless when specially summoned by Mr. O'Kelly. On referring to my memorandum book I find I have paid from the 31st day of December, 1847, up to the present date, exactly one-hundred visits, viz.:—in 1848, twenty-four visits; in 1849, twenty visits; in 1850, fourteen visits; in 1851, eighteen visits; in 1852, fifteen visits; and in the present year, up to this day, only nine visits. The visits, therefore, which I have paid during the last six years (minus six weeks), average a portion more than sixteen annually. Although this is an increase, when compared with the six preceding years, yet if permitted to discharge the duties of my office according to my own judgment, I would feel myself conscientiously bound to visit the surgical cases much more frequently than I have done hitherto.

3. Do the students generally seem to be previously aware of your ordinary or extraordinary visits, so as to be ready to consult you on such occasions? Have they, generally, full opportunity of consulting you without previously communicating with Mr. O'Kelly, or informing him that they are about to consult you? On whose authority, or by whose advice, or at whose request, are you generally called in or specially summoned?

Although I may be specially called on to visit one particular or urgent case, I am usually consulted *when there* by many of the students. I am, therefore, of opinion, that they must have been previously apprized of my visit by Mr. O'Kelly, with whom the right of judging, as to the necessity of a visit from the "Attending Surgeon" appears to rest, and at whose discretion such a visit is either sought for or dispensed with. The students, certainly, have no opportunity of consulting me except in the presence of Mr. O'Kelly.

4. To what diseases are the students of the College chiefly subject? Is there any predisposing cause to disease among the students, arising from their diet, lodging, discipline, the site of the College, or otherwise?

Inasmuch as there are no special or periodical meetings of the medical officers of the College held with a view to sanitary regulations, and that I am only called on occasionally to attend to cases purely surgical, I am not competent to give a direct or satisfactory answer to this very important question. However, diseases of the eye come within my immediate department, and I have no hesitation in stating that they are frequently produced by constant reading and close application to study. As to the effects of diet, lodging, or discipline on the students, I can offer no opinion, not being well informed on those subjects, or how the affairs of the College *generally* are conducted.

5. Do the infirmaries require any, and what alterations or additions, to make them fit for the reception and accommodation of the students? Are the infirmary arrangements well calculated to secure adequate medical and surgical assistance to the students, or can you suggest any improvements therein?

I consider the old or original infirmary unfit for the purpose for which it has been hitherto employed; nor do I think it would admit of any useful modification. The sooner it is pulled down the better. The second, or "new" infirmary, although by no means perfect, may be continued under certain modifications. I am not aware of the existence of any special arrangements, either printed, written, or implied, by which the affairs of the infirmary are conducted.

6. Please to make any suggestions that occur to you as likely to promote the general health of the students, and, in particular, are you of opinion that the use of cocoa by the students at their morning and evening meals is likely to be injurious to the health of any of them, or to make them less capable of studying; and state whether, having regard to their necessary studies and sedentary lives, tea would not be a better breakfast beverage than cocoa.

It is a fact admitted by the best physiologists of the day that a mixed diet is more conducive to health than the frequent repetition of the same food. In accordance with this doctrine, I am of opinion that it would be both just and advisable to give the students tea for breakfast and cocoa in the evening. As to "suggestions" with a view to improve the medical department of the College, in compliance with the request of the late much lamented Doctor Murray, I furnished him with such as I thought would prove useful, if acted on, so far back as in the month of August, 1845. I likewise sent with them a letter explanatory of my views, urging the necessity of altering the mode of managing the medical department. These documents his Lordship submitted for the consideration of the Board of Trustees at the first meeting which took place after he received them. I heard no more on the subject until the month of February, 1846, when I received a letter from the President, Dr. Renehan, requesting me to send him such "written suggestions on such alterations or improvements" as I might deem necessary or expedient "for putting the attendance and arrangements of the medical department of the College on a perfectly satisfactory footing." With the President's request, I most willingly complied, by sending him "suggestions" similar to those which I had previously forwarded to Doctor Murray, together with an explanatory letter. Since that time I never heard what was the fate of "the suggestions," but I presume they were not approved of by the parties who had the power to enforce their enactment, as no improvement or alteration whatever has taken place in the system of management hitherto pursued in the medical department of the College.

ANDREW ELLIS,

Fellow (late President) of the Royal College of Surgeons, and "Attending Surgeon to Saint Patrick's College, Maynooth."

Office of Maynooth Commission, 9th December, 1853.

Sir,—Will you be good enough to furnish Her Majesty's Maynooth Commissioners with a copy of the suggestions for the medical reform of the College, referred to in your answers to Paper L.

Your obedient servants,

HENRY WEST, JOHN O'HAGAN, } Secretaries.

A. Ellis, Esq., M.D.

110, Stephen's-green, December 12th, 1853.

GENTLEMEN,—In compliance with the request conveyed in your communication of the 9th instant, I send you herewith a copy of the suggestions and the accompanying explanatory letter which I forwarded to the President of the Maynooth College in the month of February, 1846.

I have the honour to remain, Gentlemen, your most obedient servant,

ANDREW ELLIS.

To Messrs. West and O'Hagan,
Secretaries to the Royal Commission, Maynooth.

Appendix, No. 8.

Andrew Ellis', Esq., Answers to Paper L.

A Letter from the Attending Surgeon to the President of the College, containing Suggestions with a view to reform and improve the Medical Department of the Institution

110, Stephen's-green, February 16, 1846.

Rev. Dear Sir,—I beg to acknowledge the receipt of your favour of the 13th instant, in which you request "written suggestions on such alterations and improvements as I may deem necessary or expedient for putting the attendance and arrangements of the medical department of the College on a perfectly satisfactory footing." With this request, I most willingly comply, feeling, as I do, that the alterations and improvements which have recently taken place in the College, generally, as well as those in contemplation, should be accompanied with improvements in the medical department. So anxious do I feel on this subject, that so far back as last September I sent such suggestions in writing to his Grace the Most Rev. Doctor Murray as I thought, if acted on, would render the medical department as perfect as it could be made. In drawing up those suggestions, I supposed myself acting as I would have felt it my duty to do if I had the honour of being a member of the Board of Trustees, and totally irrespective of what the opinions or wishes of the *present* medical officers might be. I feel the shortest way of complying with your request is to send you the subjoined suggestions, which are, in substance, a copy of those forwarded to his Grace the Most Rev. Doctor Murray.

First, that an apartment shall be fitted up in the infirmary as an apothecary's shop, where all necessary medicines shall be kept and compounded according to the directions of the attending medical officers.

Secondly, that the Attending Physician and Surgeon shall be required to visit the College alternately, at least once a fortnight; and to pay such additional visits as they may think necessary for the health and comfort of the inmates of the infirmary.

Thirdly, that the Attending Physician and Surgeon shall write their names, together with the dates of their visits, in a signature book to be kept for that purpose.

Fourthly, that the Attending Physician and Surgeon shall be required to write their prescriptions in separate prescription books, the names of the patients being set forth at the head of each prescription.

Fifthly, that the Apothecary shall be required to enter in a book, to be called the "Infirmary Register," the names of all invalids, specifying the nature of their complaints, when commenced, how long continued, and the terminations of the cases; and also that he shall be required to procure and have properly compounded all necessary medicines, to visit the patients in the infirmary daily, to see the instructions of the Attending Physician and Surgeon fully carried out, to prescribe for minor cases in the absence of the Physician and Surgeon; and to summon one or both of them if necessary in all recent cases of importance.

Sixthly, that the signature, prescription, and registration books shall, at all meetings of the Board of Trustees, be placed on the table in the board-room for the inspection of the members.

Seventhly, that a condensed report of the medical department of the College shall be prepared and signed by the Attending Physician, Surgeon, the Apothecary, and one of the deans, and laid before the Trustees annually, with such remarks or suggestions as may appear necessary for the guidance of the Board.

By pursuing the foregoing suggestions you will perceive that their adoption would be productive of the following results:—

First, it would define the respective duties of the medical officers and enforce their punctual attendance.

Secondly, the signature, prescription, and registration books, would furnish correct data, from which returns could be at any time made out if required by Parliament.

Thirdly, the annual report would enable the Trustees to see at a glance what the state of the medical department had been during the past year; and at the same time be suggestive of such further alterations or improvements as might become necessary.

Hoping that, with the aid of additional suggestions from my colleagues, you and the Trustees will be enabled to render the medical department of the College as perfect as it ought to be, as an important item in a great national institution,

I have the honour to remain, Rev. Dear Sir, faithfully yours,

Andrew Ellis.

To the Very Rev. Dr. Renehan,
President of St. Patrick's College, Maynooth.

Dr. O'Kelly's Answers to Paper M.

Answers of Dr. O'Kelly, Resident Medical Attendant, to the Questions contained in Paper M.

1. What is your profession? Have you been examined and admitted a Surgeon by any, and what College? Are you a Bachelor or Doctor in Medicine? If so, state in what college or university you obtained such degree, and at what time?

A general practitioner, being duly qualified in medicine, surgery, and pharmacy. I was examined and admitted a surgeon by the University of Glasgow in the year 1819. In the same year, and by the same College, I had my diploma of Doctor in Medicine conferred on

me, but not until after submitting to a distinct examination on two successive days, for my medical degree.

2. Have you been licensed to practise as an apothecary by the Apothecaries' Hall, or by any other, and what body? and if so, when did you obtain such licence?

My licence for practising pharmacy is from Apothecaries' Hall, in Dublin, dated 1802, which was two years before I came to reside in Maynooth, and one year after attending a full course of lectures at the Royal College of Surgeons.

3. How long have you been the Medical Attendant at Maynooth College? What are your ordinary duties as such Medical Attendant?

In the year 1804, now nearly fifty years since, I commenced my medical attendance at Maynooth College. My ordinary duties, I conceive to be, to afford the most prompt and efficient relief in my power to the inmates of the College.

4. Do you visit the infirmary at the same hour every day? Is any, and what fixed hours for your ordinary visits prescribed by the Trustees or other authorities of the College? Do you attend punctually at such hours, or are you so much as half an hour late once in the week, on an average? Are you so often as once a month, on an average, one hour or two hours later than the regular time for paying such visits?

Without any positive order on the subject, I have been in the regular habit of visiting the infirmary between the hours of eleven and twelve o'clock daily, considering that time the most convenient for the students. As a matter of course, it must have occurred that the time of my attendance could not be precisely at the same hour every day, because there are two infirmaries, one for the senior and the other for the junior students; and these infirmaries are placed at an inconvenient distance from each other. Whenever, then, the number of students requiring medical assistance was greater than usual in the infirmary first visited, the delay in attending the other must be proportionate, and may have been from half an hour to one or even two hours later than the preceding day. To obviate this inconvenience my son, who holds in medicine, surgery, and pharmacy, the same qualifications as myself, generally visits one infirmary, whilst I attend at the other; but if either, from any casualty, is unable to attend according to custom, in such case a delay of some indefinite time must necessarily occur. However, I never heard that anything more than some trivial inconvenience resulted from such occasional and unavoidable delays.

5. What salary or other fees do you receive for your attendance on the students? Has your salary received any, and what increase, within the last ten years; and if so when and why was such increase made? Does your said salary include all charges for medicines furnished to the students by you; and if not, state what sums you have received for medicines furnished to the students within each of the last five years? Have you any, and what assistants in your said office? and if you have, state the names and the nature of the duties performed by such assistants, and their respective qualifications as physician, surgeon, or apothecary, and the college or hall in which they obtained such qualifications? State whether such assistants are paid by the College or by you?

Since the year 1818 I have been paid at the rate of half a guinea per annum for each student. For this sum I supply them with medicine and attendance at all hours, both night and day. Since that period I have received no increase of the above rate of payment, nor have I asked for any increase, although when the salaries of all the officers of the College were, in the year 1846, more than doubled, it had been suggested to me that I ought to apply. Thus, then, there could have been no increase within the last ten years. As the sum of half a guinea per annum includes all the charges for medicine and attendance on the students, I have not received any further payment for medicine furnished to any student within any or each of the last five years. I have generally two apprentices, whose duty it is to prepare and compound all medicines prescribed for the students—this is done under the inspection of my son or myself; but, irrespective of apprentices or shop assistants, I have had the constant and efficient assistance of my son, Doctor Edward T. O'Kelly, more especially since he took his degrees in medicine, surgery, and pharmacy. In the first instance, he was my apprentice for seven years; having served his regular time, he became a Licentiate of Apothecaries' Hall, in Dublin, in the year 1835. Having then prosecuted his studies during three successive years in the first medical and surgical schools in Dublin, and during that period attended the practice and clinical lectures of Jervis-street and the Meath Hospitals, he then, during the winter session of six months, attended the usual medical and surgical lectures delivered in the University of Glasgow; and at the termination of the course, in the year 1836, he obtained his degree of Doctor of Medicine, and also his licence in surgery in the same university. On the first vacancy that occurred in the year 1844, he was appointed by the Board of Trustees to succeed the late Doctor Murphy, as one of the Consulting Physicians to Maynooth College. Since then he has been, conjointly with me, appointed as one of the Resident Medical Attendants to Maynooth College—but under neither denomination of Consulting Physician, or Resident Medical Attendant, although for many years efficiently assisting in the discharge of such important duties, has he ever received any pecuniary compensation from the College—from me only has he received any remuneration.

6. Do you receive any, and what fees or annual sums from the Professors or other authorities of the College?

In some short time after my appointment to the College, the superiors by a private arrangement amongst themselves, established a rule, that each should pay me one guinea per annum for my attendance and medicine. This sum never came out of the College funds; it is altogether a private transaction, and as such, still continues to be observed.

Appendix, No. 8.

Dr. O'Kelly's Answers to Paper M.

7. Who is the Surgical Attendant on the students of the College? Have you authority to determine in what cases it is necessary to call in surgical assistance? if not, on whose advice or recommendation is it usual to require such assistance? Have you ever known of an instance in which a student with a fractured limb was not attended by the regular Surgeon of the College; and if so, can you state why you did not require the assistance of the Surgeon? State on what occasions, and how often, you have required the Consulting Physician of the College to pay any visits beyond his ordinary monthly visits in each of the last five years.

The present Surgical Attendant on the students of the College is Surgeon Ellis. I am authorized to call on him in all cases whenever I consider his attendance necessary, having first intimated my opinion to the President. I have not the slightest recollection of a student with a fractured limb being unattended by the regular Surgeon of the College; after inquiring of all persons in the College who might possibly be aware of such an occurrence, if it had ever happened, and after being assured by each and every one of their total ignorance of the matter, I lastly applied to Surgeon Ellis himself, and from his own lips I received the assurance that he had never heard of any such circumstance. As I never entertained an idea of the necessity of keeping an account of the number of visits beyond the ordinary monthly visits of the physicians (not the Consulting Physicians) of the College, I could not now possibly state how often I have required their attendance; but this I can positively affirm, that whenever either the late Doctor Egan or Doctor Lee, formerly Physicians to the College, or Doctor Corrigan, our present Physician, have been called on, their attendance was prompt; and also that although in some instances many weeks may have elapsed without such necessity, as the ordinary monthly visits may sometimes have anticipated such calls, yet in cases of emergency, occurring from time to time, the physicians have been obliged to visit some patients, not only once, but twice, or even oftener during a single week.

Appendix, No. 9.

APPENDIX, No. 9.

Answers of Visitors, Trustees, and R. C. Prelates, to Inquiries in Paper H.

Most Rev. Dr. Dixon's Answer to Paper H.

Answer of Most Rev. Dr. Dixon.

Drogheda, October 6, 1853.

Most Rev. Dr. Dixon has the honour to present his respects to the Commissioners of the Maynooth Inquiry, and in reply to the questions which they have transmitted to him by their Secretaries, he begs to state as follows:—

It is not desirable, nor is it practicable, in my opinion, to raise the standard of proficiency required at present on admission to the College, regard being had to the condition of the preparatory schools. As regards the other questions, I have no fault to find with the standard of general instruction in the junior department of the College, nor am I prepared to say that in that department the sphere of instruction is not sufficiently comprehensive, and the staff of instructors not sufficiently large, for the purpose of a good general education, neither could I venture to suggest any alteration in the course of instruction, either as to the subjects themselves, or the time devoted to them.

I am of opinion, however, that in several cases students enter on the higher studies of the College without such a preparatory education as would be desirable—the defect, in my opinion, lying precisely in the matter of English education, and owing to the present condition of the preparatory schools. I am further of opinion that the proper, and, indeed, the only practicable, remedy for this evil is to be found in raising the character of those preparatory schools; for, were the College to undertake to remedy the evil, it could effect this only by adding considerably to the length of the present course of studies. Now, considering the age at which the students ordinarily enter College, this prolonging of the period of the course could not be properly carried out; for several of the bishops would find themselves compelled, by the wants of the mission, to abridge the term of the theological course for their students as soon as these would arrive at the age necessary for receiving priesthood. On the other hand, were the age for admission to be altered, and the students to be received at the age of twelve or thirteen, then, without increasing the number of students to a most inconvenient extent, the supply of missionaries would be very defective; for, as boys of that age cannot be supposed ordinarily to use sufficient deliberation before determining to enter the priesthood, the consequence, probably, would be that many of them would leave the College after a part of the course, and embrace some other state of life.

From what I have said, it is sufficiently clear that, in my opinion, the standard of proficiency required at present on admission to the College ought to be raised, as regards the English education of the candidates; but that this cannot be done in the present state of the preparatory schools. How the condition of those schools is to be improved is a very difficult question. It is, at least, to be hoped, that with the return of prosperity to the country, this matter shall not be overlooked.

Answer of the Right Rev. Dr. Walsh.

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Rt. Rev. Dr. Walsh's Answer to Paper H.

Gentlemen, Kilkenny, October 7, 1853.

Having been only a short time a member of the Board of the College of Maynooth, and having previously no connexion whatsoever with the College, I am not in a position to answer satisfactorily the questions contained in Paper H.

✠ E. Walsh, Bishop, &c.

Answer of the Right Hon. Lord Ffrench.

Right Hon. Lord Ffrench's Answer to Paper H.

Tower Hill, Ballyglass,
October 10, 1853.

Gentlemen,

I have received your printed communication and the accompanying paper, marked with the letter H, in reference to which I shall briefly state my views. The professorships of the junior department of Maynooth College are those of logic, metaphysics, and ethics, of rhetoric and humanity, and of English elocution and French. They are all in the hands of able men, who are capable of carrying the literary instruction they impart to the very highest degree of eminence; yet I am sorry to say that the system pursued in the junior department of studies is anything but satisfactory. In delivering this opinion, I am as far from attributing the defects which I deplore to any want of diligence or exertion, as to a lack of ability on the part of the professors. A professor must accommodate himself to the condition and capability of his pupils; and if young men are admitted into his class before they have mastered the rudiments—before they have thoroughly well learned to spell, to read, to pronounce, to inflect, to parse, it would be an unwise and useless effort, on the part of the professor, to introduce them at once to the higher walks of literature. In such a case the prudent and conscientious instructor will condescend to the level of his disciples' requirements, even although he feels that he is degenerating from the professor into the schoolmaster. Now this is precisely what, in several cases, happens in the junior department of Maynooth College. Many of those who are admitted to humanity, and some of those who enter for rhetoric, have still to be perfected in prosody, etymology, and syntax, whilst they are ignorant of the spelling of their own language, and wholly unacquainted even with the alphabet of the French. Professors equal in genius to Aristotle or Newton could not, in a few years, make refined scholars out of such materials. But raise the standard of admission to Maynooth, and exclude, by a severe entrance examination, all who have not received a good elementary education in the English, French, Latin, and Greek languages, so as to be able to read, spell, write, and parse them correctly, and the professors released from the drudgery of the usher, will at once, and as a matter of course, become men of erudite and liberal teaching, who will open up to admiring auditors the beauties, the niceties, the comparative merits and defects of the languages on which they lecture. These remarks are but in a slight manner, if at all applicable to the Latin language, and to the course of logic, metaphysics, and ethics, as studied in Maynooth. The Latin being the language of the Church and the schools, is constantly present to the mind of the young ecclesiastic. The rule which he observes, the prayers which he addresses to God, the lectures he attends, the books he studies, the answers he gives in class and at examinations, the passages familiarly quoted in conversation by himself and his companions, being all in Latin, form a course of education, in that language, so full and satisfactory, that we happily seldom find a priest to whom ordinary Latin is not as familiar as English, and as easy as the primer. The logic, metaphysics, and ethics, as studied at Maynooth, are very comprehensive. Logic is not confined, as elsewhere, to the minutiæ of Aldreck or of Murray, nor to the induction of Bacon, even as illustrated by Whewell, by Hamilton, or by Mill; it embraces, also, what may be called the metaphysics of logic, and undertakes to trace to their very source in the human constitution every motive which fairly and fully determines the mind of man in his philosophical disquisitions about truth. This is one of the most abstruse, abstract, extensive, yet practically useful speculations within the entire range of the sciences. The metaphysics comprise a whole course of natural theology, along with the ontology of the schools, a portion of the Aristotelian physics, and what, in modern times, has been denominated the science of "mental philosophy." And the ethics are nothing less than a series of treatises, embodying within themselves almost every moral truth which is inculcated in the several theological treatises of human acts, conscience, and laws, and reaching every department of man's duty as relating to God, to the neighbour, and to self. That a course so comprehensive—any one of the divisions of which might well form the subject of lectures for an entire year—should be so thoroughly studied and mastered as it is within the narrow limits of ten months, is to me perfectly marvellous. And accordingly in these two departments of Latin and logic I see no great occasion for reform. But Greek, French, and English are not in the same condition. The student must be taught, after entrance, the very rudiments of these languages, and the work of the schoolmaster must be done by the professor. Were I permitted to model these departments, I would admit no student to Maynooth without a strict examination in catechism, geography, history, spelling, English grammar, French and classics, as well as algebra and geometry; but, as a necessary preliminary, I would improve the character of the preparatory education by establishing four provincial seminaries, or one national seminary, supported, as Maynooth is, by a parliamentary grant, and devoted entirely to the preparation of candidates for that College. I would then suppress the Humanity Class, and work the junior department with its present

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Right Hon. Lord Ffrench's Answer to Paper H.

staff of professors, taking care to have Greek and English studied, as well as French and Italian, throughout the entire of the logic and rhetoric years. In truth, I conceive, as works of Longinus, of Dionisius, of Halicarnassus, of Demosthenes, and of St. Chrysostom, are peculiarly adapted to the class of rhetoric, so are those of Aristotle and of Plato, as well as of their commentators, most suitable to be taken up with the logic course; and, perhaps, we might easily proceed further and find some Greek works, which, like the four first books of the Conics of Apollonius, might be profitably read by the student in mathematics, and in natural and experimental philosophy—so that he would receive instructions in Greek from the day of matriculation up to the hour at which he was transferred to the class of theology and to the care of his professor of Biblical Greek. With such a system the clergy educated at Maynooth would assuredly become as familiar with the language of the New Testament as they are at present with that of the Vulgate. In lieu of the Professor of Humanity I would substitute a professor of the modern languages, who is already recognized by the Statutes, and to him I would transfer the duty of teaching French—thus relieving the Professor of English, and enabling him to continue his English lectures throughout the whole course of rhetoric and logic. I would likewise institute a lending library in the junior department—I would have it well stored with classical works, and with the best English authors on the subject of logic, metaphysics, and ethics; and I would have weekly themes composed by the students of the Logic Class in the language of Locke, Berkeley, Beatty, Reid, Stewart, and Browne. In such a system every talent would be cultivated, every power would be exerted, and every student of Maynooth would leave that institution with a conviction on his mind that he was indebted to the liberality of the Legislature for all the accomplishments of a refined and finished education.

I have the honour to be, Gentlemen, very truly yours,

Ffrench.

Rt. Rev. Dr. M'Gettigan's Answer to Paper H.

Answer of the Right Rev. Dr. M'Gettigan.

Gentlemen, Letterkenny, October 11, 1853.

Your communication of the 4th instant, through some mistake, did not reach me until this morning; and in reply I beg to inform you that I am to meet the Trustees of the College of Maynooth, of whom I am one of the oldest members, on Tuesday, the 18th instant, in Dublin, and that I will immediately after hand in my replies to the queries proposed by the Commissioners, and offer any other suggestions which may in the meantime occur to me, and appear useful.

I am, Gentlemen, your faithful, obedient servant,

✠ P. M'Gettigan.

To the Secretaries of the Maynooth Inquiry Commission,
Dublin Castle, Dublin.

Right Hon. the Earl of Rosse's Answer to Paper H.

Answer of the Right Hon. the Earl of Rosse.

Sir, Castle, Parsonstown, October 15, 1853.

In reply to your letter, I beg to say I think it very desirable that measures should be taken to secure a greater proficiency in mathematical and physical science.

That could only be accomplished by making arrangements so that sufficient time should be set apart for such studies, the progress made being tested by periodical examinations, with suitable honorary distinctions for superior merit. The quarterly examinations at Trinity College, Dublin, are private; but the Commissioners have recommended that in future they should be public, and I do not see why at Maynooth they should not be public likewise. Honors are a sufficient stimulus to those who compete for them; but to the great body of the class publicity is, perhaps, the only real stimulus which can be applied.

I think it very desirable that an elementary treatise on political economy should be introduced into the course, and I mentioned the matter at the Board of Visitors some years ago.

I have the honour to be, Sir, your obedient servant,

Henry West, Esq. Rosse.

Anthony Hussey's, Esq., Answer to Paper H.

Answer of Anthony Hussey, Esq.

Westown, October 17, 1853.

In reply to the above questions, I beg to state I think it both desirable and practicable to raise the standard of proficiency required at present on admission to the College of Maynooth, regard being had to the condition of the preparatory schools; and I make no doubt that if the Trustees of Maynooth make a superior answering in classics, together with the elements of a good English education, necessary for admission, the immediate consequence will effect improvement in the preparatory schools. I consider, also, the old fee of admission ought to be *now* insisted upon previous to admission. This rule has been considerably relaxed since 1845.

I have always thought the Trustees should have appointed an additional Professor of Science (say of Agricultural Chemistry and Geology—the increased grant of 1845 allowed ample funds), and be the means of giving a class of clergymen, remarkable for scientific

attainments, and who would have great influence in recommending all new improvements to the occupiers of the soil.

Anthony Hussey's, Esq., Answer to Paper H.

I consider the assistance of the Dunboyne students, in lecturing the large senior classes, would be a great acquisition to the professors in imparting information; and I am convinced it would be of service to themselves, without infringing much on the time devoted to their own studies; and I believe the Trustees have such a change in contemplation.

I should always feel great diffidence in recommending any alteration in the course of instruction, either as to the subjects themselves or the time devoted to them, leaving it always to the Ecclesiastical Trustees, conceiving they are the best judges in these matters, recommending, however, a little more time to be devoted to the sciences and English literature.

Anthony Hussey.

To the Right Hon. and Hon. the Commissioners
for Inquiry into the management and govern-
ment of the College of Maynooth.

Answer of the Right Rev. Dr. Murphy.

Right Rev. Dr. Murphy's Answer to Paper H.

Gentlemen, Enniscorthy, October 21, 1853.

Not being one of the Trustees of Maynooth College, I do not feel myself competent to offer an accurate opinion on the matters proposed in the above questions. However, I may be permitted to say, that I think the standard of proficiency for admission is sufficiently high; and although it might be desirable to extend the sphere of instruction in the junior department, yet I fear the necessities of the Irish mission would not, at present, admit of a longer course of studies than is now established in the College.

I have every confidence in the zeal and ability of the superiors and professors to carry out the designs of the Government.

I have the honour to remain, Gentlemen, your obedient faithful servant,

✠ M. Murphy.

Henry West and John O'Hagan, Esqrs.,
Secretaries.

Answer of the Right Hon. Lord Naas.

Rt. Hon. Lord Naas' Answer to Paper H.

Sir, Palmerstown, October 18, 1853.

I have the honour to acknowledge your communication of the 5th instant.

I regret to say that I am not sufficiently acquainted with the course of instruction pursued at the Royal College of Maynooth to feel myself competent to offer a decided opinion on the important questions propounded in the paper numbered H, enclosed in your letter.

Your obedient servant, Naas.

Answer of the Right Rev. Dr. Denvir.

Rt. Rev. Dr. Denvir's Answer to Paper H.

My Lords and Gentlemen,

In compliance with the request made by you, through your Secretaries, that I would furnish your Commission with any communication or suggestion which I might judge desirable respecting the College of Maynooth, I beg to submit to the consideration of the Commission the following brief observations:—

Premising that in an Ecclesiastical Catholic College or University the study of theology should be paramount to all others, I am of opinion that very little improvement can be made in that department at Maynooth, the professorial chairs being, in my estimation, very ably and efficiently filled at present.

It occurs to me, however, that in the Scripture and Hebrew department some beneficial change might be effected. I consider that it should not be left altogether optional with the students whether or not they should learn Hebrew. I believe that only a comparatively small number, even of the more talented theological students, devote themselves to the study of that language, which should be more extensively taught. I think, likewise, that one Professor of Scripture cannot interrogate sufficiently often the various members of a class comprehending all the students of three Divinity Classes, amounting, perhaps, to 200 persons, or 150 at the least.

The course of mathematics and natural philosophy is, in my opinion, entirely too short. These two branches are taught by the same able professor within the period of an academical year, which commences about the 10th of September, and terminates about the 1st of June. In this interval several weeks are spent in Christmas examinations and a few short vacations, so that an academical year cannot amount to eight months, within which time, it must be conceded, a sufficient knowledge of mathematics and natural philosophy cannot be acquired by a class which, under the existing arrangement, must commence the academical year with the study of the philosophy of arithmetic, and thence proceed through algebra, geometry, plane and spherical trigonometry, conic sections, before reaching the doctrine of mechanics, the very entrance of natural philosophy. Too short a space of time then remains for astronomy, hydrostatics, pneumatics, optics, electricity, galvanism, and other cognate branches, geology, &c.

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Rt. Rev. Dr. Denvir's Answer to Paper H.

To apply to this defect any adequate remedy it is, in my opinion, necessary that one academical year should be devoted exclusively to natural philosophy and chemistry, mathematics being learned by the students in the preceding portions of the collegiate course.

For this purpose mathematics, with, perhaps, the exception of the elements of the differential and integral calculus, which could be acquired at the commencement of the natural philosophy year, should be either taught simultaneously with logic, or a separate year given for acquiring them under a separate professor, who might at the same time give instructions on other useful subjects.

The latter mode (by a separate professor) was that originally selected by the Trustees of the College, as appears from a paragraph to that effect contained in the Statutes, which were in force until about the year 1814. These Statutes make explicit provision for a separate Professor of Mathematics. Owing, however, to the prevalent scarcity of clergymen, the course was made shorter than it was intended to be in this respect, and no separate mathematical professor was appointed.

Since the augmentation of the grant in 1845, the number of students was doubled, and I think that such bishops as may desire to have their clergy instructed more fully in the branches just now mentioned should have the opportunity afforded to them.

With respect to chemistry, I would say, from experience, that it may be taught by the Professor of Natural Philosophy, and that it should be learned by the students, not only because it is in reality a branch of natural philosophy, but also, and especially, because a portion of it has reference to the improvement of agriculture; and were the priesthood, by a knowledge thereof, enabled to tender sound advice to the farming portion of their flocks, such advice would be assuredly acted upon.

Inasmuch as many students commence their collegiate course by the study of logic, having read humanity and rhetoric in seminaries, they could not acquire a knowledge of natural philosophy unless mathematics be taught either in conjunction with logic and metaphysics, or under a separate professor.

About the year 1820 the Board of Trustees, on a memorial of mine, agreed to have mathematics taught during the logic year; but their resolution to that effect was not carried into execution.

As to the remaining classes of the College, I have merely to say that I consider it desirable to have especial attention paid to English composition, history, and modern languages. The details connected with these would be best concerted by some committee selected by the Board of Trustees.

I have the honour to remain, my Lords and Gentlemen, your obedient servant,

✠ C. Denvir.

The Commissioners of Inquiry, Maynooth College.

Right Rev. Dr. Vaughan's Answer to Paper H.

Answer of the Right Rev. Dr. Vaughan.

Gentlemen, Nenagh, November 3, 1853.

I have received your communication relative to an inquiry into the management, &c., of the College of Maynooth, and have to state that I have no suggestion to make on the subject matter of that inquiry.

I have the honour to be, Gentlemen, your obedient, humble servant,

✠ D. Vaughan.

Right Rev. Dr. MacNally's Answer to Paper H.

Answer of the Right Rev. Dr. MacNally.

Gentlemen, Bishop's Residence, Monaghan, January 3, 1854.

In reply to the above questions to which my attention has been directed, I beg to say, briefly, that I feel most anxious to have the preparation of candidates for Maynooth College made in every respect in the most perfect manner; but in this diocese I cannot expect to see that accomplished until our diocesan seminary will be fully established—as, according to my views, it is in such places only that the education and training of candidates for large Catholic Colleges, such as Maynooth, can be properly effected. We feel so deeply impressed with the importance of this view, that for the purpose mentioned we have had, even in this poor part of the country, an exceedingly fine building, and at a vast expenditure, erected; but I regret to say that for want of sufficient means to complete it, we are hitherto almost altogether deprived of the expected advantages. Looking, therefore, to the existing condition of our preparatory schools, I feel obliged to say that the standard of proficiency now required on admission could not be raised without, perhaps, excluding altogether our candidates from the benefits of that institution. Even under the existing standard I experience, in the present state of things, considerable difficulty in providing candidates duly qualified to undergo the entrance examination.

As to the other questions, I beg to say that I would feel extreme delicacy in offering any suggestion or opinion bearing on the general course of instruction pursued within the College. The College course of studies in the junior as well as in the other departments has been, I think, wisely placed by the Statutes under the guidance and control of the College Board of Trustees, of which I have not the honour to be a member.

✠ C. MacNally, Bishop, &c.

Bishop's Residence, Monaghan.

APPENDIX, No. 10.

Answers to Questions upon Foreign Ecclesiastical Education, contained in Papers N and O, and Correspondence upon the Subject of those Papers.

Answers to Special Questions for the Empire of France.—Paper O (1).

Answers to Special Questions for the Empire of France. Paper O (1).

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries, and partly in schools and colleges open to the laity?

The education of the secular clergy in France is conducted in seminaries exclusively; they are of three kinds, the Secondary Schools or "*Petits Seminaires*," the "*Grands Seminaires*," and the "*Facultes de Theologie*."

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

There is a seminary (*Grand Seminaire*) in the episcopal seat of every diocese, under the exclusive control and direction of the bishop.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

The studies in the seminaries are conducted according to rules and regulations emanating, *not* from the State through the Minister of Public Instruction, but from the bishops alone. The buildings allotted to the "*Grands Seminaires*" are supplied and kept up by the State. The "*Petits Seminaires*" have neither grant nor building allotted them.

4. Are students destined for the clerical order allowed or required to make their studies in letters or humanity in the public schools, or *gymnases*, open to the laity?

The students admitted into the "*Grands Seminaires*" are allowed, but not required to have made their previous studies in letters or humanities in the public schools or *gymnases* open to the laity.

5. Are such students allowed or required to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

The above answer applies equally to studies in philosophy.

6. Do such students ever proceed to the universities and there graduate in theology before entering a seminary? Does this frequently occur?

There is no obligation upon ecclesiastical students to proceed to the universities, but they cannot otherwise graduate as bachelors, licentiates, or doctors in theology.

7. Are the studies in the *gymnases*, *lycées*, and universities under the management of, or subject to, the approval of the State?

The studies in the "*Petits*" and in the "*Grands Seminaires*" are under the exclusive management and approval of the bishop of the diocese.

8. Does the Irish College still exist in Paris? Is it in any manner connected with the University of Paris? What number of students are there at present therein?

The Irish College still exists in Paris. It is entirely independent of the University of Paris. The number of its students is at present 104.

9. Is it permitted for Irish students to live as pensioners in French seminaries? Are any returns made by the seminaries to the Minister of Public Instruction, from which the number of such Irish students may be ascertained?

Unanswered.

10. Are "*Petits Seminaires*" branches of the diocesan seminaries, or separate institutions?

The "*Petits Seminaires*" are distinct and separate from the "*Grands Seminaires*" but their funds are administered by the same Board of Direction as those of the "*Grands Seminaires*."

11. Is there an Irish College at St. Omer or at Bordeaux, at the present time; and if so, what is its present condition? Does it receive any contribution from the State?

There is no Irish College at St. Omer, or anywhere in France but in Paris.

Despatch from Lord Cowley, Her Majesty's Ambassador at Paris, to the Earl of Clarendon.

Despatch from Lord Cowley to the Earl of Clarendon.

My Lord, Paris, February 19, 1854.

With reference to your Lordship's circular despatch of the 30th of November last, instructing me to procure detailed answers to a set of queries drawn up for the use of Her Majesty's Commissioners, appointed to inquire into the state of the College of Maynooth, I have the honour to state that I lost no time in transmitting them to the Minister of Public Instruction and Worship, with the request that he would furnish me with the answers desired.

I received a note from His Excellency in reply, dated 9th of last month; but as the information with which it furnished me, merely enabled me to reply to that portion of the queries entitled, "Special Questions for the Empire of France," I made a second application to the Minister upon the subject; but your Lordship will see by the note, of which a copy is enclosed herewith, that His Excellency declares his inability to add to the information imparted in his previous communication.

I have the honour to enclose to you, therefore, the replies to the special questions above.

I have, &c.,

(Signed,) Cowley.

Lord Clarendon, &c.

Appendix, No. 10.

Letter from M. Fortoul to Lord Cowley.

Letter from M. Fortoul, Minister of Public Instruction and Worship, to Lord Cowley, Her Majesty's Ambassador at Paris.—Enclosed in the foregoing.

Monsieur l'Ambassadeur, Paris, February 13, 1854.

Votre Excellence a exprimé le désir d'obtenir des renseignemens plus complets que ceux que j'ai eu l'honneur de lui transmettre le 9 Janvier dernier, en réponse à sa depêche du 7 Decembre, relative à l'éducation du clergé seculier en France et au Collège des Irlandais.

Après avoir indiqué dans ma lettre du 9 Janvier la nature et la destination speciale des divers etablissemens affectés à l'éducation du clergé, j'ai fait connaitre leurs rapports avec le gouvernement et les subventions qu'ils en recoivent. Je crois avoir répondu a toutes les questions posées par la Commission du Collège de Maynooth (Irlande) dans une feuille intitulée *Questions speciales pour l'Empire de France.*

La deuxieme feuille contient *les questions générales à adresser aux seminaires ou Colleges publiquement destinés à l'education du clergé sécutier;* elles ont pour objet la direction générale, la *discipline* interieure et l'éducation *religieuse.* J'ai eu l'honneur de faire observer à votre Excellence que les etablissemens d'éducation ecclesiastiques, sous le double rapport de la discipline et de l'enseignement, sont exclusivement placés sous la jurisdiction episcopale. Chaque evêque arrête, prescrit et fait executer dans son grand seminaire et dans ses ecoles secondaires ecclesiastiques, les reglemens qu'il juge convenables soit pour les études soit pour la discipline. Il en nomine seul les directeurs et professeurs et peut les révoquer.

Le gouvernement n' intervient donc pas dans le régime interieur des maisons ecclesiastiques; la direction en appartient aux evêques seuls dans leursdioceses respectifs. D'ailleurs les cultes dissidents jouissent sous la commune protection des lois, de la meme liberté pour former leurs ministres.

Ces nouvelles explications prouveront a votre Excellence que je lui ai transmis tous les renseignemens qui étaient à ma disposition sur les etablissemens d'éducation ecclesiastique de la France et sur leurs rapports avec l'Etat.

Je regrette qu'il ne me soit pas possible de satisfaire entièrement a toutes les questions concernant le régime interieur de ces etablissements.

Agréez, M. l'Ambassadeur, &c. &c.,

(Signed,) Le Ministre Secretaire d'Etat de l'Instruction Publique et des Cultes,

H. Fortoul.

A. S. E. M. l'Ambassadeur d'Angleterre.

Translation of the foregoing.

Letter from M. Fortoul, Minister of Public Instruction and Worship, to Lord Cowley, Her Majesty's Ambassador at Paris.

(Translation.)

My Lord,

Your Excellency has expressed a wish for more complete information than that which I had the honour to transmit to you on the 9th of January, ultimo, in reply to your despatch of the 7th of December, relative to the secular education of the clergy in France, and to the Irish College.

In my letter of the 9th of January, after having mentioned the nature and special design of the several establishments devoted to the education of the clergy, I explained their relations with the government, and the support which they derive from it. I conceive that I have answered all the questions proposed by the Maynooth College Commission (Ireland) in a paper entitled "Special Questions for the Empire of France."

The second paper contains general questions addressed to seminaries or colleges professedly destined to the education of the secular clergy. The objects of the latter questions are—general government, interior discipline, and religious education. I have had the honour to call your Excellency's attention to the fact that the establishments for ecclesiastical education, both as respects discipline and teaching, are exclusively placed under episcopal jurisdiction. Each bishop appoints, prescribes, and directs the execution of the rules which he judges suitable for students, as well as discipline, both in his larger seminaries, and his secondary schools. He alone appoints and has the power of removing directors and professors.

Government, then, dóes not interfere in the interior management of ecclesiastical houses; their control belongs to the bishops alone in their respective dioceses.

Moreover, dissenting forms of worship enjoy the same freedom in the education of their ministers under the common protection of the laws.

These further statements will prove to your Excellency that I have transmitted to you all the information at my command with respect to the establishments for ecclesiastical education in France, and their relations with the State.

I regret that it is not in my power to give complete answers to all the questions concerning the interior government of these establishments.

Receive, &c., &c.,

(Signed,) The Minister of Public Instruction and Worship,

H. Fortoul.

His Excellency the British Ambassador.

ANSWERS to Special Questions for the EMPIRE of AUSTRIA.—Paper O (3).

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity ?

The young clergy of the Roman Catholic Church in Austria are, as a rule, educated in establishments or seminaries specially instituted for that object. Candidates for holy orders who are not at the same time pupils at a seminary, belong to those rare exceptions, which are permitted only with the assent of the respective bishops.

2. Is there a seminary in every diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

For the little dioceses of Dalmatia there is a so-called General Seminary at Zara; and for the dioceses of Istria, which are also small, there is a seminary at Gorz; the dioceses of Lavant and Gurk have a common seminary at Klagenfurt; in each of the remaining Roman Catholic dioceses of Austria there is a Sacred Seminary, where none but candidates for orders are educated.

In addition to the diocesan seminaries, there are also in some provinces general seminaries for imparting a higher education to certain ecclesiastics, as (*a*) at Vienna, the Pazman Seminary for Hungarian pupils, (*b*) the Greco-Catholic Seminary at the same place for pupils of that rite from Hungary, Transylvania, and Galicia, (*c*) the Central Seminary at Pesth, for all the dioceses of Hungary, Croatia, Slavonia, Transylvania, the Servian, Waiwodeship, and the Temesvar Banat; (*d*) the Seminary at Padua, for the dioceses of the Venetian province; and finally, (*e*) there is in Vienna, the Superior Establishment for the education of secular priests, at St. Augustins, in which priests already ordained from all parts of the Empire, who are sent there by their bishops, pass a few years, to continue their studies in the theological sciences, and obtain a doctor's degree at the Vienna University.

The seminary in each diocese is invariably under the exclusive direction of the bishop, who is bound in this by the regulations of the ecclesiastical law. He receives pupils, and when there is cause for it, dismisses them, without being obliged to account for it to any one. He appoints the masters, and defines the rules according to which the pupils are educated. But in regard to the income and the outlay for the maintenance of the seminary, it is his duty to lay an account annually before the Government, in so far as the establishment is supported wholly or partially out of the religion funds administered by the Government, and maintained by the State.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from the State through the Minister of Public Instruction? Is the fabric of the seminaries maintained by the State?

The regulations according to which theological studies are directed at the diocesan educational establishments connected with the seminaries, have, in the principal parts of the empire been issued by the Government since the times of the Emperor Joseph II., but in the year 1849 they were determined anew in an assembly of bishops. The Government had cognizance of this; and when it was convinced that these regulations were calculated to form the future pastors for every state of life, and consequently, as agents of the State also, inasmuch as in many of the duties of their office, they appear in such character, it gave its assent to the studies being conducted in accordance with the regulations determined by the bishops, but with the understanding that individual bishops should not arbitrarily depart from them. In consequence of this, the direction of the diocesan educational establishments is left wholly to the bishops, according to the resolutions taken by them in common.

The regulations in question are the following:—In the theological studies, such candidates only shall be received as have gone through the under and upper gymnasia in a satisfactory manner.

Theology is divided into four annual courses, and is represented by at least six professors.

These general subjects of instruction are obligatory:—The Hebrew language, Biblical knowledge, comprising the Old and New Testaments, Ecclesiastical History, the Fathers, Ecclesiastical Law, Dogmatic Divinity, Ethics, Pastoral Divinity, Catechistics and Teaching; but the bishop may dispense with the study of Hebrew in individual cases.

The study of the Semitic languages, and of the higher Exegesis, is required of all those who wish to obtain the degree of Doctor of Theology.

Extraordinary branches of learning, such as Christian Archæology, Apologetics, History of Revelation, Synodology, History of Dogmas, Symbolics, are also to be inculcated in a measure proportioned to the capacity of the students.

Those attending theological lectures, who before entering upon their theological studies, have not attended to Metaphysics and Moral Philosophy, have opportunities of receiving instruction in those sciences through a Professor of Theology.

The bishops reserve to themselves to fix the rotation of public teaching, having in view herein the introduction of uniformity in the ecclesiastical provinces.

As a general rule, those only may be appointed as Professors of Theology, who have evinced their qualifications by a written and oral examination; yet in the case of men who have already proved their knowledge by distinguished scientific performances, an exception may be made.

In case of the vacancy of a professorial chair, the whole diocese at least is to be convoked to a competitory examination by the ordinary. In educational establishments which are common to several dioceses, the invitation is made in all the dioceses concerned.

In universities and lyceums the invitation is also to be made through the ordinary, but for the territorial district as heretofore, and by means of the public papers, the ordinary acquaints the chief authority of the place with the vacancy in the chair, and the invitation issued.

Those only are eligible to compete for theological chairs in universities and lyceums who have already obtained the degree of Doctor of Theology, or else who have successfully passed a strict examination in the subjects of instruction in question. The questions for examination are determined by the bishop in whose diocese the chair is vacant.

The competitory examination is always held at the establishment where the chair is vacant. It is allowed to candidates for the chairs in universities and lyceums to undergo the competitory examination at all universities and lyceums; and in the territories of the Crown, where there is neither university nor lyceum, in the diocesan educational establishment.

The bishop will obtain the judgment of the professors both of the theological establishment in question and of another, upon the written examination. The opinions of the professors of the establishment where the same is carried on, and of an episcopal commissioner is taken upon the oral examination.

When the judgment upon the examination has been pronounced in regular order, the bishop selects the candidate who affords the best security for sound opinions and prudent conduct, and gives in his name to the public authority; adding the grounds upon which his preference rests. If the latter raises no objection on its part against the person named, or if such objection be removed, the bishop confers upon him the office. The same is to be done when the bishop designates a man who is distinguished by scientific performances without previous competitory examination.

All seminaries which have no property of their own are maintained out of the religious funds, supplied, as needed, by the public treasury.

4. Are students destined for the clerical order required or allowed to make their studies in letters or humanity in the public schools, or *gymnases*, open to the laity?

In Austria, according to rule, such persons only are admitted by the bishop into holy orders as have passed through the under and upper gymnasia, and who, consequently, before entering the seminary, have already acquired that knowledge which is, moreover, by the resolutions of the bishops, necessary as well as proper for admission to theological studies. It is, however, discretionary with the bishops to admit candidates for holy orders out of the under classes of gymnasia also, and these regularly continue their gymnasial studies in a public establishment, which is open to lay pupils also, and who, as gymnasial scholars, are subject to the scholastic laws, but as pupils at a seminary, to the house statutes. The attendance at public gymnasia is permitted to candidates for holy orders by the bishops without objection, for the reason, that in Austria the establishments in question have a rigidly denominational character, and consequently the gymnasia for the Catholic youth have a Catholic character, and because, also, an essential influence is conceded to the bishops in maintaining this character, especially over the religious instruction at those schools, and also over the devotional practices of the scholars.

5. Are such students required or allowed to make their studies in philosophy in the public colleges, or *lycées*, open to the laity?

If here, by philosophical studies, those studies are understood which every one must have attended who wishes to devote himself to theology, and which are taught—in Belgium and France, for instance—at the so-called philosophical lyceums, but in Austria, with few exceptions, according to the present system, at the really classical gymnasia, then this question is resolved in the reply to the preceding question.

But if, by philosophical studies those are understood which are taught at the philosophical faculties of universities, as these are now managed in Austria, candidates for holy orders are not required to devote themselves to philosophical studies at the university, either on the part of the Government or of the bishops.

Nevertheless, if any one belonging to the clergy should, for his own greater improvement, or for obtaining a qualification for the office of teacher at the higher gymnasial classes, or at the university, wish to attend philosophical lectures at the university, he may do so without difficulty, if he obtains permission from the bishop. It is not unfrequently the case that the bishops themselves enjoin it as a duty to individuals of the order, especially to those who devote themselves to the office of teaching, to perfect themselves in particular subjects of philosophical science at the university.

There are no public lyceums in Austria at which philosophical studies are taught; but the existing system at the gymnasia renders them wholly unnecessary

6. Do such students ever proceed from the *lycées* to the universities, and there graduate in theology, before entering a seminary? Does this frequently occur?

It must be premised, that in Austria, all theological students, with very few exceptions, are at the same time pupils in a seminary; and moreover, that those clergymen only who have already taken higher orders can be promoted to doctorates of theology, and only with the permission of the respective bishops.

In six universities of Austria there is a theological faculty in addition to the other faculties. The general academical laws are in force in respect to the theological faculties in universities, yet with a due attention to the peculiarity of the theological science; they stand, therefore, in a like relation towards the ecclesiastical authority, which may be stated as follows:—(*a.*) No one can be named as professor of theology at the universities, or allowed to act as a private teacher, unless the bishop in whose diocese the university is shall have

granted him authority to lecture upon theology. The bishop may at any time withdraw the authority granted to any one, who then ceases to be the theological professor; the mere withdrawal of the authority does not, however, make a teacher who is appointed by Government forfeit the claim to a retiring pension legally belonging to him. (*b.*) The bishop may previously trace out for the *alumni* of his seminary the lectures they are to attend at the universities, and the order of succession, and may cause them to be examined at his seminary. (*c.*) With a view to a strict examination of candidates for the degree of doctor of theology, the bishop names a half of the examining committee out of men who have themselves obtained a doctor's degree. (*d.*) No one can obtain a doctor's degree unless he have previously rehearsed the Tridentine Confession of Faith before the bishop, or before some one empowered by him.

It lies with the bishops to determine whether any, and what candidates for holy orders shall learn the theological sciences at the universities, wholly or partially. The theological faculties are, in reality, frequented, on the very account of the right position in which they stand towards the episcopate, by numerous *alumni*, not only of those dioceses in the midst of which they are situated, but also by the pupils of other dioceses. The candidates for holy orders pass over to the theological faculty at the university, either immediately from the upper class of the gymnasium, or from a theological educational establishment, where they have already made several preparatory studies.

7. Are the studies in the *gymnases, lycées*, and universities under the management of, or subject to the approval of the State?

The universities now existing in Austria are altogether State institutions, whose professors are appointed by the State.

The same is the case with many gymnasia; yet, there are also many gymnasia which are not State institutions, but partnership [communal] or private institutions, or institutes of spiritual orders and chapters [*Stiften*]. But such institutions are not entitled to give certificates in respect of gymnasial studies, unless they are organized in the same way as the gymnasia belonging to the State. In order to prove this with certainty, they are inspected by commissioners from the government, (gymnasial inspectors), and the government reserves to itself the approval of the appointment of teachers in the same, who are obliged to submit to the same strict examination as the teachers in the State gymnasia.

8. Are there any institutions specially devoted to the education of secular clergy which unite within themselves the instruction of the *gymnase, lycée*, and diocesan seminary?

Such institutions have hitherto existed in the Lombardo-Venetian kingdom only. But recently seminaries for boys are erected in other parts of the empire also, on the principle, that the pupils either pursue their studies at one of the public gymnasia already existing, or are taught within the seminary itself. In what way security is to be given to the Government that such establishments shall be successful, is still the object of a negotiation between the Government and the bishops.

9. What are the numbers of students for holy orders educated within the Abbeys of Mölk and Krems-münster respectively? Are there any institutions of a like character on a larger scale within the Austrian dominions?

In the Abbeys of Mölk and Krems-münster there are places of gratuitous maintenance [*Konvikte*] for gymnasial scholars—not, however, for those only who are candidates for holy orders. In the foundations named, as well as in several others, there are also theological, claustral, educational establishments, for the few theological students who are candidates of the order.

10. Are there any institutions in the Austrian Empire analogous to the "*Petits Seminaires*" in France? If so, what is their constitution?

Answered in No. 8.

11. Do students destined for the clerical order, whilst resident at an university live together in *Convictoria*, or colleges set apart exclusively for such students, or how, if otherwise?

It follows from the reply to the first question, that strict observance is given in Austria to the prescript of the Council of Trent, by which candidates for holy orders, whilst they are engaged in theological studies, must live together in seminaries or colleges under a discipline. Exceptions to this depend on the assent of the bishop, and are very rare, as already stated under the first question.

12. Is it permitted to Irish students to live as pensioners in Austrian seminaries? Are any returns made by the seminaries to the Minister of Public Instruction, from which the number of such Irish students, if any, may be ascertained? Is there an Irish College at Vienna?

The case of Irish students having resided altogether in Austrian seminaries has not occurred, and if an Irishman should wish to devote himself to study in these states, the authority for residing must first be granted to him by the competent political authorities, and such a person could not until then be received by the bishop into the seminary. It is here self-evident that the endowments of seminaries destined for the education of native clergy could not be applied to the maintenance of foreign *alumni* without the assent of the Government.

There is no Irish College in Vienna.

APPENDIX, No. 10.

Answers to Special Questions for the Kingdom of Prussia. Paper O (4).

ANSWERS to SPECIAL QUESTIONS for the KINGDOM of PRUSSIA.—PAPER O (4).

1. Is the education of the secular clergy of the Roman Catholic Church conducted in seminaries exclusively, or partly in seminaries, and partly in schools and colleges open to the laity?

According to the determinations of the bull *De Salute Animarum*, there is to be in each diocese a seminary destined to the education of the young clergy. These seminaries are institutions partly theoretical, partly practical. In the theoretical institutions, the pupils of the seminary at the end of their gymnasial studies, receive literary, philosophical and theological instruction. In the practical institutions, on the other hand, follows their immediate preparation for entering holy orders, and the practice of those official duties and functions connected with the calling of the care of souls.

In the dioceses of Treves, Paderborn, Posen, and Culm, the seminaries comprehend the theoretical and practical departments of instruction; in the dioceses of Cologne, Munster, Breslau, and Ermland, they have only the practical cursus, while the theoretical cursus is supplied by the faculties of Catholic theology in the University of Bonn, the Academy of Munster, the University of Breslau, and the *Lyceum Hosianum* at Braunsberg, which are frequented by the students of Catholic theology, before their entering the practical seminaries. The organization of a theoretical and practical episcopal seminary appears from the annexed Statutes of the Theodorianum at Paderborn. The Government no longer exercises any influence in the nomination of professors or otherwise in the administration of these seminaries.

2. Is there a seminary in each diocese, and how far are the diocesan seminaries under the exclusive direction of the bishop?

As was remarked under number 1, each diocese has a seminary, which, however, in the dioceses of Cologne, Munster, Breslau, and Ermland, possesses only the practical department, whilst the faculties of Catholic theology in Bonn, Munster, Breslau and Braunsberg hold the place of the theoretical seminary. All seminaries, both theoretical and practical are under the exclusive direction of the bishop. The faculties of Catholic theology which form integral parts of the universities, respective academy, or lyceum to which they belong, are in general under the direction of the Government.

To the bishop belongs an influence over them in so far as the professors are appointed in agreement with him, and the half-yearly list of lectures is submitted to his perusal and sanction; moreover, the professors, as ecclesiastics, remain subjected to his inspection and discipline. In other respects the relations of these faculties are determined by the statutes of the establishment to which they belong, or their own special statutes.

3. Are students destined for the clerical order exempted from the general law of the State in respect of their general education, or are they required to make their studies in letters and philosophy in the public schools and colleges in common with the laity, before commencing their special education?

Every one may be prepared for the higher scientific studies of universities, academies, or episcopal seminaries, in the public schools and educational establishments (*gymnasien*), by private tuition, or in private institutions. A separation of the pupils destined for holy orders from those intended for other professions does not take place in public educational establishments. Within the last "decennium," individual bishops have, in such towns as possess a gymnasium, established particular *Convictoria* for aspirants to holy orders, in which these aspirants, partly gratuitously, partly by payment of boarding money, live, are taken care of, and looked after. The public treasury does not contribute to the keeping of these *Convictoria*. The alumni living in them participate in the instruction of the public *gymnases* of the town. All young men prepared for higher literary studies in public or private educational establishments, must, when they go to a university or academy, and wish to be immatriculated there, prove their "maturity" for university studies in a special examination. For the holding of such examinations, there is in every "gymnasium" a committee of examiners composed of the teachers of the establishment, who examine under the presidency and direction of a royal commissioner. These *testimonia maturitatis* must also be obtained by those students of Catholic theology who wish to study in a university, an academy, or lyceum, as they cannot be matriculated without such a certificate. For admission into an episcopal seminary, such certificate is not required by the Government. Hitherto, however, the bishops have generally made the admission into the seminaries placed under their direction and care dependent on the production of such certificate

4. Are such students required to graduate in theology in an university before entering a seminary?

No.

5. Do students destined for the clerical order, whilst resident at the university, live together in *Convictoria*, or colleges set apart exclusively for such students; or how, if otherwise?

The students destined for holy orders, do not, whilst resident at an university or academy, live together in *Convictoria* or colleges set apart exclusively for them, but individually with the inhabitants of the town. In Bonn and Breslau, however, there are theological *Convictoria*, in which the alumni enjoy, some a wholly free, some only a half-free place, or pay boarding money. But no student of Catholic theology is obliged to enter the same. Nor do students of episcopal seminaries live, at all places, in the establishment at once; but most of them enter it only after three or four terms of six months. On the other hand, members of the practical seminary live all in the establishment.

6. Are there any institutions in the Prussian dominions analogous to the *Petits Seminaires* in France? If so, what is their constitution?

No; in the diocese of Munster only there is an educational establishment of church foundation, in which candidates for holy orders receive the same instruction which is imparted in public schools. This establishment is under the inspection of the bishop and is considered by the state as a private institution.

7. Are the studies in the seminaries conducted according to rules and regulations emanating from or subject to the approval of the State?

No.

8. Is it permitted to Irish students to live as pensioners in the Prussian seminaries? Are any returns made by the seminaries to the Minister of Public Instruction from which the number of such students, if any, may be ascertained?

The episcopal seminaries are destined for the instruction of native candidates for holy orders, and their dotation is limited accordingly. It follows that foreigners cannot be admitted; and it has never been observed that there were in them Irish students or other foreigners. No returns are sent by the seminaries to the Minister of Public Instruction, but a list is handed over every six months from which the number of the students appears.

9. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of Public Instruction?

The dotation of the seminaries forms part of the dotation granted by the State, for the episcopal sees and institutions belonging thereunto, and is apportioned in the measure fixed by the determinations of the bull *De Salute Animarum*.

Since then the keeping up of the fabric of the seminaries is incumbent on the administration of the seminaries, and not under the inspection of public instruction.

ANSWERS to GENERAL QUESTIONS for the KINGDOM of PRUSSIA.—PAPER N.

Answers to General Questions in Paper N, for the Kingdom of Prussia.

General Government.

1. Is your seminary or college under the immediate government of a bishop? Who is chiefly charged with its superintendence? 2. What officers are employed in the teaching and management of your seminary or college? 3. Do the professors take part in the management or direction?

The episcopal seminaries are under the immediate authority of a bishop, who intrusts the conduct and superintendence of it to a principal. The principal is assisted by a vice-principal and several professors, who all belong to the clergy, reside in the seminary, and live in common with the seminarists, but take their meal at a separate table. The students live partly in the establishment, partly without it; in the first case, most of them with free maintenance.

4. What is the number of students, and the number annually ordained from your seminary or college?

Unanswered.

5. At what age are the students admitted, and what studies must they have made before admission? 6. How many years may students remain in your seminary or college? Are they generally pensioners or burseholders; and if burseholders, have the burses which they hold been founded by the State, or by individuals?

They enter after completion of their gymnasial studies, at the age of eighteen to twenty-two years, terminate their theoretical studies in three years, and then generally spend a year in the practical division of the seminary, from which they are dismissed as priests.

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

With respect to admission or exclusion the bishop decides after having heard the principal of the seminary.

Discipline and Teaching.

The arrangement of studies, exhibitions, appointment of professors, regulations concerning the manner of living, the discipline in the seminary, belong to the bishop, without any influence being exercised by the State, and consequently, no information respecting questions touching the discipline can be furnished by the Government.

STATUTES of the PHILOSOPHICO-THEOLOGICAL INSTITUTION at PADERBORN.

Statutes of the College of Paderborn.

The annexed Statutes, drawn up by the Bishop of Paderborn, under date of the 28th of last March, for the *Seminarium Theodorianum* of that place, are hereby sanctioned on the part of the Government.

Berlin, May the 8th, 1844.
(*Loco Sigilli.*)

The Minister of Clerical and Medical Affairs and Public Instruction.

(Signed,) EICHHORN.

Appendix, No. 10.

Answers to General Questions in Paper N, for the Kingdom of Prussia.

Statutes of the College of Paderborn.

Richard Dammers, by the mercy of God and the grace of the Holy Apostolic See, Bishop of Paderborn, to the honourable College of Preceptors, the students and subalterns of our *Seminarium Theodorianum*, and all who the presents will read, our greeting and benediction in Christ the Lord.

Whereas, His Majesty, our most gracious King, in his royal and paternal consideration, for an urgent want of our diocese, has deigned to grant that the Theological Institution, remaining here after the suppression of the University of Paderborn, should henceforth continue to exist by side of the episcopal-clerical seminary, so that it be regarded as an extension thereof, to afford preparatory scientific instruction to the future clergy of the diocese of Paderborn, we have, for a better determination of the object of the aforesaid institution, of its organization as well as the extent of its privileges and duties, decreed the following Statutes for the same.

Section 1.—The *Seminarium Theodorianum* at Paderborn consists of a philosophico-theological institution and of a clerical seminary, and, as a united ecclesiastical establishment, remains under the supervision of the bishop.

Section 2—*Object of the Establishment.*—The object and purpose of the philosophico-theological institution is the scientific preparation of the future clergy of the diocese; the clerical seminary has to provide for the practical education of it. Both establishments form accordingly a *tout ensemble* for sound scientific, religious, moral, and thorough ecclesiastical preparation, respecting the education of the future diocesan clergy.

Section 3.—The scientific instruction is a preparation for the practical, and is combined with it to the completion of the latter, since the alumni of the clerical seminary, as well as the other candidates for holy orders, participate in the lectures of the establishment.

Section 4.—*Division of the Establishment.*—This object is sought to be attained at that institution by two courses, one philosophical, the other theological; each course remaining separate by itself, so that the course of philosophy precedes that of theology and must have been passed before admission to the course of theology is granted to the pupils. The course of philosophical instruction is intended mainly for a general scientific cultivation of the higher studies, yet with special regard to the preparation for the study of theology.

Section 5.—*Philosophical Course.*—The course of philosophy is completed by the students in a year, and the lectures in that period embrace the following subjects of study:

(*a*) The doctrine of Philosophy in a restricted sense, namely—

1. Psychology in four hours weekly.
2. Logics, do. do.
3. Metaphysics do. do.
4. Moral Philosophy or Ethics do.

(*b*) Classical Philology in five hours weekly

(*c*) History in four hours.

(*d*) Hebrew Language in three hours.

(*e*) Natural Philosophy in four hours.

Section 6.—In treating those philosophical topics, the greater attention is to be paid to their historical development, as no particular lectures have been destined to the exposition of the history of philosophy.

Section 7.—In teaching the Hebrew language, the professor shall go back to what has previously been acquired at the grammar school (gymnasium), give it a more solid basis, in order to impart such a knowledge of the language as is requisite to the study of theology, namely, to the right understanding of the original text of the Old Testament.

Section 8.—In the lectures on classical theology, an appropriate Greek or Latin writer of the first Christian century is also, now and then, to be chosen as the subject of interpretation, and in the explanation of the same, attention is to be paid not only to the classic merit of the ancients, but also to the future vocation of the hearers, so that the minds of Christian truths and wisdom which are contained in the apologetic writers of Christian antiquity may be open to them and be available in their future exertion as teachers of Christianity.

Section 9.—*Theological Course.*—Four years are consecrated to the theological course. At the end of the second year, admission into the clerical seminary takes place, consequent upon an examination similar to those that have been hitherto held by the professors and principal of the seminary. We, however, reserve to ourselves the right to grant, exceptionally and in individual cases, on the ground of previously ascertained qualifications, an earlier admission into the seminary of priests.

Section 10.—The course of theology comprehends the exposition of the body of theology, theoretical as well as practical, in the following order:—

First Year.

Exegesis of the Old Testament, four hours weekly; Exegesis of the New Testament, four hours; Church History, Archæology and Patrology, five hours; Encyclopedia and General Dogmatic Philosophy, five hours.

Second Year.

Exegesis of the Old Testament, four hours; Exegesis of the New Testament, four hours; History of the Church, three hours; General Moral Philosophy, two hours; Special Dogmatic Philosophy, five hours.

Third Year.

Exegesis of the Old and New Testament, four hours; Special Moral Theology, five hours; Canon Law, two hours; Pastoral Theology, four hours

Fourth Year

Pastoral Theology, four hours; Pedagogy, four hours.

SECTION 11.—The exposition of the Old Testament will especially comprise the law of Moses, the Book of Psalms and the Books of the Prophets, in the strictest sense; the interpretation of the New Testament will comprehend all the books it contains; in the exegetical lectures, the necessary prologomena as well as the biblical archæology are to be properly attended to; and, while satisfaction is given to the claims of science, the practical side of the explanation of the Scriptures is not to be neglected.

SECTION 12.—In the exposition of the Ecclesiastical History proper regard must be had to the Patrology or Patristic, and Christian archæology. The Canon Law is, above all, to be treated practically, so that the principles of it, which obtain and are applied even now, may be duly treated.

SECTION 13.—Dogmatics comprehend:

(*a*) An introduction to the study of theology, generally.

(*b*) The Apologetic or general Dogmatic Divinity.

(*c*) The special Dogmatic Divinity whereby proper regard must be had to the history of dogmas and symbolics.

SECTION 14.—Moral Theology comprehends general and special Moral Philosophy; Pastoral Theology includes homiletics, catechistics, and liturgics.

SECTION 15.—*Number of teachers: division of the branches of study.*—The above-named subjects of study in the *Seminarium Theodorianum* are divided among seven teachers; of whom four are nominated for the theological branches, and three for the philosophical. Reserving to ourselves the right of introducing new combinations of the several studies (should, in future, altered relations and circumstances render such desirable) we provisionally appoint particular teachers for the following studies:—

1. One for Philosophy, viz.: Psychology, Logics, Metaphysics, and Moral Philosophy or Ethics.
2. One for Classical Philology and History.
3. One for Natural Philosophy.
4. One for Exegesis and the Hebrew Language.
5. One for Ecclesiastical History and Canon Law.
6. One for Dogmatic Divinity; and,
7. One for Moral Philosophy and Pedagogy.

The lectures on Natural Philosophy will be entrusted to one of the professors of the gymnasium of this place. Pastoral Theology to the extent just described, devolves on the principal and vice-principal of the clerical seminary; on the vice-principal more particularly devolves the instructions in the liturgics and the rites.

SECTION 16—*Duties of the Professors.*—We trust that the Professor of Philosophy will not defer to a system imcompatible with Christian wisdom; and moreover, what we also expect from the Professor of Classical Philology and History, that he will, in the most beneficial manner, prepare the way for the study of theology.

With confidence do we expect from the professors of theology that they will expound the Christian Catholic doctrine according to the Holy Scriptures, the tradition and the decisions of the councils, and more particularly with a view that the candidates of theology should in these courses of several years' duration, be rendered capable of discharging with efficiency all functions connected with the care of souls; of filling the public office of teaching in a Christian community as preacher and catechiser, and the private duties of it, as keeper of the conscience in the confessional, as consoler at the sick-bed, or as adviser in the multifarious accidents in private life, for the blessing of the community, and also, of performing public worship and administering the holy sacraments with edification and dignity for the sanctification of the congregation as well as their own.

To attain this end with greater certainty, continual attention must be paid that the professorial chairs of the *Seminarium Theodorianum* be filled only by such men who have given proofs of their truly ecclesiastical and pastoral disposition of mind, and, if possible, have had some practice in the several functions of a pastor, and are on these grounds fit to combine in their lectures a sound scientific tendency with a practical one, avoiding as much possible fruitless prolixity.

SECTION 17.—To the bishop belongs the right of appointing, with royal assent, the professors of the institution; to exercise discipline over them, and to determine which books should be used as the basis of the lectures, having due regard to the influence pertaining to the Government.

SECTION 18.—The professors have to produce evidence of their being qualified to teach at the establishment, in the regular manner, by graduation at a German university; and after their nomination to prove their ability by a Latin programme, drawn up in Latin, and a Latin inaugural speech.

SECTION 19.—All teachers of philosophy or theology are bound, after every eight or ten lectures, to hold with the hearers in an extra lesson a *repetitorium*, by way of examination, respecting the subjects previously explained, so that the hearers may be the more roused to

attention and diligence, and the masters enabled to become acquainted with their pupils, and to have opportunities of explaining difficult or obscure matters.

Towards the end of the summer half-year, on a certain day, to be fixed once for all by the bishop, public disputations are to take place, on certain themes selected out of the domain of theological as well as philosophical doctrine.

For these disputations the establishment issues invitations in a Latin programme, the drawing up of which, in a form determined by the university, is incumbent upon the professors of the seminarium.

Section 20.—All professors have to direct their attention not only to the regular attendance of pupils at the lectures, but also, as much as possible, to their application at home, and their private conduct beyond the lecture-room.

Section 21.—The teachers of the *Seminarium Theodorianum* bear the title of Professors, and take their rank according to seniority of service, which dates from the time of their appointment. When appearing in public, however, the professors of theology take precedence of the others.

Section 22.—For the protection of the rights and common interests of the establishment, the college of professors is instituted; at the head of which stands the *Prefect*, who every five years, three months previous to the expiration of the academic year, is elected by the bishop, with royal assent, for the five following years.

Section 23.—The prefect has the direction of affairs concerning the establishment. He opens letters, draws up the necessary answers and reports to be returned, keeps the seal of the institution, and attends to the proper classification and preservation of the records; he has to preside in the assemblies of professors, to keep the album or matriculation book of the establishment, to draw up every six months the catalogue of lectures to be held there, and present it to the bishop for approbation, and also to write out the necessary testimonials of studies, respecting certificates on leaving college.

Section 24.—The college of professors, to deliberate on the affairs of the establishment, meet regularly in the course of the year:—

1. On the day before All-Saints' Day.
2. On the day before New Year's Day.
3. On the day before Palm Sunday.
4. On the day before the feast of St. John the Baptist.

Extraordinary meetings, which the prefect has to convoke, take place as often as he considers them useful. The object and decisions of each meeting must be consigned in a verbal process, the drawing up of which devolves on the youngest of the professors.

Section 25.—The prefect has to install in the college of professors the newly appointed members of it.

Section 26.—The bishop has a right to give the professors, on their request, an authorization for the length of holidays during the lectures, which is not, however, to exceed a fortnight. Requests for a longer time can only be granted by permission of the Royal Minister of Clerical and Medical Affairs and Public Instruction.

Section 27.—The reception of students in the educational establishment takes place by inscription in the matriculation book.

Section 28.—The matriculation takes place on the production of the testimonial of maturity and requisite certificate of moral conduct. Those who have already studied in another academic institution, have to produce, in addition, the respective certificate obtained on leaving college.

Section 29.—The prefect binds the new member to be received by bidding him lift his hand in *lieu* of an oath, to observe faithfully on his part the laws and regulations of the *Seminarium Theodorianum*, and hands him hereupon the certificate of matriculation and a printed copy of the laws for the students of the establishment.

Section 30.—Every pupil who has been matriculated has to pay a fee of one dollar current, which devolves on the prefect for his trouble.

Section 31.—On leaving the establishment, a certificate of departure is to be obtained from the prefect, which certificate will contain the indication of the lectures which the retiring member has attended and the requisite remarks on the talents, industry, progress and moral conduct of the student.

Such a certificate is not required for admission into the clerical seminary.

Section 32.—For this certificate of departure a fee of three dollars is paid, which accrue to a fund whereof the college of professors has the disposal, for the advantage of the establishment. A stamp of fifteen silver groschen is charged besides, on every certificate of departure, for charitable purposes.

Section 33.—Every student has, moreover, to pay yearly three dollars to the accountant, which go into the coffers of the establishment.

Section 34.—It is expected of all students of the seminary that their behaviour with regard to religion and morality will be of a kind beseeming them as candidates for holy orders. Nearer discipline laws will hereafter be drawn up by the College of Preceptors and submitted to superior approbation.

Section 35.—The academic year will begin and end with a solemn high mass, to be said by a professor.

Section 36.—The lectures of the winter half-year begin on the 16th October and last until the day before Palm Sunday.

The students have to be present in Paderborn on the 14th of August, for the solemnity of his Majesty's birth day, taking place on the 15th.

The lectures of the summer half-year begin on Monday after Quasimodo Sunday (*Dominica in Albis*), and last until the 31st of August.

The Autumn vacations last, therefore, from the 1st of September to the 14th of October, and the Easter vacations from Palm Sunday to the Monday after *Dominica in Albis*.

It lies with the bishop to decide on which day of passion week the students may leave Paderborn. There are no other holidays except those just mentioned.

At Christmas and Whitsuntide the lectures are only suspended on the day before, and on those feast days themselves.

SECTION 37.—The students are authorized to make use of the library existing in the buildings of the College here, but have to observe strictly the special regulations to be drawn up concerning it.

SECTION 38.—The bishop will appoint a particular accountant for the *Seminarium Theodorianum*, to whom are to be paid, in quarterly instalments, out of the general education fund here, the sums which his Majesty the King will assign for the Philosophico-theological Institution.

SECTION 39.—Every quarter the accountant pays the salaries to the professors of the establishment, and every year, in January, he hands the yearly accounts to the bishop.

SECTION 40.—The bishop decides on the application of all casual economies, in agreement with the Royal Ministry.

SECTION 41.—The heating and cleaning of the lecture-rooms devolve on the beadle, who has also punctually and conscientiously to execute all commissions given him by the prefect or professors in the interest of the *Seminarium Theodorianum*. The beadle is appointed by the College of Preceptors, and receives an adequate salary.

SECTION 42.—While we establish by the present Statutes the organization, the outward and inward relations of our episcopal *Seminarium Theodorianum*, as it is henceforward to consist, and to work for its great end, comprehending the welfare of our whole diocese, we reserve to ourselves the right to effect, with the assent of the Royal Ministers, such individual alterations and additions as might, at a future period, be deemed useful.

SECTION 43.—With thanks to God we see during the time of our episcopate an establishment called into existence, on which, in conjunction with our clerical seminary, rest our most cherished hopes for the diocese. We trust that all the professors who shall be called to work in the same will labour in united effort and in a spirit of fraternal concord by instruction, by example, and proper discipline, to rear a clergy who combine sound scientific acquirements, sincere piety, and true pastoral disposition, with profound devotion towards the exalted person of his Majesty, our most gracious King and Lord, and an attachment to the fatherland; a clergy who, in the congregations entrusted to their shepherd's care will be the salt of the earth and the light of the world, and will perform the exalted duties of the priest in a manner which will do justice to the claims of the present time, be beneficial for this life and in eternity, and lead to their own salvation and that of others.

In testimony of which we have ratified the present Statutes by our own signature and the impression of our episcopal seal.

Done in Paderborn, the 28th of March, 1844.

The Bishop,

(Signed,) RICHARD DAMMERS.

(*Loco Sigilli.*)

(Signed,) FREUSBERG, *Apostolic Notary.*

ANSWERS to SPECIAL QUESTIONS for the KINGDOM of BELGIUM.—PAPER O (4).

1. Is the education of the secular clergy of the Roman Catholic Church conducted exclusively in seminaries, or partly in seminaries and partly in schools and colleges open to the laity?

2. Is there a seminary in every diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

7. Are institutions like those known in France by the name of "*Petits Seminaires*" established in Belgium? If so, what is their constitution?

The organization of public worship in Belgium originates in the convention or concordat concluded by the First Consul Bonaparte with the Pope on the 23rd Fructidor, year IX., (10th September, 1801) at which period Belgium was united with France.

The 11th Article of that Convention states: the bishops may have a chapter in their cathedral and a seminary for their diocese, without entailing on Government the necessity of endowing them.

The law of the 18th Germinal year X., (April 8th, 1802), which sanctions the concordat, says, in addition, Article 23rd: The bishops will be charged with the organization of their seminaries, and the statutes of such organization will be submitted to the approbation of the First Consul, *i.e.*, of the chief of the State.

Although the Government had not contracted any obligation on this head, the law of the 23rd Ventose, year XII., (March 14th, 1804), instituted seminaries endowed by the State.

Here is the text of this law.

Art. 1st. There will be for each metropolitan district, and under the name of seminary, an educational establishment for those who are destined for the clerical profession.

Art. 2nd. Morality, dogma, ecclesiastical history, and the maxims of the Gallican Church will be taught in them as well as the rules of sacred eloquence.

Art. 3rd. There will be examinations, or public exercises, on the several branches of teaching.

Art. 4th. In future, no one can be appointed bishop, vicar-general, canon, or curate of the first class, without having passed a public examination and produced a certificate of capacity on all the subjects enumerated in the Art. 2.

Art. 5th. For all other clerical places and functions, it will be sufficient to have gone through a public exercitation on the morality and dogma, and to have obtained for those subjects a certificate of capacity.

Art. 6th. The directors and professors will be appointed by the First Consul on the indications that will be given him by the archbishops and suffragan bishops.

Art. 7th. A national house and library will be granted for each of the establishments in question, and a suitable sum will be assigned for the keeping and expenses of the said establishments.

Art. 8th. The execution of the present law will be provided for by regulations of public administration.

The administration of seminaries has been organized by the decree of the 6th November, 1813.

By the 62nd Art. of the preceding decree, the said administration is confided to a *bureau*, composed of one of the general vicars, who presides in the bishop's absence, of the director and bursar of the seminary, and a fourth member acting as treasurer, to be nominated by the Minister of Public Worship, on the advice of the bishop and prefect.

By the 64th Art. the administration of the property of the other ecclesiastical schools in the diocese is given to the administrative *bureau* of the general seminary.

Under the Imperial Government the secondary schools which the departments, towns, bishops, or private persons wanted to establish, to be more specially consecrated to pupils destined for the clerical profession, were placed under the direction of the university (decree of the 9th of April, 1809, Art. 4th, and decree of the 15th of November, 1811, tit. IV., Art. 25).

By the limitations of the decree of the 15th of November, 1811, there could only be one secondary ecclesiastical school in each department.

Under the government of the Low Countries (1814 to 1830), the State, establishing its right on the 226th Art. of the fundamental law, which entrusted public instruction to its constant cares, proceeded to a new organization of schools of all degrees.

The order of the 14th of June, 1825, contained the following provision with regard to secondary ecclesiastical schools.

Art. 7th. In order to facilitate the preparation of clergymen for the Roman Catholic Church, educational institutions destined exclusively for the reception and preparation of candidates for the clerical profession, may be established under the direction and supervision of the chief of the diocese.

The young men who will be admitted into them will receive literary instruction in schools, colleges, or athenæa, with which these educational establishments will be connected, according to regulations, which, in every particular case, will, with our approbation, be decreed by the Home Department.

The branches of instruction taught in grammar schools, colleges, and athenæa, cannot be taught in the said educational establishments. It will be enough to superintend actively the cares bestowed on preparing the pupils to follow the scholastic lessons, and to hear them repeat the same.

As for the rest, these houses will be organized in a manner best adapted to facilitate a religious education. The dogmas of Christian religion and clerical discipline will, more particularly, be taught under the direction of the diocesan chief.

They must be established in a town where there exists an acknowledged grammar school, college, or athenæum. The number of such houses cannot exceed ten in all the extent of the kingdom. The designation of the town will be made in common consent by the diocesan chief and the Home Department, after having previously requested our authorization. A decree of the same day (14th of June, 1825), erected, under the name of Philosophical College, an establishment of preparatory instruction for young Roman Catholics who were destined for the clerical profession.

The decree of the 11th of July, 1825, advanced the period fixed by Art. 14th of the foregoing decree, and prohibited the reception in the seminaries of any pupils who had not properly gone through their course of study in the said college. This course was to be of two years' duration at least, the decree of the 14th of June, 1825, determined the several branches of teaching.

The seat of the Philosophical College was fixed at Louvain, near the university established in the same town.

After the concordat which was entered into, under date of the 18th of June, 1827, in order to remove the difficulties to which the execution of the decrees of 1825 had given rise, the Government declared that the attendance at the Philosophical College ceased to be obligatory, and became optional for the young men who were destined for the study of theology, in the episcopal seminaries (decree of the 20th of June 1829). A decree of the same day empowered the head of the diocese to admit into the episcopal seminaries, independently of the pupils of the philosophical seminaries, young Roman Catholics who had completed their preparatory studies in the kingdom anywhere else than at the Philosophical College, and who might be considered as having acquired the necessary capacity; as well as those who, with the King's authorization, had made their studies out of the kingdom. The decree of the 14th

of August, 1825, had especially precluded from obtaining civil employment or public functions, pupils who should have studied humanities or made their academical or theological studies abroad.

The Philosophical College was suppressed by decree of the 9th of January, 1830.

In the course of the same year the events took place which resulted in Belgium being constituted into an independent State. The Belgian constitution, decreed on the 7th February, 1831, proclaimed the liberty of instruction and independence of the clergy.

By Art. 16th the State has no right to interfere either in the nomination or installation of ministers of any persuasion whatever. Nevertheless the salaries and pensions of ministers of religion are at the charge of the State.

These principles have deeply modified the previous legislation, which has only preserved the disposition concerning the administration of temporalities and religious instruction.

Belgium is divided into six dioceses, namely:—

Mechlin,	including	the provinces	of Antwerp. of Brabant.
Ghent,	„	„	of East Flanders.
Bruges,	„	„	of Western Flanders.
Liege,	„	„	of Liege. of Limbourg.
Namur,	„	„	of Namur. of Luxemburgh.
Tournay,	„	„	of Hainault.

There is a seminary in each diocese.

The *Petits Seminaires* are established in the dioceses of—

Mechlin,	at Mechlin,	province of	Antwerp.
„	Hoogstraeten,	„	„
„	Wavre,	„	Brabant.
Bruges,	Roulers,	„	Western Flanders.
Ghent,	St. Nicholas,	„	Eastern Flanders.
Liege,	St. Trond,	„	Limburg, Liege.
Namur,	Floreffe,	„	Namur.
	Bastogne,	„	Luxemburg.
Tournay,	Bonne Espérance,	„	Hainault.

Independently of these establishments which exist in virtue of anterior legislation, others have been created in virtue of constitutional liberty; and which are sometimes under the direction of the diocesan chiefs, sometimes under that of religious corporations, independent of the secular clergy, as, for instance, the college of the Jesuits.

Availing themselves of the same liberty, the bishops, by an order of the 10th of June, 1834, have decreed the erection of the Catholic University at Louvain, after the suppression of the Government University in that town.

Constitutionally the State is a stranger to that institution.

The Parish Administration has placed at its disposal the premises of the ancient university, a property of the township which had remained unengaged.

Independently of the ordinary faculties of philosophy and letters, of law, medicine and sciences, there is at the University of Louvain a faculty of theology, the courses of which are indicated in the following programme for the year 1852–53:—

Ordinary Professors.—Ecclesiastical Law, public and private; Ecclesiastical History; Holy Scripture, Hebrew, Chaldean, Syriac and Arabic; Moral Theology.

Extraordinary Professors.—Canonical Institutions, Decretals; Special Dogmatic Theology; General Dogmatic Theology.

3. Is the fabric of the seminaries maintained by the State? Are they in any way under the supervision of the Minister of the Interior?

The revenues of seminaries consist, in great part, of the produce of foundations made for their benefit. The expense of their administration is, besides, provided for by means of pensions paid by the pupils, the greatest part whereof proceeds from exhibitions allowed on the State Funds or founded by private liberalities, for want of sufficient resources either of the seminary or of the fabric of the Cathedral Church. The constructions or repairs to be made to the buildings of the great seminaries are laid to the charge of the provinces which form the circumscription of the diocese, conformably to Art. 107 of the decree of the 30th of December, 1809; Art. 69, No. 9, of the provincial law of the 30th of April, 1836.

There is besides allowed by the annual budget of the State to every great seminary a subsidy of 8,000 fcs. to be applied to the salaries of professors. This grant was suppressed in 1848, for the seminary of the diocese of Liege, the resources of which appeared sufficient to supply all its wants.

The State or provinces do not contribute to the keeping of the *Petits Seminaires*, which must subsist on the produce of the pensions of the boarders and payment of the day-scholars.

The *Petits Seminaires*, established in virtue of the authorization of Government, enjoy, besides, the foundations made to their profit.

The wants of the principal seminaries are always supplied in preference to the other ecclesiastical schools (Art. 72, of the decree of the 6th of November, 1813).

With regard to the administration of the property of the seminaries, the imperial decree of the 6th of November, 1813, is still in vigour in Belgium.

Appendix, No. 10.

Answers to Special Questions for the Kingdom of Belgium. Paper O (4).

By that decree the *bureau* for the administration of the property of the principal seminaries, which have also the management of secondary schools, is constituted, as was said in the answers to questions 1, 2, and 7.

For all acts which deviate from ordinary administration, such as the acquisition of goods, gratuitously or on the performance of a certain service, exchanges, lawsuits, &c., this office must have the authorization of the Ministerial Department for Public Worship.

The interference of civil authority in matter of accounts is determined by the following dispositions of the said decree, Art. 78. The administrative commission of seminaries shall hand to the prefect (governor of the province), at the commencement for each half-year, memorandums of the payments made by the bursars, and the receipted cheques.

The prefect shall give a discharge and address a duplicate to the Minister of Public Worship with his own observations.

Art. 78. The treasurer and bursar in each seminary will, in the month of January, give in their accounts of receipts and expenditure, without being obliged to name the pupils who may have shared in the funds devoted to alms; the approbation given by the bishop to such expenses will do instead of proofs and illustrations.

Art. 80. The accounts must be signed by the bishop, who will transmit them to the Minister of Public Worship; and if no motive opposes the approbation, the minister will return them to the bishop, who will adjust them definitively, and give a discharge.

It must be observed that the preceding dispositions have no sanction under the present *régime*, and are no longer executed in a complete manner.

4. Are students destined for the clerical order allowed to make their studies in letters or philosophy in schools or colleges open to the laity?

5. Do such students ever proceed to the universities, and there graduate in theology, before entering a seminary? Does this frequently occur?

The preparatory education for the Catholic Clergy in Belgium begins in the *Petits Séminaires* directed by the bishops, or in the colleges of religious corporations, which are opened also to the laity. The study of theology is pursued in seminaries under the same direction, and is completed by the *elite* of the pupils at the University of Louvain. Some young men repair besides to the Roman College at Rome, to perfect themselves. Such is the general tenor of the facts, which might, however, present some exceptions, since it belongs to the diocesan chiefs to admit into their great seminaries, pupils who have made their preparatory studies in institutions exclusively open to the laity.

6. Is it permitted to Irish students to live as pensioners in Belgian seminaries? Are any returns made to the Minister of the Interior from which the number of such students, if any, may be ascertained?

Theology is taught not only in seminaries instituted by the law; but it may be taught also in all the other establishments in virtue of the liberty of instruction.

Independently of the Faculty of Theology which exists at Louvain, that science is also taught especially in the establishment of the Jesuits at Tronchiennes, to the new members of that corporation.

Irish students, as well as other strangers to Belgium, may enter the free establishments; it is lawful for the bishops to admit them into their seminaries.

The annexed statistical Compendium of Public Worship (1841-50) states, page 28, that, at the time of the general census effected in 1846, there were in the institutions of the Jesuits existing then in Belgium, 178 foreigners, without distinction of origin.

There are in Belgium a few foundation-scholarships annexed to the Irish College at Louvain, for the benefit of young Irishmen.

Answers to General Questions in Paper N, as regards the Kingdom of Belgium.

Answers to General Questions for the Kingdom of Belgium.—Paper N.

Besides the answers given to the series of special questions for Belgium, the Government having no action on the internal management of the establishments of religious instruction, does not possess the necessary informations to answer the general questions.

The facts come to its knowledge are consigned in the following returns, comprehending:—

I. The "personnel" and courses of the great and small seminaries.
II. The number of pupils in such establishments.
III. The list of exhibitions conferred by the State.

I. Personnel of Professors and Lectures.

(*a*) *In the large Seminaries.*

Mechlin.

1 President and Professor of Moral Theology.
1 Vice-Principal.
1 Professor of Holy Scripture.
1 „ of Moral Theology,
1 „ of Moral Theology and Ecclesiastical History.
1 „ of Canon Law and Liturgics.
1 „ of Dogmatic Theology and Sacred Eloquence.
1 „ of Dogmatic Theology.

Bruges.

1 President and Professor of Holy Scripture.
1 Professor of Dogmatic Theology.
1 „ of Moral Theology.
1 Bursar and Professor of Liturgics and Canon Law.
1 Professor of Moral Theology.
1 Director and Professor of Natural Philosophy, and Ecclesiastical History.
1 Professor of Holy Scripture and Sacred Eloquence.

Ghent.

1 President and Professor of Canon Law.
1 Professor of Holy Scripture.
1 „ of Theology,
1 Bursar and Professor of Dogmatic Theology.
1 Professor of Ecclesiastical History.

1 Director and Professor of Liturgics.

LIEGE.

1 President and Professor of Moral Theology.
1 Professor of Dogmatic Theology.
1 „ of Dogmatic Theology.
1 „ of Holy Scripture.
„ of Moral Theology.
1 „ of Canon Law, Ecclesiastical History and Librarian.
1 „ of Liturgics and Bursar.

NAMUR.

1 President.
1 Professor of Liturgics and Director of Moral Theology.
1 „ of Canon Law and Ecclesiastical History.
1 „ of Holy Scripture.
1 „ of Dogmatic Theology.

TOURNEY.

1 President.
1 Professor of Holy Scripture.
1 „ of Dogmatic Theology.
1 „ of Moral Theology.
1 „ of Canon Law and Ecclesiastical History.
1 „ of Sacred Eloquence.
1 „ of Rites, and Bursar.

(*b*) *In the little Seminaries.*

At MECHLIN (Diocese of Mechlin).

1 Superior and Professor of Sacred Eloquence.
1 Bursar.
1 Sub-regent.
1 „
1 „
1 Professor of Introduction to Philosophy, of Logics and Metaphysics.
1 „ of Logics, of Metaphysics, and Philosophy of History.
1 „ of Moral Philosophy, History of Philosophy and Mathematics.
1 „ of Natural Philosophy, Astronomy, Chemistry, and Elements of Natural History.
1 „ of Introduction to Holy Scripture, Theology, demonstration of Christian Religion, Hebrew Language, and Greek Literature.
1 „ of Mathematics and History.
1 „ of Rhetorics.
1 „ of the second form.
1 „ of the third form.
1 „ of the fourth form.
1 „ of the fifth form.
1 „ of the sixth form.

At HOOGSTRAETEN (Diocese of Mechlin).

1 Director and Professor of French Literature.
1 Sub-regent.
1 „
1 Professor of Rhetorics.
1 „ of the second form and German language.
1 „ of the third form.
1 „ of the fourth form and Natural Philosophy.
1 „ of the fifth form.
1 „ of the sixth form.
1 „ of French Language.
1 „ of Mathematics and History.

At WAVRE (Diocese of Mechlin).

1 Director and Professor of Mathematics.
1 Bursar and Professor of Natural Philosophy and History.
1 Sub-regent and Professor of Mathematics.
1 Sub-regent.
1 Professor of Rhetorics.
1 „ of the second form.
1 „ of the third form.
1 Professor of the fourth form and German Language.
1 „ of the fifth form.
1 „ of the sixth form.
1 „ of the Preparatory Class and Flemish Language.

At ROULERS (Diocese of Bruges).

1 Superior.
1 Bursar.
1 Professor of Philosophy.
1 „ of Rhetorics.
1 „ of Poetry.
1 „ of Syntax.
1 „ of Grammar.
1 „ of the fifth form.
1 „ of the sixth form.
1 „ of the French, Flemish and English Languages.
1 „ of the French Language.
1 „ of the French and Flemish Languages.
1 „ of the French and Flemish Languages and Drawing.
1 „ of Mathematics and Natural Philosophy.
1 „ of Drawing.
1 „ of Drawing.
1 Inspector.
1 „

At ST. NICHOLAS (Diocese of Ghent).

1 Superior.
1 Professor of Philosophy.
1 „ of Philosophy and English Language.
1 „ of Rhetorics.
1 „ of Poetry.
1 „ of the third form.
1 „ of the fourth form.
1 „ of the fifth form.
1 „ of the sixth form and History.
1 „ of Natural Philosophy and German Language.
1 „ of Mathematics and Natural History.
1 Inspector.
1 Bursar and Professor of Mathematics.
1 Professor of Music.

At ST. TROND (Diocese of Liege).

1 Director.
1 Head Master.
1 Professor of Theology.
1 „ of Theology.
1 „ of Philosophy.
1 „ of Natural Sciences and Mathematics.
1 „ of Superior Rhetorics.
1 „ of Inferior Rhetorics.
1 Regent of the second form.
1 „ of the third form.
1 „ of the fourth form.
1 „ of the fifth form.
1 „ of the sixth form.
1 Regent.
1 Professor of Theology and of Ancient and Modern Languages.
1 „ of Mathematics, History, and Geography.
1 „ of Mathematics, History, and Geography.
1 „ of History, Geography, and Modern Languages.
1 „ of Modern Languages.
1 „ of Modern Languages.
1 President of Studies.

At FLOREFFE (Diocese of Namur).

1 Superior and Professor of Demonstration of Religion.
1 Head Master.

1 Professor of Philosophy, Hebrew Literature, Sacred Eloquence, and Plain Chant.
1 „ of Philosophy.
1 „ of Physics, Natural History, Sacred Eloquence, Mathematics, and German Language.
1 „ of History, Greek, and Latin Philology, of Chant.
1 „ of Rhetorics.
1 „ of Poetry.
1 „ of the third form and German Language.
1 „ of the fourth form.
1 „ of the fifth form.
1 „ of the sixth form and chant.
1 „ of the seventh form.
1 „ of Mathematics and German Language.
1 Inspector and Professor of Mathematics.
1 Inspector.
1 „

At Bastogne (Diocese of Namur).

1 Superior.
1 Bursar.
1 Professor of Moral Philosophy and Sacred Eloquence.
1 „ of Philosophy, of Demonstration of Religion, of Greek and Latin Philology, of Chant
1 „ of Natural Philosophy and Mathematics.
1 Professor of Natural History, Anthropology and Mathematics.
1 „ of Rhetorics and French Literature.
1 „ of Poetry and Chant.
1 „ of the third form and Chant.
1 „ of the fourth form and Chant.
1 „ of the fifth form.
1 „ of the sixth form and Mathematics.
1 Director.
1 Professor of History and Geography.
1 „ of Mathematics and Inspector.
1 Inspector and Professor of German Language

At Bonne-Esperance (Diocese of Tournay).

1 President.
1 Professor of Philosophy.
1 „ of Philosophy.
1 „ of Rhetorics.
1 „ of Poetry.
1 „ of the third form.
1 „ of the fourth form.
1 „ of the fifth form.
1 „ of the sixth form.
1 „ of Elementary Class.
1 „ of Physics and Superior Mathematics.
1 „ of Mathematics.
1 Bursar.
1 Usher.
1 „
1 „

II. Exhibitions.

The following table indicates the number and amount of exhibitions (bourses), and half-exhibitions (demi-bourses), created by the State for the benefit of pupils of the diocesan seminaries in the kingdom.

The rate of full exhibitions is 432f. 28c., that of half-exhibitions, 211f. 64c.

They are conferred by the King on the proposition of the diocesan chiefs.

Seminaries.	Full Exhibitions.	Half Exhibitions.	Amount of Exhibitions.	
			f.	c.
Mechlin, .	16	50	17,354	49
Bruges, .	11	25	9,947	08
Ghent, .	14	25	11,216	92
Liege, .	14	28	11,847	84
Namur, .	—	54	11,428	58
Tournay, .	11	35	12,063	48
	66	217	73,858	39

Since 1848 the exhibitions affected to the Seminary of Liege are no longer paid by the State. This establishment seemed to be in a position to provide, by means of its own resources, for the maintenance of poor pupils.

There exists, besides, a certain number of old private foundations, which are conferred according to rules determined by those foundations, each of which is provided with a special administration.

III. Number of Pupils in the Seminaries.

The number of priests that were ordained in the different seminaries during the year 1853, has been, for the diocese of

Mechlin, . .	35
Bruges, . .	20
Ghent, . .	24
Liege, . .	32
Namur, . .	35
Tournay, . .	15
	161

The number of pupils in the seminaries at the time of the general census (15th of October, 1846), was at—

Mechlin, . .	178
Bruges, . .	132
Ghent, . .	113
Tournay, . .	84
Liege, . .	119
Namur, . .	114
	720

Despatch from Sir Robert Pakenham, Her Majesty's Envoy Extraordinary and Minister Plenipotentiary at the Court of Portugal, to the Earl of Clarendon.

My Lord, Lisbon, Feb. 18, 1854.

By your Lordship's despatch, marked Circular of 30th November last, I was instructed to use my best endeavours to procure detailed answers to certain printed queries, which were therewith enclosed—one set of them relating generally to the management of seminaries or colleges professedly destined to the education of secular clergy, the other being special questions relating to the kingdom of Portugal.

I have now the honour to enclose three Papers, marked A, B, C, containing the best answers which I have been able to obtain to these several queries.

The answers given, in the Paper marked B, to queries 5 to 9, inclusive, of the series specially relating to the kingdom of Portugal, I beg leave to refer to as conveying an accurate idea of the footing upon which the education of persons intended for holy orders now stands in this country.

I am informed that the proceeds of the "Bulla da Santa Cruzada," of which mention is made in Answer No. 5, and of which a summary in the Portuguese language is herewith enclosed (enclosure D), would amount annually to a large sum of money—perhaps not less than ten thousand pounds sterling—if, carefully collected and accounted for, which sum would go far towards accomplishing the object for which the bull was issued; but I am also assured, that in the collection and administration of this fund so many hands are concerned, that but a small proportion of it is really applied to the purposes of its institution; and hence the state of poverty and decadency to which, in the absence of any other provision, the education of the priesthood is now reduced in this country.

I expect to receive, in the course of a few days, a second set of answers to the same queries, which I have applied for through another channel, and which may serve to test the accuracy of the answers which I have now the honour to enclose; but as it is not certain how soon they may come into my possession, I think it better not to delay on this account the transmission of what I have the honour to forward with the present despatch.

I have, &c.,

(Signed,) R. Pakenham.

Answers to Special Questions for the Kingdom of Portugal.—Paper O (6).

Answers to Special Questions for the Kingdom of Portugal.
Paper O (6).

Enclosure B, in Sir Robert Pakenham's Despatch of the 18th of February, 1854.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

Before 1833, the education of the secular clergy was conducted in seminaries within which the students resided. But the halls not destined for mere theological studies were open to lay students. Lay students could pursue in these seminaries their studies in letters and philosophy. They served as preparatory schools for the university.

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop? 3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

There was a seminary in every diocese of the kingdom, and these diocesan seminaries were under the exclusive direction of the bishop. He established and altered rules; and these new and modified rules received the sanction of the Minister of Ecclesiastical Affairs, and therefore, if necessary, the force of law.

These seminaries had sufficient revenues springing from *lands*, *tithes*, and *suppressed benefices*. The *lands* were partly ancient royal donations, partly legacies, and partly purchases from the economies of the seminaries. The *tithes* were such portions of the tithes of rich parishes as were more than enough to support a parish priest and curates, and repair the church. These surplus tithes were assigned by the State for the support of the diocesan seminary.

The *suppressed benefices* were the unnecessary canonries or other ecclesiastical offices belonging to certain churches. Thus, if the College of Canons consisted, say, of ten, it was reduced to eight, and the revenues of the suppressed canons were assigned to the seminary. In this way the seminaries were abundantly endowed without drawing on or burdening the treasury.

The repairs of the seminary were out of the abundant funds of the seminary itself.

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges open to the laity?

Students, as soon as they received the first of the ecclesiastical orders or tonsure, were expected to attend studies within the seminaries. They should have, as essential for the reception of further ordination, certificates of attendance either from the seminaries or from any of the convents of the regular clergy whose schools they were in the habit of frequenting. Before the reception of tonsure they could study where they liked.

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?

It rarely occurred that students graduated in the university before entering the semi-

nary. Such cases have occurred but rarely. The custom was this: students pursued their preliminary studies in the seminaries prepared there for the university examinations, and then graduated. They sometimes took out their degrees while still in *minor* orders, that is, in orders that did not bind them irrevocably to the sacred ministry, and not unfrequently even after priesthood.

Great inducements were held out to students to graduate in the university. Those who attained university honours were selected, *cæteris paribus*, for ecclesiastical benefices.

Two classes of ecclesiastical students graduated at the University of Coimbra—the secular and regular clergy. Each congregation of the regular clergy had a representative house or hospitium in Coimbra. The most talented students of each congregation were sent thither from every part of the kingdom, and supported at the expense of their respective hospitiums.

The students of the secular clergy had to pay, out of their own means, for their support and lodging, and university fees.

But if they were poor, they had only to solicit support, lodging, books, and fees, and, as a general rule, they received all from either of the two Colleges of St. Peter and St. Paul in Coimbra. These admirable institutions for the shelter and support of indigent youths of talent, were supported like the diocesan seminaries, and, unhappily, like the diocesan seminaries, were swept away in the memorable year 1833. The "poor scholar" has now no home at the university.

It must be carefully remarked that these statements are true only of the period *previous to* 1833; for since that year there has been scarcely anything in the shape of ecclesiastical education in this country; that is, this country has been, during twenty years, without diocesan seminaries, or without any system or place of education for the clergy.

The only exceptions to this statement are the existence of a few students in the University of Coimbra, and the struggling endurance of the remote seminaries of Braga and Oporto for their respective dioceses. In latter years the Patriarch of Lisbon has succeeded, out of his scanty means, in maintaining daily lessons for a few *external* students in theology and canon law. The students reside where they please. The bishops would have their diocesan seminaries if they could; but the short-sighted policy of 1833 left the bishops and clergy scarcely enough to clothe and support themselves. The State has, at last, recognized its fatal error; it seems desirous of reconstructing, in proportion to its present impoverished means, some of the ruined ecclesiastical establishments of the country. The diocesan seminaries are to be revived. The Court of Rome has induced the Government to consent that these institutions should be supported by the income that would spring from what is called a Papal Bull of the Crusade. This is a leave granted by the Holy See for the eating of meat in Lent, on condition that those who use the leave will give an alms, according to their means, towards the support of the diocesan seminaries.

That of Santarem, for the diocese of Lisbon, was solemnly opened, last November, by the Patriarch in person. According to its statutes, lay students can attend the halls that are not destined exclusively for theology. The college is to support as many ecclesiastical students as its income will permit; the rest must pay pensions. The lay students have to pay for their education. The rules had the published sanction of the Minister of Ecclesiastical Affairs, but his right of interference ceases there; the Patriarch has exclusive control over professors and internal arrangements.

6. Is it permitted to Irish students to live as pensioners in Portuguese seminaries, and are any returns made to the Minister of Ecclesiastical Affairs, from which the number of such students, if any, may be ascertained?

It has been always permitted to Irish students to live as pensioners in Portuguese seminaries. There was no impediment ever placed in their way; on the contrary, they were received with much favour when furnished with the usual letters from their bishop soliciting for them protection and kindness.

But the number of Irish students entering Portuguese seminaries for the education of the *secular* clergy, were, at least within the last thirty years, very few. It is an exaggeration to state the number within that period in all Portugal as ten.

From all the educational establishments of the kingdom subject to the tutelage of the State, returns of the annual number of students are usually forwarded to the "Supreme Council of Public Instruction" residing in the University of Coimbra. That supreme council issues its orders and makes its inquiries in "the name of the King."

When the diocesan seminaries existed, they usually forwarded to that body the names and number of their students, and these returns were then transmitted annually to the Minister of Ecclesiastical Affairs; but it would be now utterly impossible to reach returns that have ceased to be made for more than twenty years.

7. What is the condition of the Irish College in Lisbon? What number of students is there now therein? Does it receive any contribution from the State?

There are two Irish Colleges in Lisbon—one for the secular clergy, or St. Patrick's, and one for that body of the regular priesthood called Friars Preachers, or Dominicans. The latter is called "Corpo Santo."

"St. Patrick's" is, and has been since 1833, but a name. Its principal income proceeded from a certain portion of tithes and other surplus ecclesiastical revenues assigned since its foundation by the State for its support.

On the expulsion of Don Miguel and the establishment of the constitutional government of Donna Maria, these revenues were, as the result of a general measure, withdrawn from "St. Patrick's." From that moment the college ceased to exist as an educational establish-

ment. Its present income is very small, not reaching £100 a year, and it receives at present no contribution from the State. It furnished in former times many eminent men to the Irish Catholic Church; in it were educated the late Dr. Murphy, Bishop of Cork, and Dr. Crotty, late President of the Royal College of Maynooth, and Bishop of Cloyne and Ross.

8. Do such students annually graduate in theology in the University of Lisbon, or elsewhere?

When students did exist in St. Patrick's, they could have graduated, if they pleased, in the University of Coimbra; and in some instances did so. The University of Coimbra is the only one in Portugal.

9. Are institutions analogous to the "*Petits Seminaires*" in France established in Portugal? and if so, what is their constitution?

There exist at present in Portugal no institutions analogous to the "*Petits Seminaires*" of France. Before 1833 the convents of the priesthood belonging to the religious orders were the nurseries for the secular clergy; they attained much of the object that the "*Petits Seminaires*" have in view.

In almost every convent in Lisbon, and throughout the kingdom, there were open and gratuitous schools of philosophy and theology, and canon law. Many children, some of indigent, some of wealthy parents, received within the walls of these convents support as well as education. Each "father" of the convent was permitted to take under his care one or more children, and support them if his means or his appointed amount or ration of bread, meat, &c., would permit him: all this was done gratuitously. But besides those convents in general, there were, up to the destructive year of 1833, in Lisbon four convents of the regular clergy having public gratuitous schools in which education was given, extending from the first elements to that amount of instruction that would enable the students to graduate in the university.

These were the monks of St. Jerome, in Belem, the congregation of the third Order of St. Francis, at the Convent of Jesus, that of St. Philip Neri, at the Espirito Santo, and the Canons Regular of St. Augustine at the Convent of St. Vincent. To speak only of one of them, the Convent of St. Vincent, the enlightened and munificent clergymen of that house—they were the children exclusively of the nobility—maintained, at their own cost, a most liberal and extensive educational establishment.

Besides the usual halls for preliminary education and for the classical languages, they had chairs for the principal modern languages, English, French, and Italian, and for some of the Oriental, as Arabic and Hebrew. They had also a school of natural philosophy, furnished with a large amount of costly instruments for illustration. The writer of this had an opportunity of admiring some of those instruments a few weeks since, the unsold wreck of the good friars' physic hall.

Among them were some excellent astronomical and pneumatical instruments. He particularly noted a powerful refracting telescope, and a very valuable transit instrument. But this and all the other establishments named, except the University of Coimbra, were swept away in 1833, their inmates were flung into the streets, and now are nearly all dead.

Further Answers to Special Questions for the Kingdom of Portugal.—Paper O (6). Enclosure C, in Sir R. Pakenham's Despatch of 18th February, 1854.

Further Answers to Special Questions for the Kingdom of Portugal. Paper O (6).

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

There is no seminary so rich and so extensive as to be able to receive and support all the candidates for orders belonging to a diocese, as there are generally a great number; especially in the dioceses of Braga, Oporto, and Coimbra. For this and other reasons of personal convenience and necessity, many candidates for orders receive their education, and study with the laity in ecclesiastical or secular colleges and schools either public or private.

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

At Evora, where there was an ecclesiastic university, directed by the Jesuits for the education of the candidates for orders, there is as yet no seminary; nor are there seminaries in Castello Branco and Guarda, which are ancient bishoprics, nor in the three more modern ones of Aveiro, Pinhel and Beja. The existing seminaries are under the exclusive direction of the bishops.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

The studies in the seminaries have always been directed and regulated exclusively by the bishops, and are so to the present day. The State has not expended, nor does it expend any sum in the fabric, support, or preservation of ecclesiastical seminaries.

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges, open to the laity?

Students destined for the clerical order may study letters and philosophy, and other liberal arts, in schools or colleges open to the laity; on condition that they prove authentically previous to ordination, their good and religious character, and a sufficient knowledge in ecclesiastical matters, &c.

N.B.—The answers to Questions Nos. 5, 6, 7, 8, and 9, are contained in the answers to Special Questions, marked B.

Appendix, No. 10.

Answers to General Questions (Paper N) for the Kingdom of Portugal.

Seminary of St. Peter's, at Braga.

Answers to General Questions, Paper N, for the Kingdom of Portugal, Enclosure A, in Sir Robert Pakenham's Despatch of the 18th of February, 1854. (Translated Extract.)

Seminary of St. Peter's, at Braga.—General Government.

1. Is your Seminary or College under the immediate government of a bishop? Who is chiefly charged with its superintendence?

Under the immediate government of the Archbishop Primate; superintended by his delegate, the Rector of the College. At present, in the absence of a Rector, his place is filled by a Curate of the Archbishopric, with the title of Spiritual and Temporal Administrator.

2. What officers are employed in the teaching and management of your Seminary or College?

The domestic government of this Seminary is composed of a Rector, a Vice-Rector, and a Prefect; the other officers of the College are the above-mentioned Spiritual and Temporal Administrator, who is also Professor of Moral Theology; a Spiritual Superior, also Professor of Grammar and Latin; a Professor of Canon Law; a Professor of Dogmatic Theology; a Professor of Logic and Moral Philosophy; and a Professor of Rhetoric.

3. Do the Professors take part in the management or direction?

The professors take no part in the management or direction.

4. What is the number of students, and the number annually ordained from your Seminary or College?

The number of regular students does not exceed twelve, besides some "Porcionistas" paying their own expenses, but subject to the discipline and rule of the Seminary. The number of candidates for orders frequenting the whole of the classes amounted to 400. As to the numbers ordained annually, no answer is given.

5. At what age are the students admitted, and what studies must they have made before admission?

There is no fixed age for the admission of students. To insure admission it is enough that they be able to read and write, and have some knowledge of arithmetic, and be instructed in the Catechism and Christian doctrine.

6. How many years may students remain in your Seminary or College? Are they generally pensioners or burseholders; and if burseholders, have the burses which they hold been founded by the State or by individuals?

The regular students are supported by the Seminary for a period of seven years, or until they enter into holy orders. There are no burseholders.

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

The right of admitting, as well as of expelling, the regular students belongs to the Archbishop. The Rector or his deputy exercises this right with regard to the "Porcionistas." A necessary condition for the expulsion of either must be that they are incorrigible; and it is left to the wise discretion of the Rector to decide on the grounds for expulsion before reporting any regular student to the Archbishop.

8. Are there any extern, or any lay, professors or teachers? Are there any extern students?

Some of the professors are extern. There are no lay professors, and only one lay teacher of music. The greater part of the students are extern.

Discipline.

1. Are the students forbidden by the rules of the Seminary or College to go outside its bounds?

The students are not allowed to go outside the bounds of the College, except on holidays, and then attended by a superior. They also accompany the Chapter on certain solemn festivals and processions, &c.

2. Can the students pay or receive visits at their own discretion; and if not, is permission in this matter readily given?

The students are allowed to visit any relative or friend of known good character, on obtaining leave from the Rector, and being accompanied by a fellow-student selected by the Rector.

3. How are the hours of the day distributed for the several functions of prayer, study, lectures, recreation, meals, repose, &c.?

The students rise at 5, A.M.; at 5.30 they repair to the chapel (to pray for half an hour and hear Mass); at 7 they breakfast; at 8.30 they attend the classes; at 11.30 dinner, and recreation until 1, P.M.; at 2.30 classes, until 4.30; at 6, Trine and chapel; at 7, rehearsing, each with reference to his own classes; at 8.30 supper, and, after thanksgiving, learning and answering in the Catechism and Christian doctrine; at 10, P.M., the bell rings for retiring to rest.

4. Do the directors and professors take their meals in company with the students?—Do they associate with them in recreation?—Do they join them in religious exercises?

The superiors always accompany the students in the refectory, in the chapel, and in their recreations and walks.

5. What is the length of the vacation?—Are there both ordinary and extraordinary days of recreation?

The vacations are, first, from 20th December to 6th January; second, from Palm Sun-

day to our Lady of "Prazeres," 16 days; third, from 20th June to 10th October. The holidays are the Thursdays of each week (when no saint's day occurs), and the three days of Carnaval.

6. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any?

Students are permitted to possess any books that are not immoral. Books of poetry and romance are not in general allowed. This permission is not regulated by law, but is left to the judgment of the superiors.

7. Have you a public library within your Seminary or College?—What classes of students are admitted to read in the library?—Are any members of the Seminary or College permitted the use of books out of the library, and on what terms?

The College possesses a small but very good library. Any member of the College, whether a professor, a father superior, or even a student, is allowed to consult any book in the library, or to use such book out of the library, upon condition that he leaves in its place a ticket, stating the day on which he took it, and signed by him.

Teaching.

1. What are the subjects of the special theological course in your Seminary or College, such as dogmatic and moral theology, Sacred Scripture, ecclesiastical history, &c.?

The theological course in the College comprises moral theology, canon law, and dogmatic theology.

2. Do lectures in the Hebrew or Greek language form any part of the special theological course?

Only the Latin language is taught.

3. Is any encouragement given to the pursuit of general studies, concurrently with the special theological course?

Not stated.

4. Are any lectures given on any branch of philosophy or letters?

Lectures are given on logic, metaphysics, and ethics.

5. Are any lectures given in chemistry, or medicine, or architecture, or agriculture?

No.

6. How many years are devoted to the study of theology, philosophy, or letters, respectively, if such are studied in your Seminary or College?

Candidates for orders are required to study dogmatic theology for one year, moral theology for two years, and canon law for two years, studying two of these subjects during the same year.

7. What authors or text-books are principally followed in the public lectures?—Are any house treatises, or manuals specially prepared for the use of the students, employed in such lectures?

The compendiums, which serve as text books for the different classes, are—for theology, that of "Gazzaniga;" for logic and metaphysics, that of "Gennense;" for moral philosophy, the ethics of "Ednardo Job;" for moral, that of "Piselli;" and for canon law, that of "Cavallario." Of this last, the edition printed at Coimbra was adopted, as it was purged of some dangerous doctrines and maxims against the Apostolic See, which are to be found in the large work of six volumes, printed at Bassani.

8. In each department how many lectures are given in the week, or other period of time?

In each of the schools or classes a daily lesson is given, except on Thursday; and on Saturday a repetition of the week's lessons is made, which is called a *Sabatina*.

9. Do the professors or lecturers give any private instruction to individual students? Is such instruction permitted or encouraged?

The professors give private instruction to students out of College.

10. Is natural philosophy studied concurrently with moral philosophy, or is a distinct period of the course of study devoted to natural philosophy exclusively?

Both are studied concurrently. No branch of natural philosophy but metaphysics studied, and that after logic, and concluding with ethics.

11. Is the lecture of each class conducted by interrogation, or exposition, or dictation, or by some or all of these methods?—What language is employed in the lecture room?

The lectures on dogmatic theology and canon law are conducted promiscuously by exposition and interrogation; the lectures on moral are conducted by dictation alone. The lectures are in the Portuguese language; and the texts from Sacred Scripture, definitions from the Church, Papal Bulls, and quotations from the holy fathers, are given in Latin.

12. What are the exercises by way of examination, disputation, written dissertation, or otherwise, in which the students are required to take part?

There are no other literary exercises.

14. Are rewards given for distinguished merit?—Do you confer degrees, or honorary distinctions, in theology, philosophy, or letters?

There are no rewards given to distinguished students further than a certificate at the end of the year, setting forth their application and advancement, and this document admits them to holy orders.

Religious Education.

1. What are the exercises of piety or devotion prescribed by the rules of the Seminary or College.

Every Thursday High Mass is said for exercising the students in the church ceremonies, and in sacred music; every Saturday, after the Trine, the Litany of our Lady is

Appendix, No. 10.

Answers to General Questions (Paper N) for the Kingdom of Portugal.
Seminary of St. Peter's, at Braga.

sung to music with the organ; on every saint's day, at ten o'clock, A.M., catechism is said in the chapel to the superiors.

2. What special means are taken to instruct your students in the Christian virtues, and in the duties of a Christian life.

Not stated.

3. What special exercises or other means are practised to form the students to a spiritual life, and to the holiness of the clerical character?

Not stated.

Despatch from Sir Robert Pakenham to the Earl of Clarendon.

Lisbon, March 28, 1854.

My Lord,—With my Despatch, No. 24, of 18th of last month, I had the honour to forward the answers which I had up to that time been able to obtain, to the two sets of queries transmitted with your Lordship's Circular Despatch of 30th November, relating to the establishments existing in this country for the education of persons intended for holy orders.

I have now the honour to submit a second set of answers to the same queries obtained through a different source; I believe that full reliance may be placed in the accuracy of what is stated in these answers.

I beg leave also to enclose a copy of a short preface or memorandum which has been given to me by the gentleman to whose kindness I am indebted for the information herewith transmitted, which paper confirms what I had the honour to state in my former despatch relative to the state of neglect into which the establishments for religious education had been allowed to fall in this country, as well as to the means now adopted to endeavour to revive them.

I have, &c.

The Earl of Clarendon, &c. (Signed,) R. Pakenham.

Memorandum enclosed in Sir R. Pakenham's Despatch of 28th March, 1854.

There were in nearly all monasteries public and private schools, where the youth received a moral and literary education, suitable for laymen as well as ecclesiastics. With the extinction of the religious orders, by decree of the 28th May, 1834, published in the "*Chronica Constitucional*" of Lisbon, No. 127, of the same year, the schools belonging to the extinct convents were likewise abolished. The seminaries existing at that time were subject to the jurisdiction of the bishops, and were unable to continue for any length of time, inasmuch as the funds for their maintenance were provided in great part from the tithes which were abolished over the whole kingdom by decree of the 30th July, 1832.

But as his most faithful Majesty's Government felt this want of instruction for the clergy, and saw how useful it was for religion and the State, they agreed along with the Holy See, to re-establish the "*Bulla da Cruzada*," in order that the proceeds of the alms of the faithful might promote such a necessary and important object—that of improving the education of the clergy.

The progressive increase in the proceeds of this bull has very happily enabled the Government, not only to look after the repair of the edifices of the old seminaries, but likewise to open new ones in different dioceses of the kingdom.

In this number must be included the "Seminaires Patriarchal" of Lisbon, established in the town of Santarem; and because this establishment, although of recent creation, may be qualified for especial reasons (among others, that of being under an immediate supervision, and confided in its scientific and administrative capacity to the care, zeal, and well-known intelligence of the learned and virtuous Patriarch of Lisbon) as the best in the kingdom, with the single exception of the Episcopal Seminary of Braga, the Statutes belonging to it are here enclosed, as the answers to the questions proposed by the Maynooth College Commission refer to these Statutes.

Further Answers to Special Questions for the Kingdom of Portugal.
Paper O (6).

Further Answers to the Special Questions for the Kingdom of Portugal.—Paper O (6).
Enclosed in Sir R. Pakenham's Despatch of 28th March, 1854.

1. Is the education of the secular clergy conducted in seminaries exclusively, or partly in seminaries and partly in schools and colleges open to the laity?

Hitherto they have pursued their studies in private schools and colleges, but now, in consequence of the re-establishment of the Seminary of Santarem, attendance and satisfactory answering in the subjects contained in the statutes thereof are requisite, in order to presentation and collation to the several churches.

2. Is there a seminary in each diocese, and are the diocesan seminaries under the exclusive direction of the bishop?

There ought to be a seminary in each diocese, but at present there only exist those of Santarem, Leiria, Braga, and Oporto, and that of Coimbra is just opened; the exclusive direction of them belongs to the several bishops.

3. Are the studies in the seminaries conducted according to rules and regulations emanating from or approved by the Minister of Ecclesiastical Affairs? Is the fabric of the seminaries maintained by the State?

They are regulated by the corresponding statutes, drawn up by the diocesan prelates, and approved by the department of ecclesiastical affairs and justice.

All the expenses of the seminaries are defrayed out of the funds of the "Bulla da Cruzada," or out of the separate property belonging to the seminaries.

4. Are students destined for the clerical order allowed to make their studies in letters and philosophy in schools or colleges open to the laity?

Yes; provided that they are examined and passed in the seminaries.

5. Do such students ever proceed to the universities, and there graduate in theology before entering a seminary? Does this frequently occur?

Students who follow the preparatory course in the seminary, are examined at the University of Coimbra; and on passing, may proceed in theology; but having proceeded to a degree in the University, they are capable of ordination, and do not require further studies in the seminary.

6. Is it permitted to Irish students to live as pensioners in Portuguese seminaries, and are any returns made to the Minister of Ecclesiastical Affairs, from which the number of such students, if any, may be ascertained?

It does not appear that any are at present in the seminaries in this kingdom; and this would be unnecessary, considering the good state of the present foreign establishments in Lisbon.

7. What is the condition of the Irish College in Lisbon? What number of students is there now therein? Does it receive any contribution from the State?

(The reply to this question will be furnished by the Rector of the Irish College.)

8. Do such students annually graduate in theology in the University of Lisbon, or elsewhere?

They can only graduate in the only University in Portugal, that of Coimbra.

9 Are institutions analogous to the "*Petits Seminaires*" in France established in Portugal? and if so, what is their constitution?

It does not appear that there are.

Further Answers to General Questions for the Kingdom of Portugal.—Paper N. Enclosed in Sir R. Pakenham's Despatch of 28th March, 1854.

College of Santarem.

General Government.

1. Is your Seminary or College under the immediate government of a bishop? Who is chiefly charged with its superintendence?

The Seminary of Santarem is immediately subject to His Eminence the Cardinal Patriarch It is governed and presided over by a Rector, in council, as designated in the Statutes, for matters of administration of finance or discipline.

2. What officers are employed in the teaching and management of your Seminary or College?

Besides the rector there is a vice-rector, professors, prefects, and monitors; the professors correspond to the several schools mentioned in the Statutes; but as the seminary only commenced its labours this year, there are only such as are required for the preparatory schools, and two for the first year's course of superior studies; the prefects are the professors' substitutes, and are charged with the discipline of their respective classes; the monitors are taken from the class of the best behaved candidates for orders, and substitute the prefects in the supervision of the students of their own class.

3. Do the professors take part in the management or direction?

The professors as well as the prefects compose the council of discipline, and sometimes that of financial administration (*vide* Statutes). Prefects in sacred orders also have a voice in the council.

4. What is the number of students, and the number annually ordained from your seminary or college?

The present number of internal students is eighty, and there is a much greater number of candidates; in succeeding years it will probably count a great number if the building be enlarged as it is expected; with regard to the number annually ordained it depends upon the age and the literary and religious attainments of the candidates, and the ordinations, after completing the courses of the seminary in regular succession of its several departments may be computed at from eighty to one hundred annually.

5. At what age are the students admitted, and what studies must they have made before admission?

For the ultramarine section, students may only be admitted at the age of eighteen years; as seminarists of the patriarchal see and suffragan bishoprics, they are admitted at the age of fourteen; and in both cases must read and write.

6. How many years may students remain in your seminary or college? Are they generally pensioners or burseholders; and if burseholders, have the burses which they hold been founded by the State, or by individuals?

Seminarists may reside and frequent the seminary all the time that they are engaged in preparatory or superior studies; when these studies are terminated, they may remain one year longer to practise what they have learned, and this practice is taken into account and gives them preference in the examinations. Those destined for missions beyond the sea are supported by the seminary till such time as they are enabled to set out for their destination; and on their return from the mission as meritorious missionaries they are supported by the seminary till such time as they are provided with benefices. Those of the ultramarine section

are all supported gratuitously; those of the patriarchal see are partly pensioners; those of the suffragan bishoprics are partly gratuitous and partly pensioners; all those who are gratuitous are supported by the seminary; they, however, dress and furnish their apartment themselves, excepting however those of the ultramarine section who receive their support, dress, and books gratis; the funds for the expenses of the seminary are derived from property belonging to the seminary and from the sums set apart by the tribunal of the Bull of the Crusade.

7. Who has the right of admitting or expelling students? Is the power of expulsion limited to certain specified cases, or is it left to the discretion of the directors or superiors; and if so, to what number of them, and under what restrictions?

The right of expelling students belongs to the prelate upon hearing the council; and in urgent cases to the latter under their reponsibility. *Vide* Statutes.

8. Are there any extern, or any lay, professors or teachers? Are there any extern students?

The professors are internal, but for preparatory studies the seminary takes advantage of the schools of the lyceum, which are in the same building, where there are extern masters or professors both secular and ecclesiastical who reside out of the seminary, and are appointed in conformity with the regulations of the other lyceums of the kingdom. There are some extern students even in the higher ecclesiastical studies, for the sake of convenience, and owing to the present want of internal independent apartments.

Discipline.

1. Are the students forbidden by the rules of the seminary or college to go outside its bounds?

It is forbidden to go out of the seminary without the permission of the rector, who in granting such leave appoints a companion for the student going on leave, excepting at vacation time, when students go to visit their families; and on their return they must be furnished with a certificate from the parish priest of their good conduct. *Vide* Statutes.

2. Can the students pay or receive visits at their own discretion; and if not, is permission in this matter readily given?

The time is so distributed and applied that the seminarists have none left for visiting other people; when, however, they receive visits, it is in a proper place and at the time appointed by the rector.

3. How are the hours of the day distributed for the several functions of prayer, study, lectures, recreation, meals, repose, &c.?

Vide Statutes. In the studies the principle of greater activity and less contemplation has been followed. However, by the internal regulations everything is ordered in such manner that both mental and vocal prayer is daily practised, and the time is so filled up that idleness can neither be indulged in or acquired.

4. Do the directors and professors take their meals in company with the students?—Do they associate with them in recreation?—Do they join them in religious exercises?

The professors take their meals after the students, with the exception of the professor who is on duty, who presides at their meals and recreation; all join in the religious duties in the church; in chapel, however, and in the prayers before meals, the president for the week and the prefects alone join.

5. What is the length of the vacation?—Are there both ordinary and extraordinary days of recreation?

The vacation during which students may leave the seminary is the two months of August and September; besides this, they have the Christmas and Easter vacation, and holidays on Thursdays, Sundays, and saints' days.

6. Are the students permitted to possess books for their private reading; and if so, under what restrictions, if any?

Students are only permitted to possess such books as are allowed to be read by the rector and professors; the contravention of this rule is punishable with exclusion if the books which are read secretly be impious or improper.

7. Have you a public library within your seminary or college?—What classes of students are admitted to read in the library?—Are any members of the seminary or college permitted the use of books out of the library, and on what terms?

The seminary possesses a library adapted to the studies of the seminary; it does not abound at present in philosophical works—sufficient, however, in theological, judicial or historical matter; it may be consulted by all the masters and students in the presence of the librarian or of his substitute; and they may take books to their own apartment on leaving a written acknowledgment, and on previous leave from the rector and librarian.

Teaching.

1. What are the subjects of the special theological course in your seminary or college, such as dogmatic and moral theology, Sacred Scripture, ecclesiastical history, &c.?

Stated in Sections 10 to 30 of cap. 2, of the Statutes.

2. Do lectures in the Hebrew or Greek language form any part of the special theological course?

Lectures in the Hebrew, Greek and French, &c., are preparatory studies, more or less rigorously required for the superior studies, according to the circumstances of the students.

3. Is any encouragement given to the pursuit of general studies, concurrently with the special theological course?

All candidates for orders are obliged to frequent and pass their examination in the

superior classes of theology, law, history, and their different branches; those who cannot complete the studies established for each year must frequent the same separately. For matriculation certain preparatory studies are required; and those who annex the greater number of certificates, *cæteris paribus*, receive the preference in the competition for gratuitous residence, and subsequently for benefices.

4. Are any lectures given on any branch of philosophy or letters?

The seminary has a preparatory and voluntary course on philosophical and mathematical matter for ordinary students. For those of the ultramarine missions, this course of philosophical and mathematical matter is imperative. *Vide* Statutes.

5. Are any lectures given in chemistry, or medicine, or architecture, or agriculture?

Vide answer 4.

6. How many years are devoted to the study of theology, philosophy, or letters, respectively, if such are studied in your seminary or college?

The course of superior studies is of three years' duration, and a fourth for practice; in philosophy and other preparatory studies, it depends upon the respective examinations in the subjects required by the Statutes and explained in the schools.

7. What authors or text-books are principally followed in the public lectures?—Are any house treatises or manuals specially prepared for the use of the students employed in such lectures?

The seminary seeks to assimilate its compendiums with those of the University of Coimbra as far as possible, and with the studies of the Polytechnic Schools of Lisbon in the philosophical branches; it constantly aims at practice in conjunction with theory; and owing to these principles it possesses no permanent compendiums; with permission from his Eminence the Patriarch, such as are found most appropriate may be adopted. Students are bound to possess the respective compendiums, and to take notes of the special instruction made by the professors.

8. In each department how many lectures are given in the week, or other period of time?

There are two lectures daily in each school on class days, the schools are open during the whole period of the classes. *Vide* Statutes.

9. Do the professors or lecturers give any private instruction to individual students? Is such instruction permitted or encouraged?

The prefects and monitors explain in private to students, when they retain any doubts after the explanations of the professors.

10. Is natural philosophy studied concurrently with moral philosophy, or is a distinct period of the course of study devoted to natural philosophy exclusively?

The study of natural philosophy is apart from that of moral philosophy; all are bound to study both branches. *Vide* Art. 4.

11. Is the lecture of each class conducted by interrogation, or exposition, or dictation, or by some or all of these methods? What language is employed in the lecture room?

The lectures are explained by the professors upon the letter of the compendium, and added to when deficient; the students are bound to repeat on the following day the lecture explained; in these repetitions the matters given out are discussed by argument of opponent and defendant. The explanations and lectures are conducted in the mother tongue.

12. What are the exercises by way of examination, disputation, written dissertation, or otherwise, in which the students are required to take part?

Vide preceding Art. The professors may likewise give, as an exercise in writing, any dogmatical or disputed point.

13. Are such exercises in Latin or in the vernacular tongue?

The choice of the language for written exercises depends upon the orders of the professor.

14. Are rewards given for distinguished merit?—Do you confer degrees, or honorary distinctions, in theology, philosophy, or letters?

There are no rewards; approbation is however classified. *Vide* Statutes. No degrees are conferred in theology, nor is there any other distinction but the classification of the respective examinations.

Religious Education.

1. What are the exercises of piety or devotion prescribed by the rules of the seminary or college?

They are stated in the Statutes, Cap. 3, Sections 31, 32, 33, 34, 35.

2. What special means are taken to instruct your students in the Christian virtues, and in the duties of a Christian life?

Besides daily mental and vocal prayer they have choral and conventual exercises (*vide* Statutes); they are bound to confess and take the communion monthly; to practise retirement and modesty, they have spiritual reading during the hours of meals; and their conversations during recreation are noted, that they may be always moral, religious, and instructive.

3. What special exercises or other means are practised to form the students to a spiritual life, and to the holiness of the clerical character?

Besides the daily church exercises, Sunday services, and those for the Christmas and Easter festivals, all the seminarists are obliged to join the candidates for orders in the spiritual exercises appropriated for the entering into holy orders.

Note.—In the seminary there is also another class of secular students called "Porcionistas," and who only go to receive religious, civil, moral and scientific education, but who are not intended for ecclesiastical life.

Appendix, No. 10.

Statutes of the Seminary at Santarem.

Estatutos Provisorios do Seminario Patriarchal de Nossa Senhora da Conceição da Villa de Santarem—Lisboa.

Aviso Regio.

Ministerio dos Negocios Ecclesiasticos.

Em.^mo^e Rev.^mo^ Sr.—Elevei á Presença de Sua Magestade A Rainha o Projecto de Estatutos, que V. Em.^a^ ordenou para o Regimento provisorio do Seminario Patriarchal, que vae restabelecer-se na Villa de Sontarem, sob a invocação de Nossa Senhora da Conceição. Desejando vivamente Sua Magestade que aquelle utilissimo Estabelecimento comece, quanto antes, a funccionar, e d'elle se tirem os importantes resultados, que se procuram no seu restabelecimento, a bem da Religião, do Clero, e do Paiz em geral; e Tendo toda a confiança na illustração e discreto zelo religioso e patriotico de V. Em.^a^: Houve por bem Approvar o referido Projecto de Estatutos, para que possam pôr-se em inteira observancia, e por elles regular-se provisoriamente o dito Seminario Patriarchal; reservando-se para o futuro a confecção definitiva do Regulamento Geral, que convenha adoptar-se, segundo as circunstancias dos rendimentos do mesmo Seminario, e o que a experiencia fôr mostrando mais adequado e proficuo, para se que consigam com maior fructo os fins que elle se propõe: nos termos do que já se declarou na Portaria de 17 de Outubro de 1850, pela qual foram approvados os Estatutos, tambem provisorios, para o Seminario da Metropole Eborense.

Houve outrosim Sua Magestade por bem, Annuindo aos desejos de V. Em.^a^, Mandar declarar-lhe, que pode fazer imprimir desde já os mesmos Estatutos provisorios, para facilitar por esse meio o conhecimento e a participação d'elles a quem, e como parecer conveniente.

O que, de Ordem da Mesma Augusta Senhora, me cumpre communicar e declaror a V. Em.^a^, para seu devido conhecimento, e mais effeitos.

Deus Guarde a V. Em.^a^ Paço das Necessidades, em 10 de Setembro de 1853—Em.^mo^ e Rev.^mo^ Sr. Cardeal Patriarcha de Lisboa.

Frederico Guilherme da Silva Pereira.

Cumpra-se, registe-se, e imprima-se com a Nossa Provisão e Estatutos Provisorios. S Vicente, 12 de Setembro de 1853.

G. Cardeal Patriarcha.

Provisão.

Guilherme I. Cardeal Patriarcha de Lisboa.

A todas as pessoas, a quem chegar o conhecimento, ou pertencer o cumprimento d'esta Nossa Provisão, Saude, Paz e Benção em Jesus Christo Nosso Senhor e Salvador.

Fazemos saber, que no proximo Anno Lectivo havemos de abrir o Nosso Seminario Patriarchal; cujas funcções serão reguladas pelos seguintes Estatutos provisorios que com o Regio Beneplacito Ordenamos; e Mandamos cumprir e guardar. Dada na Nossa Residencia de S. Vicente aos doze de Setembro de mil oitocentos cincoenta e tres.

G. Cardeal Patriarcha.

Logar do ✠ Sello.

D. Antonio da Trindade Vasconcellos Pereira de Mello.

Estatutos Provisorios do Seminario Patriarchal de Nossa Senhora da Conceiçao da Villa de Santarem.

Capitulo I.

Dos fins, a que é destinado o Seminario.

§ 1.° Em cumprimento dos Sagrados Canones e das Leis do Reino, restabelecemos o Nosso Seminario Patriarchal no proprio e adequado Edificio de Santarem; e o consagramos ao Poderoso Patrocinio de Maria Santissima debaixo do titulo glorioso de Sua Immaculada Conceição; para que com a Ajuda de Deus, que humilde e fervorosamente imploramos, possamos n'elle, como Seminario Diocesano, examinar e provar melhor a vocação e dignidade dos Nossos Ordinandos; instruil-os nos conhecimentos Humanos, Theologicos, e Ecclesiasticos, que lhes são necessarios; dirigil-os, exercital-os, e formal-os em todas as Virtudes Christãs e Civis; e assim prover, quanto nos fôr possivel, que o Patriarchado, Prelasia de Thomar e Grão Priorado do Crato tenha o Clero necessario; e que este seja digno e respeitado por sua sciencia e virtude; e animado pelo Espirito da Fé e Caridade Christã, e cheio de

Statutes of the Seminary at Santarem.

Provisional Statutes of the Patriarchal Seminary of Our Lady of the Conception in the Town of Santarem.

Royal Notice.

Administration of Ecclesiastical Affairs.

To the Most Eminent and Most Reverend Lord, Cardinal Patriarch of Lisbon.

Most Eminent and most Reverend Lord,—I have laid before her Majesty the Queen a copy of the Statutes which your Eminence has decreed for the provisional government of the Patriarchal Seminary which is about being re-established in the Town of Santarem, under the Invocation of Our Lady of the Conception. Her Majesty anxiously desiring that this most useful establishment may commence, as before, to discharge those duties, and to bring about the important results which may be expected from its re-establishment, for the good of Religion, the clergy and the country in general, and having the utmost confidence in the enlightened prudence, the religious and patriotic zeal of your Eminence, is graciously pleased to approve of the said Statutes referred to, in order that they may be entirely observed, and that the said Patriarchal Seminary may be provisionally regulated by them: reserving for a future occasion the absolute completion of the General Rule, which it may be advisable to adopt according to the circumstances of the revenues of the Seminary itself, as well as to whatever experience may show to be profitable and suitable for obtaining, with the greatest advantage, those objects which it proposes to itself to effect, in the terms which she has already declared in the Decree of the 17th of October, 1850, approving of Statutes, also provisional, for the Metropolitan Seminary of Evora.

Her Majesty has also been pleased, assenting to the wishes of your Eminence, to declare that the said Provisional Statutes may be printed forthwith, in order to facilitate, by this means, their being known and participated in by whom, and at what time it may appear expedient.

Which, by order of the same August Lady, it devolves upon me to communicate and declare to your Eminence, for its being duly known and acted upon.

God guard your Eminence. Palace das Necessidades, the 10th of September, 1853.

Frederick William da Silva Pereira.

Let it be fulfilled, registered, and printed with our Charter, and the Provisional Statutes. S. Vincent, 12th of September, 1853.

G. Cardinal Patriarch.

Charter.

William the 1st, Cardinal Patriarch of Lisbon.

To all persons, to whom may come the knowledge, or upon whom may devolve the carrying out of this our Charter, Health, Peace, and Benediction in Jesus Christ our Lord and Saviour.

Be it known, that in the next collegiate year, we mean to open our Patriarchal Seminary; whose functions will be regulated by the following provisional Statutes, which, with the Royal Permission, we ordain; and we command them to be complied with and observed. Given at our Residence of Saint Vincent this twelfth day of September, one thousand eight hundred and fifty-three.

G. Cardinal Patriarch.

The Place of the ✠ Seal.

D. Antonio da Trindade Vasconcellos Pereira de Mello.

Provisional Statutes of the Patriarchal Seminary of Our Lady of the Conception in the Town of Santarem.

Chapter I.

Of the end to which the Seminary is destined.

§ 1. In compliance with the sacred canons, and with the laws of the kingdom, we re-establish our Patriarchal Seminary in the convenient and suitable building at Santarem; and we consecrate it to the powerful patronage of the Most Holy Mary under the glorious title of her Immaculate Conception; that with the assistance of God, whom we humbly and fervently implore, we may be able in it, as the Diocesan Seminary, the better to examine and to test the vocation and worthiness of our candidates for holy orders, to instruct them in such philological, theological, and ecclesiastical knowledge as may be necessary for them, to direct, to exercise, and to form them in all Christian and civil virtues, and thus provide, that the Patriarchate, the Prelacy of Thomar, and the Grand Priory of Crato may have the necessary supply of clergy; and that they should be worthy and respected for their knowledge and virtue, and animated with the spirit of faith and the charity of Christ, and full of

APPENDIX, No. 10.

Statutes of the Seminary at Santarem.

Santo zelo pelo serviço e gloria de DEUS, pela instrucção, sanctificação e salvação das Almas, e pela paz, felicidade e decoro da Egreja e do Estado.

§ 2. Os Clerigos Diocesanos, que desejarem, ou forem obrigados a obter maior instrucção Ecclesiastica, ou a ter Retiro Espiritual, ou a fazer Exercicios Religiosos e Penitenciaes, poderão ser admittidos no Seminario temporaria e opportunamente, conformando-se com as instrucções e condições d'estes Estatutos, e especiaes que lhes forem prescriptas.

§ 3. Passados quatro annos depois de aberto o Seminario, ninguem poderá ordenar-se de Presbytero, sem que tenha frequentado o Curso de Estudos Theologicos e Canonicos estabelecido no Seminario, e sido approvado em todas as Disciplinas e Exercicios praticos d'elle; ou seja Formadon a Faculdade de Theologia, ou de Direito da Universidade (Art.º 16 da Lei de 28 de Abril de 1845).

§ 4. Os Nossos Subditos, que durante os referidos quatro annos quizerem ultimar a sua Ordenação já começada sem frequentarem as Aulas do Seminario; ficam comtudo obrigados a iram fazer n'elle não só os Exames das Disciplinas, que por estes Estatutos se exigem para a recepção das Ordens respectivas, mas tambem os Exercicios Espirituaes, que divem preceder as Ordenações. Não são porém comprehendidos na obrigação dos Exames os que tiverem frequentado todas as Aulas até agora existentes na Nossa Residencia, e sido approvados nas Disciplinas d'ellas: estes, requerendo-o, poderão fazer seus Exames perante a Nossa Relação.

§ 5. O Seminario, quando o estado da sua fazenda e recursos o permittir, prestará casa e sustentação gratuita a alguns Sacerdotes dotados de sciencia, virtude e zelo, que voluntariamente se dediquem aos Ministerios de Missionarios e Cathequistas para os irem exercer com Approvação e Missão Nossa em todas as Freguezias de Nossa Jurisdicção, que pedirem Missões, ou tiverem maior necessidade d'ellas.

§ 6. No Seminario Patriarchal, considerado como Metropolitano e Central, serão admittidos, e receberão egual instrucção, educação e sustentação á ordenada para os Nossos Subditos, os Alumnos dos Bispados Suffraganeos, que carecerem, de Seminarios proprios; ou os tiverem em estado tal, que não possam prestar a sufficiente instrucção, educação e sustentação aos seus Ordinandos.

§ 7. Haverá tambem no Seminario Patriarchal a Secção especial para o Ultramar ordenada pelo Artigo 17 da Lei de 28 d'Abril de 1845. Os Alumnos d'ella receberão a instrucção e educação Religiosa e Ecclesiastica nas Aulas e Exercicios communs do Seminario; e terão além d'isso os Estudos e Exercicios especiaes necessarios para se prepararem e formarem Sacerdotes Cathequistas e Missionarios dignos e zelosos, que bem sirvam as Egrejas e Missões do Ultramar; ou Professores doutos e virtuosos destinados para os Seminarios das Dioceses Ultramarinas.

§ 8. Restabelecemos no Seminario Patriarchal, com a separação e distincção conveniente, um Collegio para Porcionistas Seculares poderem ter alli boa educação Religiosa, moral, e Civil; e adquirir ao mesmo tempo a Instrucção Primaria e Secundaria que lhes convier, e é necessaria para proseguir na Instrucção Superior.

§ 9. Haverá finalmente no Seminario Patriarchal, logo que obtenha os Elementos, necessarios, que ainda lhe faltam, uma Escola Normal, em que possam habilitar-se legalmente para Professores do Ensino Primario os Ordinandos e mais Alumnos internos e externos, que a frequentarem, e forem approvados nos Exames das Disciplinas e Exercicios prescriptos.

CAPITULO II.

Da Instrucção litteraria dos Alumnos do Seminario e do Collegio annexo.

§ 10. As Aulas Publicas estabelecidas, ou que se estabelecerem no edificio do Seminario, supprirão os Estudos preparatorios, que n'ellas se ensinarem, aos Alumnos internos do Seminario e do Collegio (Artigo 5 da Lei de 28 d'Abril de 1845); os quaes poderão frequental-as como Discipulos voluntarios (Artigos 66 e 68 do Decreto de 20 de Setembro de 1844); sem prejuiso da inspecção e direcção que compete ao Reitor do Seminario sobre todos os Alumnos d'elle (Artigo 10 da Lei de 28 d'Abril de 1845).

§ 11. Sendo o Seminario Patriarchal o unico da Diocese d'esta Capital, e como Seminario Central Metropolitano e do Ultramar destinado aos importantes fins declarados no Capitulo I d'estes Estatutos; esperamos com justo fundamento, que o Quadro do Lyceu de Santarem seja ampliado com os Professores e Substitutos prescriptos para os Liceus de Braga e Evora (Artigo 58 do Decreto de 20 de Setembro de 1844); e com as Cadeiras necessarias aos fins indicados, para cuja creação o Governo ou já esteja (Artigo 49 do citado Decreto) ou venha a estar legalmente authorisado.

§ 12. Assim esperamos, que a Escola de Ensino mutuo estabelecida no Edificio do Seminario ha-de ter o desinvolvimento e complementos necessarios para n'ella como Escola Normal poderem os Ordinandos e mais Discipulos internos e externos obter a instrucção necessaria para serem examinados e habilitados Professores do Ensino Primario na conformidade do Decreto de 24 de Dezembro de 1845.

§ 13. Esperamos tambem, que o Liceu de Santarem ha-de ter as Cadeiras seguintes: 1.ª de Grammatica Portugueza e Latina: 2.ª de Latinidade: 3.ª de Lingua Franceza e Ingleza:

holy zeal for the service and glory of God, for the instruction, sanctification, and salvation of souls, and for the peace, happiness, and good order of the Church and of the State.

§ 2. The diocesan clergy who may hereafter desire it, or who may be required to obtain the higher ecclesiastical instruction, or to make religious and penitential exercises, will have the liberty of being admitted into the Seminary temporarily, and as opportunity may present, conforming themselves to the instructions and conditions of these statutes generally, and especially to those which shall be prescribed for them.

§ 3. After four years have elapsed from the opening of the Seminary, no person can be ordained priest, without having frequented the course of theological and canonical studies established in the Seminary, and being approved of in all the discipline and exercises practised therein, whether he may have graduated in the Faculty of Theology, or by right of the University. (Article 16 of the Law of the 28th of April, 1845.)

§ 4. Our subjects who, during the four years referred to, shall desire to complete their ordination already commenced, without frequenting the halls of the Seminary, remain, notwithstanding, under the obligation of going there, not only to pass the examinations in the studies, which by these Statutes are required for the reception of the respective orders, but also to make the spiritual exercises which are to precede ordinations. But those persons who shall have frequented all the halls hitherto existing in our Residence, and who shall have given satisfaction in the studies thereof, shall not be comprehended in the obligation of passing these examinations: these, on their requiring it, they can make before our Chancellor.

§ 5. The Seminary, when the state of its finances and resources may permit, shall supply residence and support gratuitously to some priests endowed with knowledge, virtue, and zeal, who may voluntarily dedicate themselves to the ministry as missioners and catechists, in order that they may go to exercise these duties, with our approbation and mission, in all the parishes of our jurisdiction, which may ask for missions, or which may stand in the greater necessity for them.

§ 6. In the Patriarchal Seminary, considered as metropolitan and central, the pupils of suffragan bishoprics which may be destitute of local seminaries, or which may be in such a condition as not to be able to afford sufficient instruction, education, and support to their own candidates for orders, will be admitted, and will receive equal instruction, education, and support as those provided for our own subjects.

§ 7. There will be also in the Patriarchal Seminary the special sections for foreign colonial missions ordered by the 17th Article of the Law of the 28th April, 1845. The pupils belonging to it will receive religious and ecclesiastical instruction and education in the common classes and exercises of the Seminary; and in addition will also be occupied with those especial studies and exercises which may prepare them and form them worthy and zealous catechistical and missionary priests for the proper service of the churches and missions beyond sea; or learned and virtuous professors destined for the seminaries of ultramarine dioceses.

§ 8. We re-establish in the Patriarchal Seminary, with suitable separation and distinction, a College for Secular Fellow Commoners, in which they may be able to obtain a good, religious, moral, and civil education; and to acquire at the same time the primary and secondary instruction which is proper for them, and which is necessary in order to prosecute the higher branches of education.

§ 9 There will be finally in the Patriarchal Seminary, as soon as it may obtain the necessary elements, which still are wanting, a Normal School, in which the ecclesiastical and other internal and external students who shall have attended it, and shall have passed favourable examinations in the prescribed studies and exercises, may legally qualify themselves as professors of primary instruction.

Chapter II.

Of the Literary Education of the Pupils in the Seminary, and in the College annexed.

§ 10 The public schools established, or which will be established in the Seminary House, will supply the preparatory studies which shall be taught therein to the internal pupils of the Seminary and the College (Article 5 of the Law of the 28th April, 1845,) who may frequent them as voluntary learners (Articles 66 and 68 of the Decree of the 20th September, 1844,) without prejudice to the right inspection and direction which belongs to the Rector of the Seminary over all its pupils (Article 10 of the Law of the 28th April, 1845).

§ 11. The Patriarchal Seminary being the only diocesan one in this capital, and being the central metropolitan Seminary, and the foreign colonial one also, destined for the important ends declared in the first chapter of these Statutes, we have good grounds for hoping that the Lyceum of Santarem may be enlarged by the addition of those professors and their deputies prescribed for the Lyceums of Braga and Evora, (Article 58 of the Decree of the 20th September, 1844,) and with the chairs necessary for the ends indicated, for the creation of which the Government either already has (Article 49 of the said cited Decree), or is about having legally authorized.

§ 12. We thus hope that the School of Mutual Instruction established in the Seminary House will receive the development and necessary completion which it requires, that the ecclesiastical and other pupils, internal as well as external, may be able to obtain in it, as in a normal school, the instruction necessary for their becoming tried and qualified professors of primary instruction, conformable to the Decree of the 24th of December, 1845.

§ 13. We hope likewise that the Lyceum of Santarem will have the following chairs:— 1st. Of Portuguese and Latin Grammar. 2nd. Of Latin Composition (Latinity). 3rd. Of

4.ª de Lingua Grega e Hebraica: 5.ª de Canto Ecclesiastico e de Musica vocal e Instrumental, principalmente de Piano e Orgão; 6.ª de Oratoria, Poetica, Litteratura Classica, e Eloquencia Sagrada: 7.ª de Historia, Geographia, Chronologia, e computo Ecclesiastico: 8.ª de Desenho: 9.ª de Philosophia Racional e Moral: 10.ª um Curso elementar e biennal de Mathematica e de Astronomia pratica: 11.ª outro Curso biennal de Introducção á Historia dos tres Reinos da Natureza, e de Elementos de Chymica e Physica applicados ás Artes, d'Agricultura, e de Higiene: 12.ª As Cadeiras das Linguas necessarias para as Missões do Ultramar. Cada uma d'estas Cadeiras deverá ter um Professor; e deverá haver pelo menos tres substitutos, um para substituir os Professores da 1.ª, 2.ª, e 6.ª Cadeiras, outro os da 7.ª e 9.ª: e o terceiro os dois Cursos de Sciencias Naturaes.

§14. Em quanto porem não houver os Professores Publicos e Substitutos referidos no § antecedente procuraremos supprir a sua falta, quanto Nos fôr possivel, pelos Professores do Seminario, ou Empregados d'elle idoneos e dignos por sua sciencia e virtude; de sorte que não faltem aos seus Alumnos pelo menos uma perfeita instrucção de todos os Estudos preparatorios, assim para o Curso das Disciplinas Theologicas e Ecclesiasticas do Seminario, como para outros quaesquer Cursos de Instrucção superior.

§ 15. Estes Professores, e pessoas do Seminario, que designamos para o fim indicado no § antocedente, são especialmente encarregados de vigiar, ajudar e promover por meio de explicações, instrucções, ou lições extraordinarias o maior adiantamento e aperfeiçoamento litterario e moral dos Alumnos internos do Seminario, que frequentem as Aulas Publicas; e tambem poderão substituil-as extraordinariamente na falta ou impedimento dos Professores, se o Commissario dos Estudos ou Conselho do Liceu assim o requerer.

§ 16. Haverá no Seminario um Curso de Disciplinas Theologicas e Canonicas, que constará de tres annos lectivos com as Cadeiras seguintes. No 1.º anno haverá duas Cadeirás, a 1.ª de Theologia Dogmatica Geral; e a 2.ª de Theologia Moral: no 2.º anno haverá tres Cadeiras; a 3.ª de Theologia Dogmatica especial; a 4.ª de continuação de Theologia Moral, e de Liturgia Sagrada theorica e pratica dos Sacramentos, Missa, e Officios Divinos; a 5.ª de Direito Canonico, principiando pela historia, Authoridade e uso d'elle e de suas Collecções: no 3.º anno haverá tres Cadeiras; a 6.ª de continuação do Direito Canonico; a 7.ª de Historia Ecclesiastica; a 8.ª de Theologia Exegetica ou Hermeneutica Sagrada, e Interpetração analytica e paraphrastica da Escriptura Sagrada do Velho e Novo Testamento.

§ 17. Em cada uma d'estas Cadeiras os Professores indicarão breve ou remissivamente a parte da Historia Ecclesiastica pertencente as materias importantes, que tratarem, de sorte que a 7. Cadeira seja o complemento d'essas noticias historicas, mostrando o nexo d'ellas com os factos mais importantes do estabelecimento, e successivas epocas da Egreja. Terá cada uma das mesmas Cadeiras por dia uma só lição, que durara cinco quartos de hora, sendo destinada a primeira meia hora para apontar as faltas, para os Discipulos, que forem chamados pelos Professores, darem conta da lição explicada, e traduzirem a que n'esse dia se ha-de explicar nos restantes tres quartos de hora. Haverá repetição das Lições da Semana nos Sabbados, ou nas Segundas feiras seguintes, se assim parecer mais conveniente ao Reitor e Conselho respectivo. Todas estas Lições sendo possivel, serão de manhã; para que os Discipulos possam nas tardes assistir ás outras Lições, Leituras e Exercicios prescriptos, ou convenientes.

§ 18. Durante todo o Curso triennal haverá em todos os Domingos e Dias Santificados e feriados, e nas horas das tardes dos dias, lectivos compativeis com a frequencia e estudo das Aulas, Lições regulares de Cathecismo e de Doutrina Christã, e de Historia Sagrada do Velho e Novo Testamento; a que sao obrigados não só os Ordinandos, mas tambem os Collegiaes Seculares, e os discipulos da Escola Normal, quando estiver estabelecida: leitura dos Livros mais apropriados para instruirem e moverem os Ordinandos á acquisição das virtudes e desempenho dos deveres praticos dos Ministerios Sacerdotaes e Parochiaes: leituras de alguns modelos de Eloquencia Sagrada, e das Homilias, e Sermões mais excellentes, principalmente para as Festividades seguintes: leituras das Rubricas, Rituaes e Ceremoniarios com exercicios praticos das Ceremonias, principalmente nas Vesperas das Festividades, a que devem concorrer todos os Alumnos, e em que tiverem de ministrar alguns Ordinandos: exercicios de canto Ecclesiastico: e finalmente todas as instrucções e exercicios praticos necessarios para que os Ordinandos obtenham a sciencia e os habitos praticos precisos para exercerem com devoção, decoro, e perfeição todas as funcções dos Ministerios Sacerdotal e Parochial.

§ 19. Logo que haja no Seminario numero sufficiente de Alumnos com a instrucção e habilitação necessaria, celebrar-se-ha na sua Egreja o Officio Divino e a missa de todos os Domingos e Dias Santificados com o Canto, regularidade e solemnidade devida: haverá Cathequeses publicas, e Homilias, ou Sermões á Missa pelos Ordinandos previamente designados, preparados, e approvados pelo Reitor, ouvindo o parecer dos Professores competentes. Não podendo haver Homilia ou Sermão proprio, será a Homilia ou Sermão competente ao Evangelho da Dominga ou da Festividade, lida e recitada pelo Ordinando designado, por Livro escolhido e approvado pelo Reitor.

§ 20. Os Compendios do Curso Theologico e Canonico; os Livros Classicos para as

the French and English Languages. 4th. Of the Greek and Hebrew Languages. 5th. Of Ecclesiastical Song, and of Music, vocal and instrumental, principally of the piano and the organ. 6th. Of Oratory, Poetry, Classical Literature, and Sacred Eloquence. 7th. Of History, Geography, Chronology, and Ecclesiastical Computation. 8th. Of Drawing. 9th. Of Moral Philosophy and Logic. 10th. An Elementary and Biennial Course of Mathematics and Practical Astronomy. 11th. Another Biennial Course introductory to the History of the Three Kingdoms of Nature, and the Elements of Chemistry and Natural Philosophy applied to the Arts, to Agriculture, and to Hygiene. 12th. The Chairs of Languages necessary for the Foreign Missions: each one of the foregoing chairs should have one professor; and there should be at least three substitutes, one to supply the absence of the Professors of the 1st, 2nd, and 6th chairs; another, of the 7th and 9th; and the third, for the two courses of the Natural Sciences.

§ 14. But pending the appointment of the public professors and deputies mentioned in the preceding section, we shall endeavour to supply the omission, as far as lies in our power, by the Professors of the Seminary, or by persons employed in it competent and worthy by their knowledge and virtue; so that, at the least, a perfect instruction in all the preparatory studies may not be wanting to their pupils, as well for the course of theological and ecclesiastical instruction in the Seminary as for any other course of higher instruction whatsoever.

§ 15. These professors and persons of the Seminary whom we design for the end indicated in the preceding section, are specially charged with watching, assisting, and promoting by means of explanations, instructions, or extraordinary lessons, the greater advancement and literary and moral perfection of the internal pupils who frequent the public schools; and they will also be able to supply the extraordinary absence or impediment of the professors, if the Commissioners of Instruction or the Council of the Lyceum so require it.

§ 16. There will be in the Seminary one course of Theological and Canonical studies, which will continue for three collegiate years with the following eight chairs: In the first year there will be two chairs, the first of General Dogmatic Theology; and the second of Moral Theology: In the second year there will be three chairs: the first of Particular Dogmatic Theology; the second in continuation of Moral Theology, of the Sacred Liturgy, the theory and practice of the Sacraments, the Mass, and the Divine Offices: and the third of Canon Law, beginning with its history, authority, and the use of its collections. In the third year there will be three chairs, the first in continuation of Canon Law, the second of Ecclesiastical History, and the third of Exegetical or Hermeneutical Sacred Theology, and the analytical and paraphrastical Interpretation of the Holy Scriptures of the Old and New Testament.

§ 17. In each one of these chairs the Professors will briefly point out the portion of Ecclesiastical History appertaining to the important matters of which they treat, so that the seventh chair in the above list (that of Ecclesiastical History) may be the completion of all these historical notices, showing their connexion with the most important facts connected with the establishment and successive epochs of the Church. Each one of these chairs will have but one lesson or instruction in the day, which will last five quarters of an hour, the first half hour being devoted to pointing out the mistakes of those students who may have been called on by the Professors to give an account of the explained lesson, and the remaining three quarters of an hour being spent in translating what on that day is to be explained. There will be a repetition of the lessons of the week on Saturdays, or on the Mondays following, whichever may appear most convenient to the Master and the Council respectively. All these lessons will take place, if possible, in the morning, in order that the students may be able in the afternoon to attend to the other lessons, lectures, and exercises prescribed or expedient.

§ 18. During the entire triennial course there will be on all Sundays, holydays, and gaudy days, and at hours in the evenings of class-days compatible with attendance and study in the Halls, regular lessons in the Catechism and the Christian doctrine, and the Sacred History of the Old and New Testament; at which not only the ecclesiastical students will be obliged to attend, but also the lay collegians, and the pupils in the Normal School, when it will be established: the reading of books best calculated to instruct and move the ecclesiastical students to the acquisition of the virtues and the discharge of the practical duties of their sacerdotal and parochial functions: the reading of some models of sacred eloquence, and of the most excellent Homilies and Sermons principally applicable to the Festivals immediately succeeding: the reading of the Rubrics, Rituals, and Books of Ceremonies, with practical exercises on the Ceremonies themselves, particularly on the vigils of Festivals, at which all the pupils should assemble, and in which some of the ecclesiastical students should officiate: the practising of Ecclesiastical song: and finally all the instructions and practical exercises necessary for the ecclesiastical students obtaining the knowledge and practical habits absolutely necessary for their discharging with devotion, decorum, and perfection all the duties of their ministries, both sacerdotal and parochial.

§ 19. As soon as there are a sufficient number of pupils in the seminary properly instructed and qualified, the Divine Office and the Mass are to be celebrated in the church with singing and due regularity and solemnity: there will be also public Instructions, Homilies, or Sermons delivered at Mass by ecclesiastical students previously designed, prepared and approved of by the Rector, having heard the opinion of the proper Professors. The Sermon or Homily is not to be their own. It will be a Sermon or Homily suitable to the Gospel of the Sunday or Festival, read and recited by the appointed student out of a book selected and approved of by the Rector.

§ 20. The compendiums of the Theological and Canonical course: the class-books for

Appendix, No. 10.

Statutes of the Seminary at Santarem.

Leituras e Exercicios Ecclesiasticos; as Lições ou Cursos extraordinarios, que fôr possivel e conveniente estabelecer, e as pessoas que os hão-de reger; e a distribuição das Aulas, Lições, Leituras, Exercicios litterarios e Ecclesiasticos, e Actos de piedade, e de educação Religiosa moral, e Civil, serão previamente designados e approvados por Nós sobre propostas que nos dirigirá o Reitor depois de accordadas no Conselho competente; salva a disposição da Lei de 28 d'Abril de 1845, Artigo 2.º § 1.º

§ 21. Desde já designamos e approvamos para Compendios da Theologia Dogmatica Geral e Especial as Instituições Theologicas de Liebermann; e de Theologia Moral as Instituições de Luby: e da Historia Sagrada as Lições de Historia Sagrada do Antigo e Novo Testamento do Padre Roquete, Edição de Paris de 1850, já por Nós approvada e recommendada.

§ 22. Os Professores farão desde logo tal repartição dos Compendios, que bem os possam concluir dentro do tempo, que lhes fôr assignado. Para is topoderão cortar, de accordo com o Reitor, os Capitulos, ou Logares, que parececerem menos necessarios á comprehensão da verdadeira substancia das Disciplinas e Doutrinas respectivas. Usarão de um methodo claro, exacto, e breve na explicação das Lições: evitarão cuidadosamente toda a ostentação de erudição, todas as questões subtis, e ociosas; e toda a digressão por especies e argumentos, que não sejam necessarios para a boa intelligencia dos Compendios; e para que os Discipulos fiquem bem certos e seguros da verdadeira doutrina, e dos principaes e mais solidos argumentos, que a demonstram, e refutam os erros contrarios.

§ 23. Não deixarão com tudo os Professores de Direito Canonico, e de Theologia Moral de accrescentar nos logares competentes as disposições especiaes dos Privilegios, Constituições Diocesanas, e Usos legitimos da Egreja Lusitana, que regulam ou modificam entre nós a praxe da Disciplina Canonica commum; e bem assim das Leis Civis ou penaes, que sanccionam no foro externo a mesma praxe e os preceitos moraes.

§ 24. Os Professores em todas as materias mais importantes, que assim não poderem explicas amplamente, indicarão sempre remissivamente os melhores Tractados, que as explicam e demonstram; de que tomarão nota os Discipulos, para os poderem consultar em occasião opportuna.

§ 25. Os Professores tarão o maior cuidado e vigilancia sobre a pureza e orthodoxia das doutrinas, que se professarem em suas Aulas. Em todas as occasiões opportunas procurarão com todo o zelo inspirar a veneração, obediencia e firme crença devida ás Verdades da Fé e Moral Christã, definidas e decretadas pela Egreja Catholica Apostolica Romana. Se observarem em materia grave palavras duvidosas ou mal soantes; opiniões erroneas, perigosas, ou menos seguras; terão cuidado de as notar como merecerem; e de as corrigir, e refutar brevemente, se fôr necessario.

§ 26. Todos os Professores porão grande empenho em cultivar a memoria de seus ouvintes, não só obrigando-os a decorar as suas lições, e a dar conta d'ellas de cór e com o Compendio fechado; mas tambem designando-lhes na vespera do feriado do meio da Semana alguns Logares escolhidos da Sagrada Escriptura, ou alguns fragmentos de Escriptor Magistral Portuguez ou Latino, que sejam analogos ás Lições, ebreves e primorosos em substancia e estylo, para os Ouvintes os decorarem e recitarem de cór no principio das Sabbatinas ou repetições.

§ 27. Haverá no Seminario uma Livraria que tenha todas as Obras Classicas de Theologia, Direito Canonico, e mais Disciplinas, e Humanidades, que se ensinarem no Seminario, Liceu, e Collegio; e que forem mais necessarias e uteis aos seus fins. O Reitor, ouvido o Conselho respectivo, Nos proporá para Bibliothecario um dos Professores ou Prefeitos residentes dentro do Seminario: e em cada mez nomeará porturno dois Ordinandos, que sob a direcção do Reitor e instrucções do Bibliothecario tratem da limpeza dos Livros, aceio e arranjo da Livraria; e ajudem a formar o Cathalogo, que deve fazer-se com todas as indicações necessarias e convenientes para se conhecer promptamente o logar em que está qualquer Livro.

§ 28. O Bibliothecario terá a chave da Livraria, e no sua ausencia o Reitor ou Vice-Reitor. Todos os Professores poderão estudar na Livraria nas occasiões e pelo tempo que concordarem com o Bibliothecario; e bem assim aquelles Alumnos, a quem o Reitor der licença, precedendo informação favoravel dos respectivos Professores. Tambem poderao gosar da mesma faculdade pessoas estranhas, Ecclesiasticas ou Seculares; porém precedendo licença do Reitor e accordo do Bibliothecario. Não sairá Livro algum para fóra da Livraria, salvo para servir nos Exames ou Exercicios Litterarios do Seminario, ou para os Cubiculos dos Professores, que n'elle assistirem; e mesmo n'esses casos não sairá sem convirem o Reitor e Bibliothecario; e sem ficar escripto que Livro é, quem o levou, e quando. Não sairá pois Livro algum para fóra do Seminario, seja qual fôr a occasião e a pessoa que o pertenda, salvo se apresentar Ordem Nossa, que não daremos sem razão gravissima; e então ficará a mesma Ordem Servindo de resalva, fazendo-se-lhe á margem ou em seguimento os apontamentos necessarios.

§ 29. No fim de cada anno Lectivo, quando Nos forem dirigidas as contas do anno e o orçamento para o sequinte, o Reitor, ouvindo o Conselho respectivo, Nos proporá as obras, ou Periodicos Religiosos e litterarios, e os melhoramentos de que carece o material e formal da Livraria; orçando a despeza e informando dos meios possiveis de a satisfazer.

lectures and ecclesiastical exercises: the extraordinary lessons or courses which it may be possible or proper to establish, and the persons who are to regulate them: the distribution of the halls, lessons, lectures, literary and ecclesiastical exercises, the acts of piety, and the religious, moral, and civil education of the students will be previously designed and approved of by us, upon the proposals which the Rector will direct to us after they have been agreed upon in the competent council, without prejudice to the order contained in the law of the 28th April, 1845, Article 2, Section 1.

§ 21. We now designate and approve of as compendiums of Dogmatic Theology, general and particular, the course of theological instructions by Liebermann, and in Moral Theology the instructions of Luby: and of Sacred History the Lessons in the Sacred History of the Old and New Testament by Father Roquete, the Paris edition of 1850, already approved of and recommended by us.

§ 22. The Professors will immediately make such a repartition of the compendiums as may be possible for them to conclude within the time allotted to them. For this purpose they may shorten, with the approval of the Rector, the chapters or passages which appear to them to be less necessary for the understanding of the true substance of the studies and doctrines respectively. They will use a clear, exact, and brief method in the explanation of the lessons. They will carefully avoid an ostentatious display of erudition, all subtle and curious questions, and every digression, by species and examples, which may not be necessary for the proper understanding of the compendiums, to the end that the students may be surely and safely grounded in the true doctrine, and in the principles and most solid arguments which demonstrate them, and which refute the opposite errors.

§ 23. The Professors of Canon Law and of Moral Theology shall not omit, nevertheless, enlarging, on suitable occasions, upon the special arrangements of privileges, diocesan constitutions, and legitimate usages of the Lusitanian Church, which regulate or modify among us the universal practice of canonical discipline, and also the civil or penal laws which authorize in *foro externo* the same practice and moral precepts.

§ 24. The Professors, in all the more important matters which they may not have leisure fully to explain, will always refer to the best tracts upon the subject, which explain and demonstrate them, of which the students shall take a note, in order that they may consult them at a convenient opportunity.

§ 25. The Professors will exercise the greatest care and vigilance over the purity and orthodoxy of the doctrines which they teach in their halls. On all opportune occasions they shall zealously endeavour to inspire the veneration, obedience, and firm belief in the truths of Christian faith and morality as defined and decreed by the Roman Catholic Apostolic Church. If they shall observe on a grave matter doubtful or scandalous words, erroneous, dangerous, or unsafe opinions, they will take care to notice them as they deserve, and to correct and refute them, should it be necessary.

§ 26. All the Professors will be very assiduous in cultivating the memory of their hearers, not only by obliging them to learn their lessons, and to give an account of them by heart, with the compendium closed, but also by pointing out, on the evening of the holiday in the middle of the week some passages selected from Holy Scripture, or some fragment of a good Portuguese or Latin writer, that may be analogous to the subject of their studies, and brief and elegant in substance and style, in order that the hearers may commit them to memory, and recite them by heart at the beginning of the theses or repetitions on Saturdays.

§ 27. There will be in the Seminary a Library which will contain all the standard works in Theology, Canon Law, and the other sciences and branches of knowledge which will be taught in the Seminary, Lyceum, and College, and which may be most necessary and useful for those ends. The Rector, having deliberated with the respective Council, shall propose to us for the office of Librarian one of the professors or prefects residing within the seminary; and each month he shall name in turn two of the ecclesiastical students, who, under his directions, and following the instructions of the Librarian, will look after the cleanliness of the books, and the order and regularity of the Library, and will assist in the preparation of a Catalogue, which should be made with every necessary and convenient reference for the speedy finding the position in which each book is placed

§ 28. The Librarian will keep the key of the Library, and, in his absence, the Rector or Vice-Rector. All the Professors can study in the Library on such occasions and for such a time as they may agree with the Librarian: and, in the same manner, those students to whom the Rector gives permission, a favourable report from the respective Professors having preceded it. Strangers also, whether lay or clerical, may enjoy the same privilege, the permission of the Rector and the agreement of the Librarian being first obtained. No book shall be taken out of the Library, except for the purpose of being used in the examinations or literary exercises of the Seminary, or for the rooms of the Professors who shall reside in it; and, even in these cases, they shall not be taken without the assent of the Rector and Librarian, and without a written entry having been made of the name of the book, and to whom and when it was delivered. But no book shall be taken outside the Seminary by any person or under any pretence whatever, unless the applicant shall present our order, which we shall not give without the most pressing reason, and then the same order shall remain until cancelled, the necessary memoranda being made either on its margin or at its end.

§ 29. At the end of each College year, when the accounts of the past year and an estimate for the approaching one shall be directed to us, the Rector, with the advice of the respective Council, shall propose to us the works, or religious or literary periodicals, and the improvements of a material and general kind which the Library may require, calculating the expense and informing us of the possible means of supplying them.

Appendix, No. 10.

Statutes of the Seminary at Santarem.

§ 30. A abertura das Aulas publicas de Ensino mutuo, e do Liceu de Santarem, a duração das Lições, os feriados, e mais deveres dos Professores e Discipulos são regulados pelas Leis e Regulamentos de Instrucção Publica. As Aulas porém do Curso Theologico e Canonico no proximo anno lectivo serão abertas no dia 17 de Outubro; e nos annos seguintes na Segunda feira mais proxima do dia 15 do mesmo mez: fechar-se-hão no fim de Junho: o mez de Julho é destinado para os Exercicios e Exames respectivos. Serão feriados nas ditas Aulas os mezes de Agosto e de Setembro; todos os Domingos e Dias Santos, ainda mesmo os recentemente abolidos, que o foram sómente para os Seculares, ficando o Clero obrigado aos mesmos Officios, e deveres Religiosos, como se não fossem abolidos: as Quintas feiras das Semanas em que não houver outro feriado: desde Vespera de Natal até Dia de Reis: Segunda e Terça feira depois da Quinguagessima e a Quarta feira de Cinza: toda a Semana Santa até á Dominga *in Albis*. Em todos os feriados se conciliarao as Lições, Leituras, e Exercicios, que ficam prescriptos para estes dias, com o passeio e honesta recreação dos Alumnos. Nas ferias grandes, e nas do Natal e Paschoa haverá, sendo possivel, as Lições extraordinarias e particulares, a que se prestarem os Professores, e de que carecerem alguns Alumnos, que não sairem do Seminario. Nas ferias do Natal e da Paschoa não poderão sair para suas casas os Ordinandos senao com licença do Reitor; que só lh'a dará não fazendo falta nos Officios Divinos, que se hão-de celebrar na Egreja do Seminario; e dando os respectivos Professores boa informação de sua frequencia e aproveitamento litterario e moral. Não se fara porém desconto algum nas mezadas dos que assim sairem do Seminario pelos dias que estiverem ausentes.

Capitulo III.

Das Festividades e Funcções Religiosas, que ha-de haver no Seminario; e do cumprimento de seus encargos pios.

§ 31. Todos os nossos trabalhos e cuidados para alcançarmos os importantes e Santos fins do Seminario serão infructuosos, se Deus os não abençoar e ajudar, concedendo aos Alumnos o Santo temor de Deus, que é o principio da Sabedoria, e a Luz e dons do Espirito Santo necessarios, para que possam crescer e abundar cada vez mais em sciencia e Santidade; e confirmar-se em todas as Virtudes Christãs, moraes e Civis. Para implorar esta Benção e Auxilio Divino principiará o anno lectivo sempre por cinco dias de Exercicios espirituaes, nos quaes todos os Alumnos se confessarão, fazendo Confissão geral, quando o o julgar necessario o Director e Confessor approvado, que escolherem. No Domingo immediatamente seguinte a estes Exercicios haverá na Egreja do Seminario Missa Solemne do Espirito Santo com Sermão prégado por algum dos Professores, e com Communhão geral de todos os Alumnos, que estiverem devidamente preparados e dispostos. No fim do anno lectivo e principio de Julho, antes de principiarem os Exames, haverá tambem tres dias de Exercicios espirituaes; e a estes Exercicios do principio e fim do anno são obrigados todos os Alumnos residentes no Seminario, assim Ordinandos, como Collegiaes Seculares. Tambem com a antecipação necessaria ás Temporas, ou dias em que houver Ordenação geral de Nossos Subditos, haverá os Exercicios Espirituaes prescriptos para os Ordinandos (§ 4), a que deverão assistir os do Seminario, ainda que não recebam Ordens n'essa occasião.

§ 32. Além das Funcções Religiosas ordenadas para todos os Domingos e Dias Santos no § 19, haverá todos os annos Novena e Festa Solemne a Nossa Senhora da Conceição, Padroeira do Seminario. Nos annos em que podermos ir assistir a esta Festividade, ou celebrar Pontifical, como desejamos, ficará ella transferida para o dia da Oitava. O Sermão será prégado, podendo ser, por algum dos Professores, ou Clerigos da Casa. Haverá Sermões em todas as tardes das Domingas da Quaresma. Celebrar-se-hão todos os Officios da Semana Santa com a devoção e solemnidade devida, e com os Sermões de Mandato, Paixão, e Soledade. O Reitor, e no seu impedimento o Vice-Reitor, ou o Professor mais autigo ou Graduado, lavará os pés a doze Alumnos pobres, ou gratuitos; dando sómente a cada um um Rosario bento. Haverá na Capella ou na Egreja do Seminario duas Missas quotidianas com tenção captiva: uma cerá aquella, a que devem assistir todos os dias os Alumnos do Seminario, tanto Ordinandos como Collegiaes Seculares: e esta será applicada pela saude e felicidade do Summo Pontifice, da Rainha, e Pessoas Reaes; pela paz e prosperidade da Egreja e do Estado; e especialmente pelo augmento temporal e espiritual do Seminario, de seus Empregados e Alumnos, ou Protectores e Bemfeitores. Esta Mista será cantada nos Domingos e Dias Santos; e resada nos outros dias. A outra Missa quotidiana será resada e applicada pela tenção dos Instituidores que gravaram com quae squer encargos pios os bens existentes no patrimonio do Seminario, ou que n'elle devam ser incorporados pelos titulos legitimos até agora existentes: ficando assim provisoriamente reduzidos e commutados todos estes encargos pios incertos na dita Missa quotidiana; e em tres Officios de Defuntos de nove Lições com as Missas competentes; que o Reitor mandará celebrar nos dias proprios e mais opportunos.

§ 33. Se no futuro fôr feita ao Seminario alguma Doação *inter vivos* ou *mortis causa* (como tanto recommendam a piedade e importancia de seus fins, e a necessidade de os obter por uma

§ 30. The opening of the public Halls of Mutual Instruction, and of the Lyceum of Santarem, the duration of the lessons, the holidays, and the other duties of professors and pupils are regulated by the laws and regulations of public instruction. But the classes for the course of Theology and Canon Law in the next collegiate year will be opened on the 17th day of October; and in the following years on the Monday nearest to the 15th of the same month: they will close at the end of June; the month of July is appropriated for the respective exercises and examinations. The vacation times in the said halls will be on the following occasions:—the months of August and September, all Sundays and holidays, even those recently abolished, as far as seculars are concerned, leaving the clergy under the obligation of reading the same offices and discharging the same religious duties as if they had not been abolished; the Thursdays of weeks in which there will be no other holiday, from Christmas Eve until the Festival of the Epiphany, Monday and Tuesday after Quinquagesima Sunday, and Ash Wednesday, all Holy Week until Low Sunday; at all these times the lessons, lectures, and exercises which continue to be prescribed for the particular days, are to be reconciled with the walks and proper recreation of the pupils. During the long vacation, and for the holidays at Christmas and Easter, there will be extraordinary and particular lessons at which the Professors shall assist, and, should they be absent, some pupils who may not have left the Seminary. At the Christmas and Easter holidays the ecclesiastical students cannot return to their homes without the permssion of the Rector, which will only be given to them, on their not having been absent from the Divine Offices which they are to celebrate in the church of the Seminary, and on their respective Professors having made a good report of their attendance and literary and moral improvement. But no deduction shall be made from the monthly pension of those who shall thus leave the Seminary on account of the days that they may have been absent.

Chapter III.

Of the Festivals and Sacred Functions which are to be held in the Seminary, and of compliance with their pious obligations.

§ 31. All our labours and anxieties for the success of the important and sacred objects for which the Seminary has been established will be fruitless, if God does not bless and assist them, granting to the pupils the holy fear of the Lord, which is the beginning of wisdom, and giving them the light and the gifts of the Holy Ghost, which are necessary for their abounding and increasing every day more and more in piety and wisdom, and for their confirming themselves in all virtues and morals becoming a Christian and a citizen. To implore this blessing and Divine assistance the collegiate year will always commence with five days of spiritual exercises, during which all the students will confess, making a general confession whenever the spiritual director and confessor whom they shall have selected may judge necessary. On the Sunday immediately following the termination of those exercises, there will be a solemn Mass of the Holy Ghost in the church of the Seminary, with a sermon preached by one of the professors, and with a general communion of all the students who are duly prepared and disposed. At the end of the collegiate year, that is, at the beginning of July, before the examinations are commenced, there will also be three days of spiritual exercises, and at these exercises, both at the beginning and at the end of the year, all the students, whether ecclesiastics or secular collegians, residing within the seminary, shall be obliged to attend. Also, as by a necessary anticipation has been mentioned, in Ember Weeks, or on days when a general ordination of our subjects shall take place, there shall be the spiritual exercises prescribed for the ecclesiastics, (Section 4,) at which those in the Seminary shall assist, although they may not be receiving orders on that occasion.

§ 32. In addition to the religious ceremonies ordered for all Sundays and holidays in Section 19, there will be every year a Novena and Solemn Festival in honour of our Lady of the Conception, the Patroness of our Seminary. In years when we may be able to assist at this festival, or to celebrate pontifically, it shall be left transferred for the day of the Octave. The sermon will be preached, if possible, by one of the professors or clergy of the house. Sermons will be delivered on all the evenings of Sundays in Lent. The ceremonies of Holy Week will be performed with all due devotion and solemnity, and with the sermons appropriate to Holy Thursday, the Passion, and the Deprivation of our Lady. The Rector, and should any thing hinder him, the Vice-Rector, or the Professor or Graduate of longest standing will wash the feet of twelve poor or free pupils, giving to each one a rosary of blest beads. There will be in the chapel or church of the Seminary two daily Masses with the following intentions:—one will be that at which all the pupils of the College, whether ecclesiastical or secular, will every day assist; and this will be offered for the health and happiness of the Supreme Pontiff, for the Queen, and Royal Family, for the peace and prosperity of the Church and of the State, and especially for the temporal and spiritual advancement of the Seminary, of its officers and pupils, its protectors and benefactors. This Mass will be sung on Sundays and holidays, and read on other days. The other daily Mass will be offered and applied with the intention of those Founders of the Institution who shall have charged the estate existing in the patrimony of the Seminary, or which may be incorporated with it by lawful titles hitherto existing, with any pious conditions whatever. Leaving all these pious conditions thus provisionally reduced and commuted in the said daily Mass, and in three offices of the dead of nine lessons, with the appropriate Masses, which the Rector will command to be celebrated on proper and suitable occasions.

§ 33. If, in future, any endowment shall be made to the Seminary, *inter vivos* or *mortis causa* (as the piety and importance of the objects in view, and the necessity of obtaining

dotação propria e sufficiente, e o Doador gravar os bens doados com alguns encargos pios; depois de reconhecida a utilidade perpetua da doação, e de feita a acceitação solemne d'ella com a Licença do Governo na forma prescripta no Artigo 12 § unico da Lei de 28 de Abril de 1845, serão estes encargos assim estabelecidos fiel e pontualmente cumpridos: e para isso haverá um Livro proprio para registo dos mesmos encargos, e das certidões de seu cumprimento annual: e uma pauta sempre affixada e patente na Sacristia do Seminario para não poder esquecer a obrigação dos mesmos encargos.

§ 34. Logo que o Seminario esteja de posse do patrimonio do Collegio de Nossa Senhora da Conceição para Clerigos pobres, instituido na Freguezia da Encarnação d'esta Capital; observar-se-ha pontualmente o disposto no § antecedente a respeito dos encargos legitimamente instituidos e subsistentes do dito Collegio; dispensado ou commutado tão sómente o *Ubi* determinado para a celebração das Missas.

§ 35. O Reitor distribuirá estas Missas pelos Clerigos do Seminario, que as quizerem e poderem dizer; e só na falta d'estes por Sacerdotes estranhos. Nomeará tres Ordinandos para servirem por turno ás Semanas na Sacristia, e na Capella ou Egreja, e ajudarem ás Missas sempre com sobrepeliz: e em todos os Sabbados se publicará no Refeitorio a pauta dos Ministerios pessoaes, que os Empregados ou Alumnos do Seminario tem de exercer na Semana seguinte na Sachristia, Capella ou Egreja, Refeitorio, e mais Exercicios Litterarios ou Espirituaes da Semana; para que as pessoas designadas se preparem para o fiel desempenho de seu encargo.

Capitulo IV.

Das Instrucções ou Regulamento para a educação Religiosa, moral e civil dos Alumnos do Seminario.

§ 36. Todos os Alumnos do Seminario, Ordinandos e Collegiaes, ao primeiro signal para levantar da cama, farão o Signal da Cruz, resarão o *Angelus Domini* ou as tres Ave Marias; invocarão os Santos Nomes de Jesus, Maria e Jose': offerecerão a Deus as obras do dia, e implorarão o Auxilio Divino, pela intercessão de Maria Santissima, do Anjo da Guarda, e dos Santos da sua especial devoção, para que Deus os livre de todo o mal, e especialmente do maior, que é o peccado; e os faça crescer em sciencia e santidade: levantar-se-hão promptamente, vestindo-se, lavando-se, e preparando-se diligentemente com aceio e modestia: comporão sua cama; e porão em ordem seus cubiculos com a limpeza necessaria. Ao segundo signal para a Oração e Missa sairão de seus cubiculos perfeitamente vestidos; e unidos aos seus companheiros se dirigirão todos á Capella, aonde terão um quarto de hora de Oração vocal e mental, e depois assistirão á Missa.

§ 37. Na Oração vocal unir-se-hão em espirito com attenção devota áquelle que faz as preces vocaes: e na mental meditarão com piedoso recolhimento sobre o ponto, que lhes fôr indicado: seguirão com humildade e docilidde os preciosos movimentos da Graça; e formarão sempre o proposito de com a ajuda de Deus corrigir ou emendar em cada dia algum vicio, ou defeito, ou imperfeição dominante.

§ 38. Assistirão á Missa com o maior silencio, acatamento, e deboção, como é devido á Acção mais Santa e mais augusta da Nossa Santa Religião; seguindo com o espirito da Fé o Sacerdote em todas as preces e ceremonias da Missa; e conformando-se com a intenção d'elle, que é a referida no § 32: poderão comtudo juntar alguma intenção particular, v. g. obter de Deus remedio para certa necessidade, tal Graça ou virtude, victoria de certa tentação vicio ou defeito: procurarão sempre acompanhar o Sacerdote com communhão espiritual na falta de communhão Sacramental.

§ 39. Depois da Missa irão ao Refeitorio almoçar Ordinandos e Collegiaes ao mesmo tempo; porém com a separação de assentos devida. Depois recolher-se-hão todos aos seus Cubiculos, para estudarem ou repetirem as suas lições até á hora de irem para as Aulas respectivas. Recommendamos principalmente aos Ordinandos, que estudarem as Disciplinas Theologicas e Canonicas, que ao principiar o seu estudo implorem a Luz Divina, recitando a primeira Estrofe do Hymno—*Veni Sancte Spiritus*—; e ao acabar peçam o bom fructo de seu estudo, pela intercessão de Maria Santissima, recitando o—*Sub tuum præsidium.*

§ 40. Procurarão estudar as suas lições com diligencia e constante applicação; porem sem afflicção perturbação, ou confusão; traduzindo, analysando, e reflectindo sobre as proposições, que se contém em cada § ; examinando seu verdadeiro sentido, as provas que as demonstram, as objecções que tem, e as refutações d'essas objecções. Depois de terem assim intendido bem as suas lições, as repetirão até poderem dar conta d'ellas de cór aos seus Professores nas Aulas respectivas

§ 41. Chegada a hora das Aulas todos os Alumnos irão ás suas sem falta ou demora senão por causa grave e justa, approvada pelo Reitor, ouvido o Professor. Os Professores terão uma pauta ou caderno de todos os seus Discipulos, em que apontarão todos os dias lectivo as faltas, as lições, e mais actos de merito ou demerito de cada um.

§ 42. Acabadas as Aulas recolher-se-hão os Alumnos aos seus Cubiculos; aonde, permittindo- o tempo, farão breves apontamentos do mais importante da explicação, que acabáram

them by a proper and sufficient dotation so much recommend), and the donor charges the property endowed with any pious conditions: after having acknowledged the perpetual utility of endowment, and its solemn acceptance having been made with the licence of the Government, in the form prescribed by the 12th Section of the Law of the 28th of April, 1845, these pious conditions, thus established, will be faithfully and punctually complied with: and for this purpose there will be kept a suitable book for the registry of these same conditions or charges, and certificates of their annual fulfilment: and a memorandum always fixed and open in the sacristy of the Seminary, in order that the obligation of fulfilling these conditions should not be forgotten.

§ 34. As soon as the Seminary comes into possession of the patrimony of the College of our Lady of the Conception, for poor clergymen, established in the parish of the Incarnation, in this capital, attention should be punctually paid to what has been said in the preceding section with respect to charges legally founded and subsisting in the said College: dispensing with or commuting only such portions as refer to the *place* fixed on for the celebration of the Masses.

§ 35. The Rector shall distribute these Masses among the clergy of the Seminary who shall desire or have the power to say them, and only in failure of these, among strange priests. He shall name three of the clerical students to serve in turn for a week in the sacristy, and in the Chapel or Church, and to assist at Mass always in a surplice: and on every Saturday shall be published in the Refectory the list of the various persons, employés, and pupils of the Seminary who are to be engaged during the following week in the Chapel or Church, in the Refectory, and the literary or spiritual exercises of the week, so that all persons appointed may be prepared for the faithful discharge of their duties.

CHAPTER IV.

Of the Instructions or Regulations for the Religious, Moral and Civil Education of the Pupils of the Seminary.

§ 36. All the pupils of the Seminary, both ecclesiastical and secular, at the first signal for arising from bed, shall make the sign of the Cross, and recite the *Angelus Domini* or the three *Ave Marias:* they shall invoke the holy names of JESUS, MARY, and JOSEPH: they shall offer to GOD the works of the day, and implore the Divine assistance through the intercession of the MOST HOLY MARY, of their Angel Guardian, and of the Saints of their especial devotion, that God would deliver them from all evil—and particularly from sin, which is the greatest of all—and that he would make them increase in knowledge and piety: they shall arise promptly, dressing, washing, and preparing themselves with neatness and modesty: they shall make their own beds, and arrange their rooms with all necessary cleanliness. At the second signal for prayer and Mass, they shall issue from their rooms perfectly dressed, and along with their companions shall all proceed to the Chapel, where they shall spend a quarter of an hour in vocal and mental prayer, and then assist at Mass.

§ 37. In vocal prayer they will unite themselves in spirit, and with devout attention, to him who recites the prayers aloud: and, in mental meditation, with pious recollection on the point which has been submitted for their consideration: they shall follow, with humbleness and docility, the precious movements of grace, and always form a resolution, with the assistance of God, to amend every day some vice or defect, or some predominant imperfection.

§ 38. They shall assist at Mass with great silence, respect, and devotion, as is due to the most sacred and most august act of our holy religion: following the priest with the spirit of faith in all the prayers and ceremonies of the Mass, and confining themselves to his intentions, as is mentioned in the 32nd Section: they can, however, join some particular intention of their own—as, for example, the obtaining assistance from God in a certain necessity, such as a grace or virtue, or a triumph over some temptation, vice, or defect: they should always endeavour to accompany the priest in spiritual communion, when sacramental communion is wanting.

§ 39. After Mass they shall go to the refectory to breakfast, the Divines and Collegians together, but divided by separate seats. Then they shall retire to their rooms, to study or rehearse their lessons for an hour before going to their respective halls. We recommend principally to the ecclesiastical students who are studying theology and canon law, that at the beginning of their study they should implore the Divine light, reciting the first strophe of the hymn *Veni Sante Spiritus:* and, at the end, that they should ask for good fruit from their study, through the intercession of the MOST HOLY MARY, reciting the *Sub tuum præsidium.*

§ 40. They shall endeavour to study their lessons with diligence and continued application, but without anxiety, perturbation, or confusion: translating, analyzing, and reflecting on the propositions which are contained in each section—examining their true meaning, the proofs which demonstrate them, the objections that may be made against them, and the refutation of these objections. After they have thus applied themselves to their lessons they will repeat them over until they are able to give an account of them by heart to their professors in the respective halls.

§ 41. The hour for class having arrived, all the pupils shall proceed to their own respectively, without fail or delay (except for grave and sufficient cause, approved of by the Rector), to hear the professor. The professors will keep a list or memorandum of all their pupils, in which they will enter the days on which they have attended class, those on which they were absent, the lessons, and the more important acts of merit or demerit of each student.

§ 42. Class being over, the students are to repair to their own rooms, where, if time permits, they are to make brief memoranda of the instructions or explanations they have just

de ouvir. Seguir-se-ha o jantar dos Ordinandos, a que presidirá por turno o Reitor, Vice-Reitor, ou um dos Professores e Prefeitos. Haverá a Benção da mesa, e as Graças, e leitura espiritual, que será ouvida com geral silencio e devoção. Será designado por turno o Ordinando, que em cada Semana ha-de fazer esta leitura durante o jantar; e tanto este, como os dois, que hão-de ser designados da mesma sorte para servirem á mesa, irão á segundo mesa, em que se sentarão abaixo dos Professores e Prefeitos, mas acima dos Collegiaes Seculares. N'esta mesa haverá tambem Benção e Graças sem lição Espiritual; e será servida pelos creados da Casa.

§ 43. Depois de jantar terão todos os Alumnos meia hora de recreação: recolher-se-hão depois aos seus Cubiculos para estudarem: os que tiverem Aulas de tarde, irão a ellas; e os Ordinandos que as não tiverem, irão ás leituras e Exercicios ordenados no § 18. Acabadas as Aulas, Leituras e Exercicios sobreditos, terão todos os Alumnos recreação; podendo, quando o tempo o permittir, e o Reitor der licença, sair a passeio juntos, e acompanhados de um Prefeito e Pedagogos, jogar a bola; tratar da cultura de flores nacerca; e ter quaesquer exercicios corporaes, que não sejam improprios da modestia e gravidade christã, nem perigosos á saude e união fraternal dos Alumnos.

§ 44. A's Ave Marias ou pouco antes irão todos os Alumnos á Capella resar a Ladainha a Nossa Senhora com a Antifona e Oração propria do tempo: porém nos Sabbados, Domingos e Dias Santos será a Ladainha cantada na Egreja a hora em que possa assistir o Povo; e bem assim será resado o Terço, ou a Corôa nas Festividades de Nossa Senhora, ou o Rosario no dia da sua Festa, e em todas as Domingas da Quaresma, em côro alternado; e lendo o Reitor, Vice-Reitor, ou Presidente os Mysterios competentes em voz alta para que todos possam ouvil-os, intendel-os e medital-os.

§ 45. Recolher-se-hão logo depois todos os Alumnos aos seus Cubiculos para estudarem até á hora de ceia; em que todos concorrerão ao Refeitorio, havendo Benção e Graças. Acabada a ceia terão uma breve liçã espiritual, no fim da qual será indicado o ponto para a meditaçao na Oração mental do dia seguinte; meditarão por um pouco, fazendo exame de consciencia, reflectindo sobre os seus pensamentos, palavras e obras do dia; e resada a Confissão com a maior contrição, o Reitor, Vice-Reitor ou Presidente recitará a absolvição, e as Orações e Antifona final de completa. Recolher-se-hão aos seus Cubiculos; e á hora marcada apagarão as luzes d'elles, e fazendo o Signal da Cruz, e invocando os Santos Nomes de Jesus, Maria e Josè', do Santo Anjo da Guarda, e dos Santos de sua especial devoção, procurarão adormecer na paz do Senhor.

§ 46. Serão fielmente observados os preceitos do Jejum e abstinencia por todos as pessoas, que forem a elles subjeitas, e não estiverem dispensadas por justa causa. Os Ordinandos, ainda que não tenham a edade determinada, jejuarão sempre nos dias de preceito; salvo sendo dispensodos pelo Reitor por lhe parecer que assim convém, attentas as forças de cada um.

§ 47. Todos os Alumnos se confessarão ao menos uma vez cada mez, e além da Confissão mensal, cada um se confessará e commungará na Quarresma por desobriga, servindo para este effeito de Parocho de todos as pessoas residentes dentro do Seminario o Reitor, e no seu impedimento o Vice-Reitor. Confessar-se-hão tambem e commungarão á Missa todos os Alumnos, que estiverem presentes, e devidamente preparados e dispostos nas Festas da Abertura, da Conceição, do Natal, de Quinta Feira Santa, da Paschoa, e de Pentecostes.

§ 48. Na assistencia na Capella ou na Egreja, ou em qualquer parte aos Officios Divinos, Missa, Actos Religiosos, ou Exercicios Espirituaes, guardarão todos os Alumnos especial silencio, gravidade e devoção: e qualquer falta ou contravenção n'este ponto será tido como culpa grave; e reprehendida ou castigada pelo Reitor ou por quem suas vezes fizer. Nas Aulas, e ajuntamentos destinados para Lições, Leituras, e quaesquer outros Exercicios instructivos observarão a ordem prescripta com attenção, humildade, docilidade, e muito respeito aos Professores.

§ 49. Nas recreações devem os Alumnos juntar-se e conversar sem constrangimento nem affectação com quaesquer companheiros, que o acaso lhe offereça mais proximos: as conversações serão, quanto possivel, instructivas e edificantes; mas naturaes, lhanas, e alegres; de sorte que n'ellas, e em toda a recreação domine: 1.° a caridade procurando a satisfação ou consolação, ou maior perfeição de seus companheiros; evitando dar-lhe algum desgosto, fazer-lhe alguma offensa, injuria ou damno; e rejeitando toda a maledicencia ou murmuração: 2.° a paciencia supportando caritativa e generosamente as contradicções e defeitos de seus companheiros: 3.° a modestia evitando gritarias, risadas, e quaesquer palavras ou actos indecentes, descompostos, ou perigosos: 4.° e finalmente a civilidade illustrada, e cortesia polida para com todos, que previne e attrahe a estima e o affecto do proximo.

§ 50. Serão muito obedientes ás Leis e Authoridades constituidas, assim Ecclesiasticas, como Civis; e a todos os seus Superiores, tendo para com elles aquelle respeito e amor, que os bons filhos tem a seus Paes: tratarão com muita reverencia e obsequio ao Reitor, Vice-Reitor, Mestres, Prefeitos, e Pedagogos, ou Monitores: nenhum sairá do Seminario sem companheiro, e com licença do Reitor; e não lhes será licito ir a partes diversas d'aquellas para que foi concedida a licença: e antes d'Ave Marias se recolherão, e apresentarão ao Reitor: não terão nos Cubiculos comida ou bebida; nem a tomarão fóra do Refeitorio, salvo com licença do Reitor, concedida por justa causa; nenhum entrará, e se demorará no Cubiculo de outro sem licença, ou urgente causa justa: e não fecharão por dentro os Cubiculos, de sorte

heard. The dinner of the ecclesiastical students will then follow, at which the Rector, Vice-Rector, or one of the professors or prefects will preside. There will be a blessing before, and thanks after dinner, and spiritual reading, which will be heard with general silence and devotion. The clerical student will be appointed in turn who, each week, will be the reader during dinner; and he, with the two who have been appointed in the same manner to serve at table, will go to the second table, at which they will sit below the professors and prefects, but above the secular collegians. At this table there will also be a blessing and thanks, without spiritual reading, and it will be attended by the servants of the house.

§ 43. After dinner all the students will have half an hour for recreation; they will then retire to their rooms to study: those who shall have to attend classes in the evening shall go to them: and the ecclesiastical students who shall have none shall go to the lectures and exercises prescribed in the 18th section. The classes, lectures, and exercises above mentioned being concluded, all the students will have recreation: being permitted, when time allows and the Rector gives leave, to take a walk in a body, accompanied by a prefect, to play at cricket, to cultivate flowers in the garden, and to take whatever corporeal exercises are not inconsistent with modesty and Christian gravity, or dangerous to the health and fraternal union of the pupils.

§ 44. At the *Ave Maria*, or a little before, all the pupils will proceed to the Chapel, to recite the Litany of our Lady, with the antiphon and prayer proper to the time; but on Sundays and holydays the litany will be sung in the Church, at an hour at which the people may assist; and it will be well to recite the third part, or Crown, on the festivals of Our Lady, or the Rosary on her own feast, and on all the Sundays of Lent, in alternate choir: the Rector, Vice-Rector, or President reading the proper Mysteries in a loud voice, so that all may hear, attend, and meditate upon them.

§ 45. Immediately after, all the pupils shall retire to their own rooms, to study until the hour of supper, at which they will all assemble in the refectory, asking and giving a blessing and thanks. Supper being over, a brief spiritual instruction will be read, at the end of which will be indicated the point for meditation in the mental prayer of the following day. They will make a short meditation, examining their consciences, and reflecting on their thoughts, words, and actions during the day; and the Confiteor being then said with the greatest contrition, the Rector, Vice-Rector, or President will pronounce the absolution, and the prayers and final antiphon of complin. They will then retire to their rooms, and at a fixed hour will extinguish their lights; and, making the sign of the Cross, and invoking the holy names of Jesus, Mary, and Joseph, their Guardian Angel, and the saints of their especial devotion, will compose themselves to sleep in the peace of the Lord.

§ 46. The precepts for fasting and abstinence will be observed by all persons who are subject to them, and who have not been dispensed from them for just cause. The ecclesiastical students—even those who have not reached the determined age—shall always fast on the days commanded, except they are dispensed from same by the Rector when it may seem expedient to him, attention being paid to the health of each party.

§ 47. All the pupils will go to confession at least once a month; and in addition to this monthly confession, each student will comply with the obligation of confessing and communicating in Lent—the Rector representing, for this purpose, the parish priest of all persons residing within the Seminary, and, in his absence, the Vice-Rector. All the pupils who are duly prepared and disposed, will also confess and receive at the Mass on the feasts of the Opening, the Conception, the Nativity, on Holy Thursday, at Easter, and at Pentecost.

§ 48. When assisting in the Chapel or the Church, or at any portion of the Divine Offices, at Mass, in religious acts, or spiritual exercises, all the students shall observe particular silence, gravity, and devotion; and any deficiency or wilful neglect on this point will be considered as a grave fault, and will be reprehended or punished by the Rector, or whoever occupies his place. In the classes and assemblies devoted to lessons, lectures, and other instructive exercises, the prescribed order shall be observed with attention, humility, docility, and great respect towards the professors.

§ 49. At recreation the students should unite themselves, and converse without restraint or affectation with whatever companions chance may bring them nearest to. The conversations should be, as much as possible, instructive and edifying, but natural, sincere, and cheerful; so that in them and in everything recreation should predominate: firstly, by charity, in effecting the satisfaction, or consolation, or greater perfection of their companions; by avoiding the doing of any thing that would be disagreeable, offensive, injurious, or hurtful to them; and by rejecting all detraction or complaining: secondly, by patience, in charitably and generously enduring the contradictions or defects of their companions: thirdly, by modesty, in avoiding loud cries, immoderate laughter, or any words or actions of an indecent, improper, or dangerous kind; fourthly and finally, by that external civility, and polished courtesy towards all, which prepossesses and attracts the esteem and affection of our neighbour.

§ 50. They will be very obedient to the laws and constituted authorities, whether ecclesiastical or civil, and to all their superiors, for whom they should entertain the same respect and love that good sons have for their fathers. They will treat with great reverence and obedience the Rector, Vice-Rector, masters, prefects, and teachers or monitors. No one shall go out of the Seminary without a companion, and without having obtained permission from the Rector; and it will not be lawful for them to go to different places from those for which permission has been granted; and they shall return before the *Ave Maria*, and present themselves to the Rector. There shall be no eating or drinking in the rooms, nor in any place out of the refectory, without the permission of the Rector, conceded on just grounds. No one shall enter or remain in the apartment of another without leave, or for some pressing

que possam impedir ou demorar a visita ou inspecção incerta, e arbitraria do Reitor, Vice-Reitor, ou Prefeito.

§ 51. Exhortamus a todos os Alumnos, e principalmente aos Ordinandos a que incessantemente implorem com humildade e fervor os Auxilios Divinos, e ponham toda a sua diligencia para adquirir todas as Virtudes Christãs, moraes, e civis no maior grau de perfeição; de sorte que n'elles domine e resplandeça sempre o Espirito da Fé, e da Caridade; a Religião e Piedade sem fanatismo, superstição, ou hypocrisia; a Humildade, Mansidão e Paciencia; a Castidade e Temperança; a Verdade, Justiça e Beneficencia, e um zelo illustrado, prudente e caritativo pela salvação das Almas; e bem assim um constante e consciencioso desejo de cumprirem fielmente todos os deveres de bons Cidadãos, e de concorrerem quanto em si estiver para a paz, boa ordem, e prosperidade da Egreja e do Estado.

§ 52. Esperamos com toda a confiança do piedoso e illustrado zelo do Reitor, Vice-Reitor, Professores, e Prefeitos do Seminario a maior vigilancia e cuidado pela boa educação de todos os Alumnos; procurando cada um no exercicio de suas proprias attribuições, e nas mais occasiões opportunas inspirar-lhes e gravar-lhes profundamente os sobreditos sentimentos Religiosos, moraes, e civis; instruindo-os, exhortando-os, e formando-os em todas as virtudes; notando-lhes, e evitando-lhes com caridade e prudencia as occasiões perigosas, ou tendencias ruins para os vicios; advertindo-os em segredo e paternalmente dos primeiros defeitos leves; reprehendendo-os ou castigando-os não se emendando, ou sendo graves as primeiras culpas. Se se mostrarem contumazes, desobedientes, indoceis, ou incorrigiveis; o Reitor Nos proporá a sua exclusão do Seminario: ou com o parecer do Conselho dos Professores e Prefeitos a ordenará e executará immediatamente, quando a culpa fôr tão grave e escandalosa, que exija esta prompta providencia, para evitar o escandalo, desordem, ou perturbação do Seminario ou Collegio.

Capitulo V.

Das Informações e Exames de todos os Alumnos; e da consequente habilitação canonica dos Ordinandos.

§ 53. No primeiro dia feriado de cada mez o Reitor convocará o Conselho dos Professores e Prefeitos, para lhe apresentarem por escripto as faltas dos seus Discipulos no mez antecedente; e bem assim as informações do que cada um dos Vogaes presentes tiver observado de mais notavel em quanto ao merito ou demerito litterario, religioso, moral, e civil dos Alumnos nos seus Discipulos, ou confiados á sua vigilancia e direcção. Estas informações confidenciaes serão guardadas em segredo até ás congregações finaes de cada anno lectivo: na primeira das quaes serão julgadas todas as faltas para o effeito de serem habilitados para os exames respectivos os que não tiverem mais de vinte faltas sem causa justificada, ou mais de sessenta ainda com causa justificada; e na segunda Congregação, depois de concluidos os Exames, será qualificado o merito litterario, Religioso, moral e Civil de todos os matriculados e examinados com as qualificações em cada merito de—optimo—bom—sufficiente—mau—e—duvidoso—expressas pelas letras iniciaes. Estas qualificações serão lançadas em Livro proprio; de que se extrahirá copia authentica para Nos ser presente no fim de cada anno; e nem d'ellas nem das informações mensaes se poderá dar noticia ou fazer communicação se não a que o Reitor julgar indispensavel dar aos Paes, Superiores, ou Prelados Diocesanos dos Alumnos respectivos.

§ 54. Os Exames dos Alumnos do Seminario para a primeira admissão, ou para a subsequente frequencia de suas Aulas serão feitos perante o Reitor ou Vice-Reitor, e dois Professores: porém qualquer Alumno, ou seja Ordinando, ou Collegial secular, poderá habilitar-se segundo as Leis e Regulamentos de Instrucção Publica, e fazer os Exames de Instrucção Primaria e Secundaria nos Liceus para obterem os Diplomas de approvação necessarios para a habilitação de Empregos Civis.

§ 55. Nenhum Ordinando será admittido no Seminario sem exame e approvação do Ensino Primario; e nenhum Alumno se poderá matricular ou frequentar as Aulas de Linguas sem o mesmo exame e approvação: a Aula ou Classe de Latinidade sem exame e approvação da Grammatico Portugueza e Latina; as Aulas de Grego, Oratoria, Historia, e Philosophia, sem exame e approvação de Latinidade; e as Aulas dos Cursos biennaes Elementares de Sciencias Naturaes sem os exames de Latinidade, Philosophia, e Francez.

§ 56. Para a matricula do 1.° Anno do Curso Theologico são necessarios os exames e approvações de Latinidade, Francez, Oratoria, Historia, Philosophia, e Elementos de Geometria Arithmetica e Algebra: n'este anno porém poderão matricular-se os que estiverem approvados em Latinidade e Philosophia, ficando obrigados a dar conta dos restantes preparatorios até ao exame do 3.° Anno do dito Curso. Serão facultativos os Estudos das Linguas Ingleza, Grega e Hebraica, e dos Cursos Elementares de Sciencias Naturaes, e sómente obrigatorios para os que pertenderem habilitar-se para Professores dos Seminarios das Possessões Ultramarinas, podendo fezar até ao fim do 2.° Anno o exame de Grego e Hebraico; e até ao fim do 3.° Anno os mais exames. Para a matricula do 2.° Anno é necessario o exame das Disciplinas do 1.°; e para a do 3.° o das do 2.° e do Grego e Hebraico nos termos sobreditos; assim como para o exame das Disciplinas do 3.° anno os exames dos Estudos preparatorios, que tiverem sido differidos.

and sufficient cause; and the rooms shall not be locked on the inside, so as to impede or delay the uncertain and arbitrary visit or inspection of the Rector, Vice-Rector, or Prefect.

§ 51. We exhort all the students, and principally the ecclesiastical portion, incessantly to implore, with humility and fervour, the Divine assistance, and to apply themselves with the utmost diligence to the acquisition of all Christian, moral, and civil virtues in a greater degree of perfection, so that in them may ever rule and shine the spirit of faith and charity; religion and piety without fanaticism, superstition, or hypocrisy; humility, mildness, and patience, truth, justice, and benevolence, and an enlightened, prudent, and charitable zeal for the salvation of souls; and thus nourish a constant and conscientious desire of complying faithfully with all the duties of good citizens, and of contributing, as much as lies in their power, to the peace, good order, and prosperity of the Church and of the State.

§ 52. We expect with the utmost confidence, from the piety and seal of the Rector, Vice-Rector, Professors and Prefects of the Seminary, the greatest vigilance and anxiety for the good education of all the students—encouraging each one in his particular duties, and taking the most opportune occasions of inspiring them, and of profoundly improving them in the before-mentioned religious, moral, and civil sentiments; instructing, exhorting, and forming them in all virtues; observing them, and charitably withdrawing them from dangerous temptations, or from any vicious propensity to evil; cautioning them, in secret and paternally, on the occurrence of the first slight faults; reprimanding or punishing them if they are not amended, or if the first faults are of a graver kind. Should they show themselves contumacious, disobedient, indocile, or incorrigible, the Rector shall propose to us their expulsion from the Seminary; or, with the opinion of the council of the professors and prefects, shall order the immediate execution of this sentence, when the offence will be so grave and scandalous as to exact this prompt watchfulness, in order to save the Seminary or College from scandal, disorder, or disturbance.

Chapter V.

Of the Reports of the Professors and the Examinations of all the Pupils, and of the subsequent canonical qualifications of the candidates for Orders.

§ 53. On the first vacant day of each month, the Rector will convoke the council of the professors and prefects, in order that they may present to him in writing the faults of their pupils during the preceding month, and that the informations of each member of the council present will be seen as to what is most remarkable in the merit or demerit, literary, religious, moral, and civil, of the students, in their capacity of pupils, or persons confided to their vigilance and direction. These confidential informations will be preserved in secret until the final assemblies or councils of each collegiate year, in the first of which judgment will be passed upon all the faults, in order that a classification for the respective examinations may be made of those who shall not have more than twenty faults without a justification, or more than sixty with a justification; and in the second congregation, after the conclusion of the examinations, the literary, religious, moral and civil merit of those who have been matriculated and examined, will be qualified according to each one's deserts, by such memoranda, as best, good, tolerable, bad, and doubtful, expressed by their initial letters. These judgments will be entered in a suitable book, from which an authentic copy shall be extracted and presented to us at the end of each year, and neither of these nor of the monthly reports shall any notice be given, or communication made, unless the Rector may consider it indispensable to do so, to the parents, superiors, or diocesan prelates of the respective students.

§ 54. The examinations of the pupils of the Seminary for entrance, or in their subsequent course, will take place before the Rector or Vice-Rector, and two professors; but any student whether ecclesiastical or secular may qualify themselves according to the laws and regulations of public instruction, and pass the examinations of primary and secondary instruction in the Lyceums, in order to obtain the diplomas of approbation necessary for their qualifying themselves for civil employment.

§ 55. No ecclesiastical student will be admitted into the Seminary without an examination and approval in primary instruction; and no pupil can matriculate or attend the classes of languages without the same examination and approval, nor the hall or class of Latinity without an examination and approval in Portuguese and Latin Grammar; nor the classes for Greek, Oratory, History and Philosophy, without an examination and approval in Latinity; nor the classes for the biennial elementary courses of the Natural Sciences, without an examination in Latinity, Philosophy, and French.

§ 56. For matriculation in the first year of the theological course will be necessary the examinations and approval in Latin, French, Oratory, History, Philosophy, and the elements of Geometry, Arithmetic, and Algebra. But in this year those who shall have been approved of in Latin and Philosophy, may matriculate, the obligation of giving an account of the remaining preliminary studies being left until the examination of the third year of the said course. The study of the English, Greek, and Hebrew languages will be optional, and will be only obligatory on those who intend to qualify themselves for professors in the Seminaries of the Portuguese territories beyond the sea, passing at the end of the second year, the examination in Greek and Hebrew, and at the end of the third year, the remaining examinations. For matriculation in the second year is necessary an examination in the studies of the first, and for that of the third an examination in those of the second, with Greek and Hebrew, in the circumstances aforesaid—as well as for the examinations in the business of the third year, the examination in those preparatory studies which shall have been deferred.

Appendix, No. 10.

Statutes of the Seminary at Santarem.

§ 57. Com o exame e approvação do 1.º Anno ficam os Ordinandos habilitados de sciencia para receberem a Ordem de Subdiacono; com o do 2.º anno a Ordem de Diacono; e com o do 3.º anno a Ordem de Persbytero. Porém só poderão obter licença para exercicio de Ordens os que forem approvados em Ceremonias e Canto Ecclesiastico; e Diploma, de habilitação de sciencia para os Ministerios de Confessores, Prégadores, e Parochos os que depois do exame das Disciplinas do 3.º anno fizerem exame geral de Theologia Pastoral e da praxe dos referidos Ministerios, ou da Eloquencia Sagrada. O Reitor Nos dará conta no fim do anno de todos os Exames com o seu resultado.

§ 58. Haverá um Livro dos Exames, em que se lançarão os termos d'elles com o resultado de approvação—*Nomine descrepante*—ou *simpliciter*, ou de reprovação, assignados pelo Reitor ou Vice-Reitor e um dos Examinadores. Os Alumnes que em dois annos successivos forem reprovados nas mesmas Disciplinas, serão despedidos do Seminario; e não poderão ser readmittidos sem causa justa e grave, por Nós approvada.

Capitulo VI.

Dos differentes Alumnos do Seminario; e condições de sua admissão.

§ 59. Podem ser Alumnos Ordinarios do Seminario todos os Ordinandos, que n'elle pertenderem receber a instrucção e educação necessaria para o Estado Ecclesiastico. Os que forem nossos subditos naturaes e moradores do Patriarchado, Prelazia de Thomar, e Grão Priorado do Crato, poderão ser admittidos como Alumnos Pensionistas; ou como gratuitos: os Pensionistas hão-de pagar adiantadamente ás mesadas estabelecidas; que n'este anno serão de 6$000 réis, satisfazendo 18$000 réis na entrada, egual quantia pelo Natal; e 24$000 réis pela Paschoa; e 12$000 réis no fim de Julho, se ficarem residindo no Seminario os dois mezes de Ferias, Agosto e Setembro.

§ 60. Os Ordinandos dos Bispados Suffraganeos, ou de outros estranhos só poderão ser admittidos no Seminario Patriarchal Metropolitano e Central, como Pensionistas pagando as mesmas mesadas e na mesma forma que os Pensionistas nossos Subditos; oupelos recursos proprios dos Ordinandos, ou pelos fornecidos pelas Authoridades locaes, ou Prelados Diocesanos; ou pelas quantias, que a Junta Geral da Bulla da Cruzada consignar e pagar em cada anno para Alumnos gratuitos do respectivo Bispado; do qual n'esse caso poderão ser recebidos tantos, quantos corresponderem a essas quantias na razão de 60$000 réis por cada um, ou de 72$000 réis por aquelles que ficarem no Seminario os dois mezes d'Agosto e Septembro.

§ 61. Na Secção do Ultramar haverá Alumnos gratuitos, e Pensionistas: serão por ora admittidos até dez gratuitos, naturaes do Patriarchado, ou de qualquer Diocese do continente do Reino; e para o futuro os que permittirem os recursos concedidos ao Seminario para este fim especial: serão admittidos como Pensionistas os que forem enviados pelo Governo. Authoridades Civis e Prelados Diocesanos das Provincias Ultramarinas, consignando-se, segurando-se, e pagando-se por cada um adiantadamente em dois semestres a pensão annual de 100$000 réis em moeda forte e metalica.

§ 62. São considerados como Alumnos extraordinarios e Porcionistas do Seminario os Seculares, que entrarem para o Collegio annexo: serão admittidos, qualquer que seja a sua naturalidade, até ao numero limitado pela capacidade da Casa destinada; assegurando-se primeiro por escriptura, com hypotheca ou fianca, não sendo notoria a abonação dos Paes ou Superiores, que se hão-de obrigar, o pagamento da mezada de 9$000 réis em moeda forte e metalica adiantadamente no principio de cada semestre; e ao mesmo tempo a obrigação de receberem e tomarem conta de seus Filhos ou tutellados logo que sejam despedidos do Collegio com causa justa, e na forma ordenada n'estes Estatutos.

§ 63. Todos os Alumnos do Seminario Ordinarios e Extraordinarios receberão d'elle casa para habitação, azeite para a luz de seus Cubiculos, a instrucção e educação competente, a sustentação quotidiana de almoço, jantar e ceia com aceio e abundancia, e assistencia e curativo nas doenças, sem differença alguma entre Alumnos gratuitos e Pensionistas ou Porcionistas; excepto ficarem os Pensionistas e Collegiaes, ou seus Paes ou Superiores responsaveis ao Seminario pelas despezas de remedios nas suas doenças; e terem os Collegiaes jantar á segunda mesa, e serem vigiados por Pedagogos, e servidos por creados da Casa.

§ 64. Todos serão obrigados a apromptar para a sua entrada: 1.º o Cubiculo, que lhe fôr destinado, com leito, mesa, cadeiras, candieiro, vasos, colxão, enxergão, roupa e mobilia strictamente necessaria para seu uso, estudo, repouso, aceio e limpeza; devendo tudo ser o mais barato, e quanto fôr possivel uniforme: 2.º habito talar uniforme de que usarão todos os Alumnos Ordinarios e Extraordinarios do Seminario, tanto n'elle, como nos passeios e visitas de fóra; com a unica differença de que os Collegiaes ou Porcionistas fóra do Seminario usarão de chapeu de copa alta; e os Ordinandos de barrete, ou chapeu de Braga á Tridentina: 3.º os Compendios das Aulas que houverem de frequentar; 4.º as roupas, calçado, e vestes interiores, que lhe forem necessarias.

§ 65. Aos Alumnos gratuitos porém da Secção do Ultramar são concedidas as seguintes vantagens especiaes: 1.º serem-lhe fornecidos gratuitamente todos os objectos referidos no § antecedente; bem como os remedios, curativo, e tratamento nas doenças: 2.º poderem ser Ordenados sem patrimonio, a titulo das Missões do Ultramar 3.º continuarem a ser susten-

§ 57. With the examination and approval of the first year, the ecclesiastical students are qualified by learning to receive the order of Sub-Deacon; with those of the second year, the order of Deacon; with those of the third year, that of Priest. But those only will obtain a licence for the exercise of orders who have been approved of in ceremonies and ecclesiastical song; and the diploma of qualification for the duties of confessors, preachers, and parochial clergy, those who after the examination in the studies of the third year shall have passed a general examination in Pastoral Theology, and in the practice of the duties referred to, or of sound eloquence. The Rector at the termination of each year will give us an account of all the examinations with their result.

§ 58. There will be an examination book, in which their various subjects and results will be entered, whether of approbation or disapprobation—*Nomine discrepante* or *simpliciter*, signed by the Rector, or Vice-Rector, or one of the examiners. The pupils who in two successive years shall have been reproved for deficiency in the same studies, shall be dismissed the Seminary, and cannot be readmitted without just and grave cause, approved of by us.

Chapter VI.

Of the different Pupils of the Seminary, and the conditions of their admission.

§ 59. All candidates for orders may become ordinary pupils of the Seminary who shall seek to receive in it the instruction and education necessary for the ecclesiastical state. Those who are our own natural subjects and dwellers in the Patriarchate, the Prelacy of Thomar, and the Grand Priory of Crato, will be admitted as pensioners, or as free pupils. The pensioners will have to pay the fixed monthly stipend in advance, which in this year will be 6,000 rees (£1 13*s.* 9*d.*), paying a fee of 18,000 rees (£5 1*s.* 3*d.*) at entrance, an equal sum at Christmas, 24,000 rees at Easter (£6 15*s.*), and 12,000 rees (£3 7*s.* 6*d.*), at the end of July, if they remain in the Seminary during the two months of vacation, August and September.

§ 60. The ecclesiastical students of suffragan bishops, or other strangers will be admitted into the Patriarchal Metropolitan and Central Seminary as pensioners, paying the same monthly pension, and in the same manner as our own subjects, either from the private resources of the students themselves, or from funds furnished by local authorities or diocesan prelates, or from those revenues which the General Council of the Bull *da Cruzada* consigns and pays in each year for the maintenance of the free pupils of each respective bishopric, for which in this case may be received so much as may correspond to these revenues at the rate of 60,000 rees (£16 17*s.* 6*d.*) for each one, or of 72,000 rees (£20 5*s.*), if they remain in the Seminary for the months of August and September.

§ 61. In the section for foreign missions there will be free pupils and pensioners. There will be admitted for the present as many as ten free pupils, natives of the Patriarchate, or of any diocese in the kingdom, and for the future as many as the resources conceded to the Seminary for this special object shall permit. Those will be admitted as pensioners who shall be sent by the Government, civil authorities, and diocesan prelates of the provinces, beyond sea, consigning, giving security, and paying for each one in advance, in two half-yearly payments, the annual pension of 100,000 rees (£28 2*s.* 6*d.*) in specie of good weight.

§ 62. The seculars who shall enter for the annexed College will be considered as pupils extraordinary and fellow commoners. They will be admitted irrespective of their place of birth, until the limited number for which the house has been destined shall be filled up, first entering into security in writing, with collateral bail; should the security of parents or superiors not be publicly known, that they are bound to the monthly payment of 9,000 rees in specie of good weight, payable in advance, at the beginning of each half year; and at the same time an undertaking on the part of parents or guardians to receive and take charge of their sons or wards in case of their being dismissed the College for sufficient cause, and in the form prescribed by these Statutes.

§ 63. All the pupils of the Seminary, ordinary and extraordinary, shall receive from it a house in which to dwell, oil for lighting their apartments, competent instruction and education; daily support, consisting of breakfast, dinner, and supper, served with neatness and abundance; assistance and medical care in case of sickness, without any difference between free pupils and pensioners, or fellow commoners, with the exception that pensioners and collegians, or their parents or superiors, shall remain responsible to the Seminary for the expenses of their remedies in case of sickness; and the collegians shall dine at a second table, and shall be superintended by the tutors, and attended by the servants of the house.

§ 64. All shall be obliged to have ready for their entrance:—1st, the furniture of the bedroom which shall be destined for them—namely, bedstead, table, chairs, a lamp, vessels, a mattress, a straw bed, linen, and other requisites necessary for their use, study, repose, regularity, and cleanliness; 2nd, a long habit, uniform with those which all the pupils of the Seminary, ordinary and extraordinary, shall use, as well as in their walks and visits out of doors, with the only difference that the collegians or fellow commoners outside the Seminary shall wear a hat with a high crown, and the ecclesiastical students the cap, or chapeau de Braga a Tridentina; 3rd, compendiums of the business of the classes they shall have to attend; 4th, the shirts, shoes, and inner vests that shall be necessary for them.

§ 65. To the free pupils of the Ultramarine section, the following especial advantages will be conceded:—1st, they shall be furnished gratuitously with all the articles referred to in the preceding section, and with remedies, medical attendance, and treatment in illness; 2nd, they may be ordained without an affiliation, under the title of candidates for the foreign

tados pelo Seminario como Alumnos Ordinarios gratuitos, depois de concluidos seus Estudos, e Ordenação, em quanto não são enviados para as Egrejas ou Missões do Ultramar por ordem e á custa do Governo: 4.° voltando ao Reino com attestados dos respectivos Prelados Ultramarinos que provem seus bons costumes, e seu bon serviço nos logares e pelo tempo, que lhes forem designados, terão direito a serem providos nos Canonicados que vagarem no continente do Reino e Ilhas Adjacentes (§ unico do Artigo 17 da Lei de 28 d'Abril de 1845). 5.° em quanto porém não forem providos n'estes ou em outros Reneficios, poderão recolher-se ao Seminario, e receber d'elle sustentação gratuita; se julgarmos que carecem d'este beneficio. Os Alumnos Pensionistas da mesma Secção do Ultramar, em quanto se pagar a respectiva pensão annual ordenada, gosarão da vantagem referida no N.° 1.° d'este §; e tambem da referida no N.° 2.° quando vierem expressamente authorisados para isso pelos Prelados competentes.

§ 66. Porém os Alumnos gratuitos da Secção do Ultramar, que se ordenarem a titulo das Egrejas e Missões Ultramarinas, e sem justa causa se recusarem a ir, ou a cumprir fiel e promptamente, as Commissões do serviço Ecclesiastico, que lhe forem incumbidas pelo Governo, e Prelados respectivos; ou mudarem de Diocese sem licença d'estes; ficam irregulares por cessar o titulo de sua Ordenação; e subjeitos á pena de não serem attendidos em pertenção alguma para obterem Dignidade ou Beneficio Ecclesiastico na forma prescripta no Artigo 8 da Lei de 28 d'Abril de 1845.

§ 67. No principio do mez de Setembro de cada anno se annunciará por Edital affixado na porta do Seminario o numero dos Alumnos gratuitos, que poderão ser admittidos no Seminario Diocesano, e na Secção do Ultramar no seguinta anno lectivo; e bem assim a quantia da mezada, que no mesmo anno hãode pagar os Alumnos Pensionistas, e os Collegiaes Porcionistas. Será isto resolvido por Nós sobre a proposta do Reitor, fundada nas contas annuaes, que se hão-de fechar no fim de Julho; e no orçamento da Receita e Despeza do anno seguinte. Porém n'este primeiro anno não serão mais de quinze Alumnos gratuitos do Patriarchado, Prelazia de Thomar, e Grão Priorado do Crato; e dez para a Secção do Ultramar.

§ 68. A admissão de todos os Alumnos Ordinarios, gratuitos ou Pensionistas é reservada a Nós e a Nossos Successores; a quem serão apresentados os competentes requerimentos instruidos: 1.° com certidão de Baptismo, que mostre serem filhos legitimos, e de edade pelo menos de quatorze annos: 2.° attestado do Parocho de frequencia de Sacramentos, de bons sentimentos e boa conducta Religiosa, moral e civil, e dos desejos, e signaes de vocação, que tem para o estado Ecclesiastico: 3.° simillhantes attestados dos Professores das Aulas, que tiverem frequentado, ou com quem tiverem estudado: 4.° consentimento expresso de seus Paes ou legitimos Superiores: 5.° Folha corrida: 6.° attestado de que não estão apurados para o recrutamento: 7.° certidões dos Exames de Ensino primario e secundario, que tiverem; ou não os tendo declaração dos que estão preparados para fazer: 8.° cartas ou certidões das Ordens recebidas. Se pertenderem ser admittidos como Alumnos gratuitos juntarão além d'isto: 9.° attestados do Parocho e da Camara Municipal, com que se prove que nem elles nem seus Paes tem bens ou rendimentos, com que possam pagar as pensões estabelecidas; e 10.° se forem de territorios alheios de nossa Jurisdição, e já tiverem algumas Ordens juntarão tambem licença de seus Prelados Diocesanos.

§ 69. Aos Prelados Ordinarios do Bispados Suffraganeos, ou estranhos pertence a escolha e admissão dos Ordinandos seus Subditus, que houverem de entrar no Seminario Patriarchal como Pensionistas pelos recursos dos proprios Bispados, ou que lhes forem consignados para este fim pelo Cofre da Bulla da Santa Cruzada. A Carta de Missão ou admissão passada pelos respectivos Prelados, que Nos fôr apresentada, dispensa o requerimento e documentos exigidos no § antecedente; e será cumprida promptamente, não havendo inconveniente, nem duvida sobre o effectivo pagamento da pensão.

§ 70. Entre os pertendentes a logares de Alumnos gratuitos tanto do Seminario Diocesano como da Secção do Ultramar será regulada a preferencia segundo as regras seguintes. Serão preferidos em primeiro logar os que tendo já todus os Estudos preparatorios, e alguns de Instrucção superior, e sendo recommendaveis por seus dotes e virtudes, estiverem habilitados para se matricular logo no 1.° anno do Curso Theologico; e ao mesmo tempo quizerem e poderem servir de Professores, Substitutos, Prefeitos, Pedagogos, ou Monitores, ou prestar algum outro serviço importante do Seminario: 2.° os que tiverem maior numero de Exames de Estudos preparatorios; e maior edade; de sorte que, concluido o Curso Theologico, possam logo receber a Ordem de Persbytero: 3.° os que forem naturaes de Freguezias ruraes tão pequenas, pobres, ou insalubres, que por isso muito difficultosamente podem obter ou conservar Parochos proprios: 4.° os que forem de Freguezias em que houvesse Collegiadas, por cuja suppressão viessa ao Seminario mais de 150$000 réis de rendimento annual; e bem assim d'aquellas Freguezias que nos dois annos antecedentes tenham rendido para o Cofre da Bulla da Santa Cruzada mais de 80$000 réis em cada anno.

§ 71. A admissão dos Porcionistas Seculares no Collegio annexo é commettida ao Reitor do Seminario, ao qual poderão requerer em qualquer tempo os pertendentes authorisados por

Portuguese missions; 3rd, they will continue to be supported by the Seminary as ordinary free pupils, after the conclusion of their studies and ordinations, as long as they are not sent to the churches of the missions beyond sea, by order, and at the cost of the Government; 4th, on returning to the kingdom with the certificates of two Ultramarine prelates, which will testify to their good conduct and useful services in the places, and for the time which shall have been fixed for them, they will have the right of being appointed to the prebends which may become vacant in the mother country, and the isles adjacent (the only section of the 17th article of the law of the 28th April, 1845); 5th, as long as they are not provided for in those or other benefices, they may return to the Seminary and receive gratuitous support from it, if we shall consider that they are in want of this indulgence. The students of the same section of the Ultramarine who are pensioners, as long as they pay respectively the annual pension fixed, will enjoy the advantage referred to in No. 1 of this section, and also that referred to in No. 2, when there shall be express authority given for it by the proper prelates.

§ 66. But the free pupils for the section of the foreign missions, who shall be ordained under the title of the Ultramarine churches and missions, and who without just cause shall refuse to go, or to discharge faithfully and promptly the commissions of ecclesiastical service, which shall have been entrusted to them by the Government and prelates respectively, or shall change their diocese without their leave, become irregular by the ceasing of the title of their ordination, and subject to punishment if they shall attempt, under any pretence, to obtain any dignity or ecclesiastical benefice in the form prescribed in the 8th article of the law of the 28th April, 1845.

§ 67. At the beginning of the month of September in each year will be announced, by means of a placard posted on the gate of the Seminary, the number of gratuitous pupils who can be admitted into the Diocesan Seminary and into the Ultramarine section for the following collegiate year, and also the amount of monthly pensions the pensioners and fellow commoners will have to pay during the same year. This will be determined by us upon the calculation of the Rector, founded on the annual bills, which shall be made at the end of July, and on an estimate of the probable receipts and expenditure of the following year. But in this first year there will not be more that fifteen free pupils of the Patriarchate of the Prelacy of Thomas, and of the Grand Priory of Crato, and ten for the section of the foreign missions.

§ 68. The admission of all the ordinary pupils, whether free students or pensioners, is reserved to us and our successors, to whom they shall present themselves with the following necessary documents:—1st, the certificate of baptism, which will show them to be legitimate sons, and of the age at least of fourteen years; 2nd, an attestation from their parish priest of their having frequented the sacraments, of their virtuous sentiments, and good conduct, religious, moral, and civil, and of their desire and the signs of their vocation for the ecclesiastical state; 3rd, similar attestations from the professors of the schools which they shall have frequented, or with whom they shall have studied; 4th, the express consent of their parents or lawful guardians; 5th, evidence of their not having been at any time in prison; 6th, an attestation of their not having been drawn for the conscription; 7th, certificates of the examinations which they have passed in the primary and secondary courses of instruction, or if they have not done so, a declaration of those which they are prepared to make; 8th, letters or certificates of the orders received (if they seek to be admitted as free pupils they will join this also); 9th, attestations from their parish priest, and from the Municipal Council, proving that neither they nor their parents have property or income sufficient to pay the established pensions; and, 10th, if they shall come from districts foreign to our jurisdiction, and shall have received any orders, they shall add also the licence of their diocesan prelates.

§ 69. To the ordinaries of suffragan or extraneous bishoprics belong the selection and admission of the ecclesiastical students, their own subjects, who shall have entered into the Patriarchal Seminary on the resources of their own bishoprics, or on funds consigned to them for this object from the treasury *da Bulla da Santa Cruzada*. The letter of mission or of a past admission from the respective prelates, which has been presented to us, dispenses with the requirements and documents exacted in the preceding section: and will be promptly complied with, there being no difficulty or doubt as to the effective payment of the pension.

§ 70. Among those seeking the places of free students as well in the diocesan seminaries as in the section of the foreign missions, the preference will be regulated according to the following rules:—Those will be preferred, in the first place, who have already finished all the preparatory studies and some of the higher branches of education, and being recommended for their gifts and virtues, shall have qualified themselves for matriculating in the first year of the Theological course; and who, at the same time, desire and are able to act as professors, substitutes, prefects, tutors, or monitors, or to give any other important service to the seminary; 2nd, those who shall have passed the greater number of examinations in the preparatory studies, those of a more advanced age, so that at the termination of the theological course, they may be able to receive the order of Priesthood; 3rd, those who are natives of rural parishes, so small, poor, or unhealthy, that on this account they find a great difficulty in obtaining or preserving clergy of their own; 4th, those who shall have come from parishes in which there may have been collegiate churches, by the suppression of which more than 150,000 reels of annual rent may have come to the seminary; and also from parishes which, in the two preceding years, may have rendered to the treasury *da Bulla da Santa Cruzada* more than 80,000 reels in each year.

§ 71. The admission of lay fellow commoners into the annexed college is committed to the Rector, who can require from them at any time their applications authorized by their

Appendix, No. 10.

Statutes of the Seminary at Santarem.

seus Paes ou legitimos superiores com certidão de Baptismo, que prove serem maiores de dez annos, e com a obrigação legal exigida no § 62 d'estes Estatutos.

§ 72. Haverá um Livro das admissões, e entradas de todos os Alumnos: outro de registo das obrigações com que foram admittidos; e outro de matriculas nas Aulas que cada Alumno ha-de frequentar: os termos das matriculas serão assignados pelo Reitor e matriculado: e d'elles se extrahirão as pautas, que se hão-de dar aos Professores.

Capitulo VII.

Do Governo do Seminario e Collegio annexo; e dos seus Empregados.

§ 73. Compete-Nos e a Nossos Successores a direcção, administração, e governo economico do Seminario Patriarchal, sob a immediata Inspecção do Governo (Artigo 10 da Lei de 28 d'Abril de 1845). Escolheremos porém para Reitor do Seminario pessoa de authoridade, letras, experiencia bom zelo, e sobre tudo de exemplar piedade e virtude, que com Approvação Regia exerça o governo temporal e espiritual do Seminario e do Collegio sob nossa immediata inspecção e Authoridade.

§. 74. Haverá com tudo dois Conselhos, que ouviremos quando o honvermos por bem; e que o Reitor deve ouvir nos casos ordenados n'estes Estatutos; e nos mais graves, que exigirem providencia extraordinaria e urgente. O primeiro será composto do Reitor, Vice-Reitor Professores, e Prefeitos do Seminario, de cujas informações e pareceres se ajudará o Reitor nos referidos casos, que versarem ou respeitarem ao governo espiritual do Seminario, ou a instrucção, educação, e Exercicios Religiosos e litterarios, e despedida dos seus Alumnos. Tambem n'este Conselho dará conta o Reitor no fim de cada anno lectivo do cumprimento dos encargos pios. O segundo Conselho será composto do Reitor, do Vigario Geral do Arcediagado de Santarem, do Vice-Reitor, do Professor de Direito Canonico, ou na sua falta, de outro Professor de Theologia, o mais antigo, e do Procurador e Cartorario N'este Conselho tratará o Reitor os referidos casos mais graves que versarem sobre administração da fazenda, escricturação, contabilidade, e em geral sobre o governo temporal do Seminario. N'elle appresentará o Reitor no fim de cada anno lectivo as contas da receita e despeza d'elle, com a especificação conveniente, e documentos respectivos; e bem assim o Orçamento da receita e despeza do anno seguinte: estas contas e Orçamento, depois de approvadas pelo Conselho, Nos serão remettidas, para serem examinadas em Junta, na forma prescripta pelo Concilio Tridentino, Sessão 23, Cap. 18, de Reformatione e Constituição Diocesana, Liv. 3, tit. 13, § 3; e por Nós approvadas; depois de registadas, as levaremos ao conhecimento do Governo pela Secretaria d'Estado dos Negocios Ecclesiasticos.

§ 75. Em quaesquer contractos, d'onde possa resultar alteração ou mudança no estado actual dos bens do Seminario, observar-se-hão strictamente as disposições do Direito Canonico, da Legislação do Reino, e das Determinações e estylos, que se achem em vigor sobre contractos de bens ecclesiasticos em geral; tendo especialmente em vista o que a este respeito está determinado no Decreto Regulamentar de 27 de Dezembro de 1849, publicado no Diario do Governo do 1° de Janeiro, de 1850.

§ 76. Ao Reitor como Nosso Delegado e encarregado do governo espiritual e temporal do Seminario guardarão respeito e obediencia todos os seus Empregados e Alumnos. Competelhe convocar e presidir aos Conselhos referidos no § antecedente; guardar e fazer observar estes Estatutos; dar as providencias, que julgar necessarias para casos poucos importantes, que não estejam providenciados n'elles; propor-Nos, ouvido o respectivo Conselho, as alterações ou additamentos de que elles carecerem; e até mesmo suspender provisoriamente alguma disposição d'elles, a que obste razão grave e urgente, reconhecida como tal pela maior parte do respectivo Conselho.

§ 77. Compete-lhe promover, e assegurar o bom estado, boa ordem, e todos os melhoramentos formaes e materiaes do Seminario e Collegio; e para isso cumpre-lhe distribuir os Alumnos por classes e dormitorios differentes, segundo mais convier ás differentes edades, estudos e mais circünstancias; destinar casas proprias em que se recebam as visitas de pessoas estranhas, sem perturbação ou distracção das Alumnos: vigiar e zelar o aproveitamento litterario, religioso e moral d'estes, visitando em dias e horas incertas os seus Cubiculos; havendo dos Professores e Prefeitos as informações necessarias; instruindo, exhortando, reprehendendo e mandando castigar paternalmente defeitos ou culpas dos Alumnos; e propondo-Nos a despedida dos incorrigiveis, ou determinando-a logo nos termos sobreditos; presidindo, quanto fôr possivei, aos Actos e Exercicios litterarios e Religiosos; visitando as Aulas, a Sacristia, Capella, Egreja, Livraria, Celleiro ou Dispensa; e provendo em tudo como mais convier aos Santos fins do Seminario e Collegio.

§ 78. Compete-lhe escolher e nomear todos os officiaes ou Empregados inferiores, creados, ou serventes, que forem indispensaveis; fixar-lhes provisoriamente suas obrigações e ordenados; procurando com a maior diligencia e vigilancia que sejam de piedade, e bons costumes, e fieis no cumprimento de seus deveres; e dsspedil-os *ad nutum*, logo que não convenham

parents or lawful superiors, accompanied with a certificate of baptism, which will show that they are more than ten years of age, and also the legal bond exacted by the 62 Section of these Statutes.

§ 72. There will be a book of admissions and entrances of all the students. Another containing a registry of the obligations with which they have been admitted; and another of their matriculation in the classes which each student will have to attend. The conditions of these matriculations will be signed by the Rector and the person who has matriculated; and from these will be extracted the rules which will be given to the professors.

Chapter VII.

Of the Government of the Seminary and the College annexed: and of the persons employed therein.

§ 73. The direction, administration, and economical management of the Patriarchal Seminary belongs to us and to our successors, under the immediate inspection of the Government (Article 10 of the Law of the 28th of April, 1845). We shall select, however, for Rector of the Seminary, a person of authority, learning, experience, zeal, and above all, of exemplary piety and virtue, who, with the royal approbation, may exercise the temporal and spiritual government of the Seminary and of the College under our immediate inspection and authority.

§ 74. There will be, nevertheless, two Councils, which we shall consult when it shall seem good to us to do so, and which the Rector shall consult in the cases provided for in these Statutes, and in other grave contingencies which may require extraordinary and urgent care. The first will consist of the Rector, Vice-Rector, professors and prefects of the Seminary, of whose judgment and opinions the Rector will avail himself, in the cases referred to, which are connected with the spiritual government of the Seminary, or with the instruction, education, religious and literary exercises, and dismissal of the students. In this Council, also, the Rector will give an account, at the end of each year, of the fulfilment of pious trusts and obligations.

The second Council will be composed of the Rector, of the Vicar-General of the Archdiocese of Santarem, of the Vice-Rector, of the Professor of Canon Law, or, in his absence, another professor of theology of the longest standing, of the Procurator and the Keeper of the Records. In this Council, the Rector will occupy himself with the important matters already referred to connected with the property, bonds, bills, and the temporal government of the Seminary in general. In it the Rector will present, at the end of each collegiate year, the accounts of the receipts and expenditure of the Seminary, with a convenient specification, and the respective documents; and in addition, a calculation of the probable receipts and expenditure of the following year. These bills and calculations, after having been approved of by the Council, shall be forwarded to us, in order that they may be examined in Junta, in the form prescribed by the Council of Trent, session 23, chap. 18, on the Diocesan Constitution and Reform, Book 3, tit. 13, section 3, which, when approved of by us, and after they are registered, we shall bring under the notice of the Government, through the Secretary of State for Ecclesiastical Affairs.

§ 75. In whatever contracts from which any alteration or change in the actual condition of the goods of the Seminary may result, the directions of canon law, of the legislation of the kingdom, and the various decisions and general practice of the courts which are still in vigour as to contracts of ecclesiastical property in general, shall be strictly complied with; keeping specially in view what in this respect is determined by the Decree of the 27th December, 1849, published in the Diary of the Government, on the 1st of January, 1850.

§ 76. To the Rector, as our delegate and trustee in the spiritual and temporal government of the Seminary, is due the respect and obedience of all its *employes* and pupils. It belongs to him to convoke and preside at the councils referred to in the preceding section; to guard and to cause the observance of these Statutes; to provide, when he may consider it necessary, in cases of slight importance, whatever may not be provided for in them: to propose to us, after having consulted the particular council, the alterations or additions of which it may stand in need; and even provisionally to suspend any of its arrangements, to which there may be a grave and urgent objection, recognized as such by the greater portion of the respective council.

§ 77. It belongs to him to promote and to secure the well being, good order, and the entire normal and material improvement of the Seminary and College; and, therefore, it shall be his duty to distribute the students in classes and in different dormitories, according to what may best suit their different ages, studies, and other circumstances; to set apart rooms for the reception of visitors, so as to prevent any disturbance or distraction of the pupils; to watch and to be zealous after their literary, religious, and moral improvement; visiting their rooms at uncertain times; having from the professors and prefects the necessary reports; instructing, exhorting, rebuking, commending, and paternally punishing the defects or faults of the students, and proposing to us the expulsion of the incorrigible, or determining it on the spot, according to the regulations above mentioned; presiding, when it is possible, at literary and religious acts and exercises; visiting the halls, the sacristy, chapel, church, library, granary or buttery, and providing in everything how best to carry out the sacred objects for which the Seminary and College have been established.

§ 78. It belongs to him to name all the officials or inferior *employes*, attendants, or servants who shall be indispensable; to fix provisionally their duties and obligations; procuring with diligence and vigilance those who may be conspicuous for piety and good morals, and faithful in the discharge of their duties; and he shall dismiss them *ad nutum*, when they are

ao serviço do Seminario. Escolherá tambem d'entre os Clerigos da Cassa, ou Alumnos, principalmente gratuitos, os que forem mais habeis, e bem dispostos para exercerem os Officios de Procurador interno, Provisor e Dispenseiro, Cartorario e Secretario, e Amanuense: e ouvido o Conselho respectivo Nos appresentará a pauta dos escolhidos para a confirmarmos. Poderá porém desde logo adjudar-se do seu serviço provisorio, quando o julgue necessario.

§ 79. Porá grande empenho e diligencia em regular a escripturação e contabilidade; o arranjo, e segurança do Cartorio, a cobrança e arrecadação das rendas, e das dividas, e de todas as verbas de receita; a justa applicação d'esta ás provisões e despensas necessarias e uteis; adoptaudo os methodos mais faceis, mas claris e seguros. Prover-se-ha desde já dos Livros especialmente ordenados n'estes Estatutos, e de um de Caixa para se lançarem os termos de entrada e saida na Caixa depois de conferidas com o Diario: os conhecimentos ou recibos solemnes e difinitivos das quantias pagas ao Seminario ou pelo Seminario hõa-de ter referencia expressa aos termos d'este Livro: outro Livro para os termos de balanços no fim de cada mez, e registo das contas annuaes no fim de cada anno: outro para Inventario de todos os Livros, tombos, titulos, documentos, Alfaias Sagradas, paramentos, ornamentos, ou de quaesquer moveis importantes, que pertençam ou devam pertencer ao Seminario: outro para Inventario dos bens de raiz, foros, rendas, dividas activas e passivas, direitos e acções, egualmente pertencentes ao patrimonio do Seminario: outro de Registo das Leis, Ordens Regias e de nossas Provisões: e outro emfim da correspondencia official. Os Inventarios serão feitos eom a distincção ou separação devida aos differentes titulos, ou origens, de que provieram para o Seminario os bens, livros, ou papeis; principiando-se pela descripção do que pertence ao patrimonio antigo do Seminario; seguindo-se a do que lhe accresceu de cada uma das Collegiadas ou Egrejas; escrevendo-se em Livros proprios o Registo e Inventario, e a Receita e Despeza do Collegio dos Clerigos pobres incorporado no Seminario, na forma prescripta no Decreto de 22 d'Agosto proximo.

§ 80. Procurará com muito cuidado indagar se alguns titulos, bens, direitos ou acções, que pertençam por titulos legitimos ao Seminario, andam sonegados, desencaminhados, illegal e nullamente diminuidos, ou mal approvitados, e deliberará com o Conselho respectivo sobre os meios legaes e convenientes para serem reivindicados e aproveitados para o Seminario; e sobre as pessoas de fóra que fôr necessario constituir Procuradores, Sollicitadores, ou Cobradores das Rendas do Seminario.

§ 81. O Reitor é a pessoa legitima para receber e pagar por conta do Seminario, e para o representar em todos os negocios. Publicará por Editaes affixados nos logares competentes do Seminario as Ordens recebidas; ou as providencias por ella adoptadas, de que seja necessario dar conhecimento ao publico. Estes Editaes, as procurações, os recibos ou conhecimentos definitivos, e mais diplomas officiaes de simillhante natureza hão-de ser por elle assignados e firmados com o sello do Seminario, que terá a Imagem de Nossa Senhora da Conceição, e em roda a legenda—Seminario Patriarchal.

§ 82. Haverá um Vice-Reitor por Nós Nomeado, que será Sacerdote recommendavel por sua sciencia, virtude, experiencia, e zelo caritativo e prudente. Quando o Reitor estiver ausente, ou impedido por doença por espaço de uma semana ou mais, fará as suas vezes em tudo o que fôr occorrendo; estando ausente ou impedido por menos tempo, fará as suas vezes no que fôr indispensavel; e sempre no que o Reitor positiva e expressemente lhe tiver recommendado. Vigiará especialmente no comportamento e aproveitamento dos Collegiaes Seculares; e para isso morará no dormitorio do Seminario, que lhes fôr destinado; e vigiará tambem sobre todos os Alumnos, nos actos em que se reunirem, acompanhando-os e presidindo-lhes, mesmo quando sairem a passeio e recreação, alternadamente com os Professores e Prefeitos; e bem assim vigiará sobre as officinas e officiaes ou creados, de accordo com o Reitor

§ 83. Haverá os Prefeitos que forem necessarios; os quaes serão por Nós nomeados, e pessoas de muita piedade e virtude, e de grande zelo e prudencia para vigiar e zelar o aproveitamento litterario, religioso e moral dos Alumnos, de accordo e conforme as instrucções do Reitor ou do Vice-Reitor, Serão tambem pessoas habeis por sua sciencia para poderem supprir as faltas dos Professores. As nomeações dos Prefeitos, e do Vice-Reitor são dependentes d'Approvação Regia.

§ 84. O Reitor, ouvindo o Conselho respectivo, poderá escolher e nomear d'entre os Alumnos, que morem no mesmo andar, alguns mais recommendaveis por seu adiantamento litterario, e virtude exemplar, Pedigogos, e Monitores dos seus companheiros para os ajudarem com seus conselhos, instrucções, e advertencias, de accordo com os Prefeitos:

§ 85. Ao Procurador interno do Seminario pertence ajudar o Reitor na cobrauça e arrecadação das rendas, e das dividas activas do Seminario; e na reivindicação ou aproveitamento de seus bens ou direitos; examinando os Livros, tombos e titulos; formando pautas de cobrança, relações das dividas activas; examinando o estado dos devedores e de suas obrigações; e colligindo todas as informações necessarias para qualquer procedimento justo, seguro e conveniente; tudo de accordo e conforme as instrucções do Reitor, que tambem poderá

not required for the service of the Seminary. He will also select from among the clergy of the house, or the pupils, especially those who are free students, those who will be most competent and best disposed for the duties of internal Procurator, Provider and Steward, Keeper of the Records, and Secretary and Amanuensis; and having consulted the respective Council, he shall present a list of these selections to us for our confirmation; but he can avail himself of their provisional assistance whenever he may consider it necessary.

§ 79. He shall devote great attention and diligence to the regulating of the papers and accounts; the arrangement and security of the archives; the collection and recovery of the rents and debts, and all bills and memoranda; and their just application in the purchase of provisions and other useful and necessary expenses, adopting methods the easiest, simplest, and most secure. He will provide himself forthwith with the books specially ordered in these Statutes; and with one for cash, in which will be entered the receipts and disbursements of cash, which will afterwards be collated with the journal; the bills or solemn acknowledgments of any payments to be made either to or by the Seminary, shall have an express reference to the times specified in this book. There will be another book, in which will be entered the amount of the balances at the end of each month, and a registry of the annual accounts at the end of each year. Another will be for an inventory of all the books, registers, titles, documents, sacred utensils, vestments, ornaments, or whatever valuable movables belong or may belong to the Seminary. Another for an inventory of all the real estates, quit-rents, rents, debts, active and passive, rights and actions in like manner belonging to the Seminary. Another wherein to register the Laws, Royal Ordinances, and our own regulations concerning it: and another, in fine, for the official correspondence. The inventories will be made with the distinction or separation due to the several title-deeds or originals, which shall have provided for the Seminary goods, books, or manuscripts; beginning with the description of those which belong to the ancient patrimony of the Seminary, then entering in succession those which may have accrued to it from each of the collegiate churches; inscribing in the proper books the registry and inventory, and the receipts and expenditure of the College for Poor Clergymen incorporated into the Seminary, in the form prescribed in the Decree of the 22nd of August last.

§ 80. He will endeavour with much care to search if any titles, goods, rights, or actions, which may belong by legal title to the Seminary, are concealed, put astray, illegally and improperly diminished, or disimproved, and he will deliberate with the special Council upon the best legal and suitable means for reclaiming and improving them for the benefit of the Seminary; and of the persons outside whom it may be necessary to constitute Proctors, Solicitors, or Collectors of the rents of the Seminary.

§ 81. The Rector is the legal person who is to pay and receive on account of the Seminary, and who is to represent it in all matters of business. He will publish by proclamations affixed to suitable places in the Seminary, the orders received, or the provisions adopted by him, of which it may be necessary to apprize the public. These proclamations, procurations, receipts, and other official diplomas of a similar nature, will be signed by him and stamped with the seal of the Seminary, which will be the image of our Lady of the Conception, with the inscription around it—"The Patriarchal Seminary."

§ 82. There will be a Vice-Rector appointed by us, who will be a priest recommended for his learning, virtue, experience, and a charitable and prudent zeal. When the Rector shall be absent or impeded by illness for the space of one week or more, he will act in his place in every circumstance that may arise; when he is absent or impeded by illness for a less period, he will act in his place only in matters that may be indispensable, and on all occasions in matters that have been expressly and positively recommended to him by the Rector. He will watch with especial care over the conduct and improvement of the secular collegians, and for this purpose he will live in the dormitory of the Seminary which shall be appropriated for them; he will also have a general watch over all the students on those occasions when they are assembled together, accompanying them and presiding over them alternately with the professors and prefects, even when they go out for a walk or other recreation. He will also have the inspection of the officers of the house, and the attendants or servants, in union with the Rector.

§ 83. There will be as many prefects as may be necessary; they will be nominated by us, and will be persons of great zeal and discretion, to watch over and be anxious for the literary, religious, and moral improvement of the students, in union with, and conformable to the instructions of the Rector or Vice-Rector. They will also be persons competent by their learning to supply the occasional absence of the professors. The nominations of the Prefects and of the Vice-Rector, are dependant on the royal approval.

§ 84. The Rector, having consulted the respective council, may select from among the students who shall dwell in the same division of the Seminary, those who are most recommended for their literary advancement and exemplary virtue for the office of tutors and monitors for their companions, to assist them with their advice, instructions, and good council, in union with the prefects.

§ 85. To the Internal Procurator of the Seminary belongs the duty of assisting the Rector in the recovery and collection of the rents and debts due to the Seminary, and in the sustainment or improvement of its property and rights, by examining the books, charters and titles; by forming tables of the receipts and statements of the debts due and recoverable—by examining the condition of the debtors and of their obligations; and by collecting all the necessary information for every just, secure, and advisable proceeding; doing all in accordance with, and conformable to the instructions of the Rector, who will also have the power of

Appendix, No. 10.

Statutes of the Seminary at Santarem.

authogisal-o expressemente para receber alguns generos ou dinheiro que venham parar-se ao Seminario.

§ 86. Ao Dispenseiro e Refeitoreiro pertence prover ao necessario para a Cosinha e Refeitorio; ao Sachristão ao necessario para a Capella e Egreja; ao Cartorario e Secretario o arranjo do Cartorio, e a escripturação, que lhe fôr encommendada; e em todo o casso a do Livro de Caixa e dos balanços e contas, e dos recibos ou conhecimentos em forma, que deverão tambem assignar; e aos Amanuenses as copias dos Inventarios, registos, e copias que sejam necessarias.

§ 87. São provisorias estas primeiras Nomeações de todos os Empregados do Seminario; bem como os ordenados ou gratificações que lhes forem arbitradas por Nós com a competente authoricação do Governo. Porém não poderão ser suspensos, ou exonerados, o Vice-Reitor, Professores ou Prefeitos; nem diminuidos seus vencimentos provisorios sem Nossa Resolução tomada sobre consulta do Reitor, tomado em ambos os Conselhos reunidos, e depois de ouvido por escripto o interessado; salvo se pelo perfeito conhecimento que tomarmos do caso em visita julgarmos justo e necessario proceder sem essa formalidade. Serão porém todos os mais Empregos inferiores amoviveis ao arbitrio do Reitor, que não deixará de se esclarecer com a deliberação do Conselho respectivo sempre que d'ahi não resultar grave inconveniente, ou damno irreparavel; podendo n'este caso proceder logo por seu arbitrio, e sob sua responsabilidade.

E por esta forma havemos por concluidos estes Estatutos Provisorios do Seminario Patriarchal, comprehendidos em oitenta e-sete §§, que iremos emendando e aperfeiçoando com o Regio Beneplacito em tudo quanto a experiencia fôr mostrando necessario

S. Vicente, 27 de Agosto de 1853.

G. Cardeal Patriarcha.

Apostolic Letter of Pope Pius IX., instituting the Seminario Pio.

Sanctissimi D. N. Pii Papæ IX. Litteræ Apostolicæ quibus Seminarium Pium instituitur.

Pius Episcopus Servus Servorum Dei ad perpetuam rei memoriam.

Cum Romani Pontifices Decessores Nostri de Christianæ et civilis reipublicæ bono ve maxime solliciti, deque ingenuarum artium, optimorumque studiorum incremento tot sane nominibus splendide meriti probe noscerent, quantopere ad augustæ religionis, et humanæ societatis incolumitatem, prosperitatemque procurandam, atque ad veram sanamque doctrinam tuendam conducat recta et accurata Cleri institutio, tum suas omnes curas, cogitationesque in id præsertim singulari vigilantia conferre nunquam intermiserunt, ut omnes vocati in sortem Domini ad pietatem omnemque virtutem sedulo fingerentur, ac litteris et disciplinis potissimum sacris rite imbuerentur, quo et morum gravitate, et sapientiæ præstantia clari fulgerent tamquam lucernæ ardentes in Domo Dei, et magno sacræ, publicæque rei usui et ornamento essent. Quapropter iidem Pontifices providentissimo quidem, sapientissimoque consilio, ac mirifica prorsus munificentia innumeras prope non solum in hac alma Urbe, sed ubique locorum Academias, Seminaria, Collegia, Lycea vel a fundamentis excitare, vel instaurare, eaque rebus omnibus munire, effusisque largitionibus, reditibus locupletare, et amplissimis quibusque honoribus, præmiis, privilegiis cumulare nunquam destiterunt, ut bonas artes, pulcherrimasque disciplinas interdum misere afflictas ac prostratas ad novam quasi vitam lucemque revocarent, easque in venustatis, gloriæque splendorem restituerent, et viros divino præcipue ministerio addictos ad illas una cum religione excolendas, atque ad errorum tenebras profligandas excitarent, et inflammarent. Quæ quidem egregiæ, ac plane singulares Prædecessorum Nostrorum de pia ac docta Cleri institutione sollicitudines et curæ, omni certe prædicatione majores, effecerunt, ut quamplurimi ex ipso Clero semper prodierint viri, qui excellenti ingenio præditi, rebusque optimis instituti, ac vitæ sanctitate spectati, et penitissima divinarum, sacrarum, humanarumque rerum scientia, et omnigena eruditione clarissimi, atque de Catholica Ecclesia, deque humana societate, et litteraria republica mirifice meriti eorum nomen immortalitati commendarunt. Et quidem omnes norunt permulta, eaque magna et insignia, ac nunquam interitura opera ab ecclesiasticis viris doctissime sapientissimeque elucubrata, atque in lucem edita, quibus philosophicarum præsertim, ac theologicarum rerum scientiam, et utriusque juris doctrinam, et sacræ profanæque historiæ cognitionem, et humaniorum litterarum, atque ingenuarum artium cultum cum maximo christianæ et civilis reipublicæ bono et utilitate illustrarunt, amplificarunt, atque ab interitu et erroribus vindicarunt. Ac nemo ignorat, vel ignorare potest, ipsos ecclesiasticos viros rite institutos, ac pietatis et doctrinæ laude præstantes suis assiduis, gloriosisque laboribus nihil unquam intentatum reliquisse, ut ignorantiæ et vitiorum tenebras profligarent, errorum caliginem depellerent, atque hominum mentes, animosque suavissima veritatis luce collustrarent, eosque saluberrimis divinæ nostræ religionis præceptis imbuerent, atque ad pietatem, religionem omnemque virtutem, honestatem, et humanitatem informarent.

Jam vero si maxima semper vigilantia, ac singularis plane sollicitudo fuit adhibenda, ut ii omnes, qui in castris Domini militare cupiunt, pie sancteque educarentur, et optimis

expressly authorizing him to receive any property or money that may happen to be left to the Seminary.

§ 86. To the Steward and Refectorian belongs the duty of providing what is necessary for the kitchen and refectory. To the Sacristan, what is necessary for the chapel and church. To the Keeper of the Records and Secretary, the arrangement of the records and the correspondence which shall be entrusted to him. By him, also, shall be kept in every case, the cash-book, and the books containing the balances and accounts, and the receipts and bills, which he will also sign; and to the Amanuensis the copies of the inventories, registers, and copies which may be necessary.

§ 87. These first nominations of all the *employes* of the Seminary are provisional; as well as the salaries or gratifications, which will be fixed by us with the lawful authorization of the Government; but the Vice-Rector and professors or prefects cannot be suspended or removed, nor their official incomes diminished without our decision, which will be founded upon the report of the Rector, agreed upon in a meeting of the two Councils combined, and after a hearing of the interested party by writing; without prejudice to our perfect right of dispensing with this formality, when we may consider it just and necessary. But all the inferior *employes* shall be movable at the will of the Rector, who will not fail to enlighten himself by consulting with the respective council, unless when a grave inconvenience or irreparable loss would be the result; in these cases he can act according to his own will and upon his own responsibility.

We have thus concluded these Provisional Statutes of the Patriarchal Seminary, having concluded them in 87 Sections; which, with the royal permission, we shall amend and render more perfect in every thing that experience may show to be necessary.

S. Vincent, 27th of August, 1853. G. Cardinal Patriarch.

The Apostolic Letter of our Most Holy Father the Pope, Pius IX., for the Institution of the Seminario Pio.

Pius, Bishop, Servant of the Servants of God, in perpetual memory hereof.

Whereas the Roman Pontiffs, our predecessors, most solicitous for the good of the Christian and Civil Republic, and possessing many claims to the very highest merit, in having promoted the cultivation of the liberal arts, and of the most laudable studies, well knew how much the virtuous and solid training of the Clergy conduces to the safety and prosperity of our august Religion and of human society, and to the defence of true and sound doctrine—and never ceased to direct their most anxious thoughts in a special manner to this object—that all persons called to the Inheritance of the Lord should be sedulously moulded to all piety and virtue, and duly instructed in literature, and particularly in Sacred Science, in order that, by the gravity of their demeanour and by the excellence of their wisdom, they might shine forth brightly as burning lamps in the house of God, and become not only useful members, but even ornaments of the Spiritual and Temporal Republic. Wherefore, these same Pontiffs, in their very provident and consummate wisdom, and with a boundless munificence, erected or rebuilt, not only in this city, but every where, numberless Academies, Seminaries, Colleges and Lyceums—and provided these with all things necessary, and enriched them with most liberal donations and revenues, and never ceased to confer most abundantly upon these Institutions the highest honours, rewards, and privileges, that they might recall, as it were, to new life and light, and restore to their former splendour and glory, the liberal arts and the goodly sciences, which for a while lay prostrate and heedlessly neglected—and raise up and stimulate men, particularly those devoted to the sacred ministry, to cultivate the arts and sciences hand in hand with religion, and dissipate the darkness of error. Such remarkable and unparalleled solicitude and care, evinced by our predecessors, for the pious and learned training of the Clergy—solicitude and care which surpass all praise—resulted in ever raising up amongst the clergy very many persons, gifted with rare abilities, and provided with the best education, and conspicuous for the sanctity of their lives, and renowned for their most profound knowledge of things divine, and sacred, and human, and for erudition of every sort,—who have earned for themselves undying fame, by deserving well of the Catholic Church, of society at large, and of the republic of letters. And every one is aware that very many great, renowned, imperishable works have been most learnedly and most profoundly written and published by ecclesiastics, which have conferred great advantages on the Christian and Civil Republics, by illustrating and developing and rescuing from destruction and error the science especially of philosophical and theological matters—the doctrines of canon and civil law—the knowledge of sacred and profane history, and the study of polite literature and the fine arts. And it is impossible that any person can be ignorant that many well instructed ecclesiastics of distinguished learning and piety have left nothing untried in their matchless labours, whereby they might dispel the darkness of ignorance and vice, dissipate the clouds of error, illuminate the mind and heart of man with the sweet light of truth, imbue them with the most saving truths of our holy religion, and mould them to piety, religion, and all virtue, to integrity and humanity.

Now, if it has been at all times an object of the most anxious solicitude to bring up in piety and holiness, and in the best course of training, all those who desire to serve under

APPENDIX, No. 10.

Apostolic Letter of Pope Pius IX., instituting the Seminario Pio.

erudirentur disciplinis, neminem certe latet, quantopere christianæ, civilisque reipublicæ intersit, tam salutare opus ubique ingeminatis studiis urgeri, hisce præsertim asperrimis temporibus, quibus Ecclesiæ rationes omnino postulant, ut quotidie magis optimorum Sacerdotum subolescat copia, qui virtutum omnium ornatu fulgentes, ac sana solidaque pollentes doctrina valeant proprii ministerii muneribus pie sciteque perfungi, Christianam plebem sedulo erudire, animarum saluti accurate consulere, errantes ad veritatis et justitiæ semitas reducere, ac Dei, Ejusque sanctæ Ecclesiæ causam strenue, scienterque defendere, et insidiantium hominum fallacias detegere, errores refellere, insaniam ac temeritatem redarguere, et impetus frangere. Itaque cum Nobis nihil potius, nihil gratius, nihil obtabilius esse possit, quam ut optima Cleri institutio quotidie magis in Pontificia Nostra præsertim Ditione foveatur et augeatur, iccirco vel ab ipso supremi Nostri Pontificatus exordio in tanti momenti rem curas, sollicitudinesque Nostras intentissimo studio convertimus. Namque illustribus Decessorum Nostrorum vestigiis inhærentes consilium suscepimus erigendi Nostris impensis novum in hac alma Urbe Nostra ecclesiasticum Seminarium, in quo adolescentes Clerici ex omnibus Pontificiæ Nostræ Ditionis Diœcesibus delecti, sine eorum impendio tum pietate, tum ecclesiastico spiritu, ac bonis artibus et philosophicis præsertim, theologicisque disciplinis, et Sanctorum Patrum, atque ecclesisticæ historiæ, et sacri, civilisque juris scientia perdiligenter imbuantur, et salutarem doctrinam ex ipso fonte hauriant, et omnia gravissima ecclesiastici ministerii munia, et sacrorum ritus ac cærimonias ex Ecclesiæ omnium matris et magistræ more, institutisque condiscant, ac deinde studiorum curriculo confecto in patriam redeant. Siquidem hac ratione futurum confidimus, ut Deo bene juvante, a quo omne datum optimum, et omne donum perfectum descendit, quotidie magis in temporalis Nostræ Ditionis Diœcesibus optimorum Sacerdotum crescat numerus, qui vitæ sanctimoniæ et doctrinæ laude commendati virtutum omnium exempla Christiano populo præbeant, ejusque spirituali bono inserviant, quique vel Parochi, vel Concionatoris, vel Præceptoris, vel Vicarii Generalis munera pie scienterque exercere, ac propriis Antistitibus in Dominico agro excolendo auxiliariam operam utiliter navare possint, atque glorientur.

Quamobrem ubi primum singulari Dei beneficio tristissimæ rerum vicissitudines cessarunt, atque in hanc almam Urbem Nostram reversi sumus, nulla interposita mora ejusmodi consilium jamdiu a Nobis initum ad exitum perducere constituimus. Et quoniam novum hoc Seminarium excitandum esse censuimus in S. Apollinaris Ædibus, quæ primum a fel: rec: Gregorio XIII. Decessore Nostro concessæ fuere Collegio Germanico-Hungarico, ac postea a re: me: Leone XII. item Prædecessore Nostro perpetuum in modum Seminario Romano attributæ, iccirco de spirituali inclytæ Germanicæ-Hungaricæ Nationis Nobis carissimæ bono summopere solliciti, eidem Collegio Germanico-Hungarico Ædes satis amplas, olim ad Romanum Seminarium pertinentes, ac vulgo Palatii Borromæi nomine appellatas perpetuo concessimus et adsignavimus, ut ibi Germanica et Hungarica juventus institui possit, iis omnibus servatis, quæ idem Pontifex Gregorius XIII. de ipso Germanico-Hungarico Collegio provide sapienterque præscripsit. Atque ad omnem controversiam hoc, futurisque temporibus penitus amovendam, earumdem Ædium, seu, uti dicunt, Palatii Borromæi concessionem, et adsignationem Collegio Germanico-Hungarico a Nobis factam denuo hisce Litteris auctoritate Nostra Apostolica confirmamus et sancimus, eamque perpetuo servari volumus, atque mandamus. Ut autem hujus Nostri novi Seminarii Alumni in commemoratas S. Apollinaris Ædes, in quibus Romanum Seminarium existit, commode admitti, ibique ali et institui possint, nullis certe sumptibus a Nobis parcendum esse existimavimus. Hinc ære Nostro, quod in tristissima temporum asperitate ex pientissimis totius Catholici orbis largitionibus accepimus, non solum ipsas S. Apollinaris Ædes novis molitionibus attolli, ampliari, aptari, omnique debito instrumento ornari jussimus, verum etiam dotales assignavimus fundos, quibus novum Seminarium se tueri, ac sustentare possit. Cum igitur Deo auxiliante ea omnia absoluta fuerint, quæ ad tam salutare opus perficiendum omnino requirebantur, novum idem Seminarium constituendum esse censuimus.

Itaque motu proprio; certa scientia, ac matura deliberatione Nostra, deque Apostolicæ Nostræ potestatis plenitudine ad majorem Omnipotentis Dei gloriam, Ejusque sanctæ Ecclesiæ utilitatem in commemoratis S. Apollinaris Ædibus Seminarium ad Clericos omnium Pontificiæ Nostræ Ditionis Diœcesium instituendos destinatum, quod SEMINARIUM PIUM appellari, propriisque legibus dirigi, ac Nobis et Romanis Pontificibus Successoribus Nostris, et Cardinali in Urbe Vicario immediate et omnino subjectum esse volumus, hisce Litteris perpetuum in modum fundamus, erigimus, et constituimus. Jubemus autem ea omnia diligentissime servari, quæ ad ejusdem Seminarii prosperitatem procurandam ac tuendam hisce Litteris statuenda existimavimus, quæque sunt uti sequuntur.

TITULUS I.

Statutes of the Seminario Pio.

De Muneribus Utrique Seminario Communibus.

Cum Tridentina Synodus sapientissime præscripserit (Sess. XXIII. Cap. 18. De Reformat.) ut rebus cujusque Seminarii procurandis quatuor adsciscantur viri, tum statuimus,

the standard of the Lord, it must be obvious that the interests of the Christian and Civil Republic greatly require that this salutary work be carried on with redoubled zeal, in these very calamitous times especially, when the wants of the Church imperatively call for a continual increase in the number of excellent priests who, resplendent with the ornaments of all virtue, and possessed of sound and solid knowledge, may be capable of performing their functions piously and exactly—of sedulously instructing the Christian people—of carefully consulting for the salvation of the souls of men—of bringing those that are straying back to the paths of truth and justice—of strenuously and ably defending the cause of God and of his holy Church—of detecting the fallacies, of refuting the errors, of reproving the folly and temerity, and of repelling the attacks of insidious men. Since, then, nothing can be more acceptable, more pleasing or dearer to Us, than the constant fostering and promoting of the best training of the Clergy in our own Pontifical Dominions in particular, we have, from the very commencement of our Pontificate, most earnestly directed our attention and solicitude to so momentous a matter. For, pursuing the illustrious course of our predecessors, we have determined upon erecting in this Our City, at Our expense, a new Ecclesiastical Seminary, where young ecclesiastics, selected from all the dioceses of Our Pontifical Dominions, shall be very carefully trained, without expense, as well in piety and the ecclesiastical spirit, as also in the liberal arts, and especially in philosophical and theological science, and in the knowledge of the Holy Fathers and of Ecclesiastical history, and of Canon and Civil Law—where they may receive salutary doctrine from the source itself, and may thoroughly learn all the very important duties of the Ecclesiastical ministry, and the sacred rites and ceremonies from the usages and institutions of the mother and mistress of all the Churches, and may then return, after having completed their course of studies, to their own country. Since, indeed, by this means, we confidently hope, that with the blessing of God, the Giver of every good and perfect gift, the number of excellent priests may be continually augmented in the dioceses of Our temporal Dominions, who, recommended by their sanctity of life, and their distinguished attainments, may give to the faithful examples of every virtue, and conduce to their spiritual welfare—and who may be qualified to perform, with piety and with knowledge, the duties of parish priests, of preachers, of teachers, or of vicars-general, and co-operate usefully and honourably with their respective bishops in cultivating the vineyard of the Lord. Wherefore, as soon as the unhappy changes which we witnessed, were brought to a close through the mercy of God, and on our return to Our City, we at once determined to give effect to the resolution long since adopted by us. And since we have decided that this new Seminary shall be established in the buildings of St. Apollinaris, which were first given to the Germanico-Hungarian College by our predecessor, Gregory XIII. of blessed memory, and subsequently assigned in perpetuity to the Roman Seminary by our predecessor, Leo XII. of recent memory, and for which reason we, being very solicitous for the spiritual good of the illustrious Germanico-Hungarian Nation, have granted in perpetuity and assigned to the same Germanico-Hungarian College, buildings sufficiently spacious, which formerly belonged to the Roman Seminary, and commonly called the Borromæan Palace, in order that the German and Hungarian youth may be educated there, in accordance with all those provisions, which the same Pontiff, Gregory XIII. prudently and wisely prescribed for the Germanico-Hungarian College itself. And to remove all controversy for the present and future, we again, in virtue of our Apostolical authority, confirm and ratify by these presents the concession and assignment of these buildings, or, as they are called, the Borromæan Palace, made by us to the Germanico-Hungarian College; and we will and ordain that such be perpetually observed. And we have considered that no expense should be spared by us, in order that the pupils of our new Seminary be suitably accommodated in the above mentioned buildings of St. Apollinaris, the present site of the Roman Seminary, and be there supported and educated. Hence, we have not only ordered that the buildings of St. Apollinaris be provided with new additions, and otherwise enlarged, and fitted out and furnished with every thing necessary, from our own resources, which we derived from the pious liberality of the whole Catholic world during the late period of most distressing adversity—but we have also appropriated fixed revenues, by the aid of which the Seminary can be upheld and supported. Since, then, every thing necessary to complete so salutary a work has been accomplished with God's assistance, we have determined that this same new Seminary be established; therefore, of our own accord, and with full knowledge, and after mature deliberation, We, with the plenitude of our Apostolic power, and for the greater glory of the Omnipotent God and the good of His holy Church; by these presents found in perpetuity, erect and constitute in the aforesaid buildings of St. Apollinaris a Seminary, destined for the education of ecclesiastics of all the dioceses of our Pontifical Dominion, which we will to be called the Seminarium Pium, to be governed by its own laws, and to be immediately and entirely subject to us and to the Roman Pontiffs our successors, and to the Cardinal Vicar in the city. We further ordain, that all those things which we have appointed by these presents to be observed for promoting and preserving the prosperity of this same Seminary, be most faithfully carried into effect; and which are as follows:—

TITLE I.

Of the Offices common to both Seminaries.

Statutes of the Seminario Pio.

Whereas the Council of Trent (Ses. xxiii. chap. 18, de Reform), most wisely ordained, that four persons be appointed for directing the affairs of every seminary, we enact that

Appendix, No. 10.

Statutes of the Seminario Pio.

quatuor adesse ecclesiasticos viros, a Summo Pontifice eligendos, qui Deputatorum officium obeuntes præsto esse debeant Cardinali Vicario in procuratione Seminarii cum Romani, tum Pii. Eorum munus erit in res omnes utriusque Seminarii inquirere, et illorum ordini ac prosperitati consulere, Cardinali Vicario auxilium qua opere, qua consiliis præbere, quin tamen idem Cardinalis illorum placita sequi adigatur, cum immo ei liberum omnino sit ea peragere, quæ potiora esse existimaverit.

Seminarium Pium propriis dirigetur legibus quamprimum edendis, sed immediate subjectum erit Romano Pontifici, ejusque Cardinali in Urbe Vicario.

Cum autem in Ædibus S. Apollinaris, ubi existit Seminarium Romanum, sit institutum Pium Seminarium, tum eodem templo, iisdem Scholis, eademque Bibliotheca ipsius Seminarii Romani utetur.

Rector Ecclesiæ, Scholarum Præfectus, et Bibliothecarius, et Custos Conclavis ad physica experimenta a Cardinali Vicario eligendi, et a Summo Pontifice probandi, utrique Communitati minime sint obnoxii, sed unanimes earum bono et utilitati sedulo consulant.

Rector Templi S. Apollinaris erit Parochus Seminarii cum Romani tum Pii; nam Seminaria ipsa ab omni alius cujuslibet Parochi jurisdictione omnino immunia et exempta esse volumus. Quapropter idem Rector omnia Parochi munia erga utramque Communitatem exercebit eo prorsus modo, quem rec: mem: Leo XII. Prædecessor Noster statuit atque præscripsit in suis Apostolicis Litteris die nona mensis Aprilis anno 1824 editis, et Annulo Piscatoris obsignatis pro Seminario Romano. Ipse Rector in omnibus ejusdem templi rebus suas curas impendat; horarum distributioni advigilet, itemque diligenti piorum legatorum satisfactioni, omnibusque cærimoniis ordinariis et extraordinariis; subditos habeat Sacristam minorem, aliosque Templo inservientes, nitori, et decori Domus Dei prospiciat, Sacra Missarum et Vesperarum sollemnia singulis festis diebus peragenda, itemque Altaris ministerium et servitium alternis vicibus ab Alumnis Seminarii tum Romani tum Pii præstandum, consultis tamen utriusque Seminarii Rectoribus, moderetur. Alumni Seminarii Romani semper præcedere, ac dexteram in Choro retinere, primumque locum in sacris aliis quibusque cærimoniis, publicisque supplicationibus habere debent.

Ejusdem Rectoris erit curare, ut novi Presbyteri, Diaconi, et Subdiaconi, si qui erunt, in duobus Seminariis per hebdomadam, quæ ad alterutrum spectat, eorum operam præstent; si vero desint, Rectores utriusque Seminarii consulat, ex quorum prudentia defectui provideatur. Animadvertet præterea, ut in solemnibus primæ classis festivis diebus juxta hebdomadæ orbem a Rectoribus iisdem sacræ functiones peragantur, iisque diebus Communio generalis Alumnorum utriusque Seminarii, et Clericorum discipulorum fiat.

Pro divini verbi præconio exercendo statuimus, ut ex mutua Rectorum sententia plures eligantur juvenes idonei theologiæ discipuli, qui a prima Dominica Sacri Adventus usque ad postremam mensis Junii inter Missarum sollemnia e suggestu explanent sacra evangelia, atque harum explanationum cursus a Seminario Romano initium ducet. Utriusque Seminarii Rectores pro eorum prudentia, et ex Cardinalis Vicarii consilio ac judicio aliquem eligant idoneum ecclesiasticum virum, qui proprii Seminarii Alumnos opportunis præceptis et exemplis ad hujusmodi exercitium, sacrasque conciones privatim erudiat, et instruat.

Præfectus studiorum vel inter Antistites seu Prælatos, vel ecclesiasticos viros clarissimos a Nobis et Successoribus Nostris eligendus studiorum rationi præsidebit. Ipse Pro-Præfectum habeat a Cardinali Vicario eligendum, et a Summo Pontifice adprobandum, qui Præfecti Scholarum munere fungens omni studio advigilet Scholarum ordini, ac pio et litterario juvenum progressui, et in exterorum præsertim Clericorum mores inquirat.

Bibliothecarius, qui ecclesiasticus vir debet esse, bibliothecæ custodiam habeat, quæ tam Doctoribus Decurialibus, quam utriusque Seminarii Alumnis patebit diebus et horis in studiorum methodo præscribendis.

Aderit etiam Custos Conclavis ad physica experimenta. Idem Conclave cum Romani, tum Pii Seminarii Alumnis patebit juxta regulas in eadem studiorum methodo constituendas.

Titulus II.

De Muneribus Propriis Seminarii Pii.

Rector Pii Seminarii, qui singulari pietate, prudentia, ac doctrina præstare maxime debet, a Summo Pontifice erit nominandus; ipse vero summam rerum ita moderabitur, ut Cardinali Vicario subjaceat.

Alii vero spectati ecclesiastici viri a Cardinali Vicario eligendi et a Summo Pontifice adprobandi primariis fungentur muneribus, et eidem Cardinali Vicario subjecti erunt, nempe.

Pro-Rector, qui Alumnorum congressus, colloquia statis diebus dirigat, dummodo Rector ipse ab hoc officio se abstinere velit;

four ecclesiastics, to be selected by the Sovereign Pontiff, act as deputies and attend upon the Cardinal Vicar in the government of the Roman and Pian seminaries.

It shall be their duty to examine into all the affairs of each seminary; to consult for their good order and prosperity; and to assist the Cardinal Vicar by their services and counsel, whilst the Cardinal shall not be constrained to adopt their views, but shall be free to pursue whatever course he may deem most expedient.

The Seminario Pio shall be governed by its own laws, to be enacted as soon as possible, but shall be immediately subject to the Roman Pontiff, and his Cardinal Vicar in the city.

And whereas the Seminario Pio is established in the buildings of St. Apollinaris, which are also the seat of the Roman Seminary, it shall make use of the same church, the same halls, and the same library as the Roman Seminary.

The Rector of the church, the Prefect of schools, the Librarian, and the Curator of the experimental hall, shall be selected by the Cardinal Vicar, and approved of by the Sovereign Pontiff; they shall not be subject to either community, but shall cordially and sedulously consult for their good and interest.

The Rector of the church of St. Apollinaris will be the Parish Priest of the Roman Seminary and also of the Seminario Pio; for we ordain that these seminaries be free and exempt from the jurisdiction of every other parish priest. Wherefore, this same Rector shall perform all the functions of Parish Priest for both communities precisely after the manner which our Predecessor, Leo XII., of recent memory, enacted and prescribed for the Roman seminary, in his apostolical letters published on the 9th of April, in the year 1824, and sealed with the 'Ring of the Fisherman.' Let the Rector himself attend most carefully to all the affairs of the same church; let him be vigilant concerning the distribution of the hours, the exact application of pious legacies, and all the ordinary and extraordinary ceremonies; let him have subject to him the assistant Sacristan and the other persons who may have care of the church; let him carefully see to the cleanliness and beauty of the house of God, and let him also, after having, however, consulted with the Rectors of both seminaries, have the regulation of the solemn Masses and Vespers, which are to be celebrated on every festival day; and also of the ministration and serving at the altar, which shall be performed by the students of the Roman and Pian seminaries alternately. The students of the Roman seminary should always have precedency, and occupy the *right* of the choir, and the first place in all other ceremonies and public supplications.

It shall be the duty of the same rector to see that the recently ordained priests, deacons, and sub-deacons, should there be any such, shall perform their functions in both seminaries during their respective weeks of office; should there not be any such, let him consult with the rectors of both seminaries, who, in their wisdom, are to make provision for this defect. Let him further take care that on solemn festivals of the first class, the sacred functions be performed by these same Rectors in turn, and that there take place on these days a general communion of the pupils of each seminary and of the other ecclesiastical students.

For exercise in preaching the Divine word, we enact that there be selected, with the mutual consent of the Rectors, several competent theological students, who from the first Sunday of Advent to the last Sunday in June, shall explain the sacred Gospels, at Mass, from the pulpit, and that this course of explanation shall commence with the Roman seminary. Let the rectors of both seminaries, in their wisdom, and with the counsel and advice of the Cardinal Vicar, select some competent ecclesiastic to prepare, in private, and instruct with suitable precepts and examples, the pupils of each seminary for this exercise, and for solemn discourses.

The Prefect of Studies shall be chosen by us and our successors, from the bishops or prelates, or the most distinguished ecclesiastics, and shall preside over the course of studies. He shall have a Pro-Prefect, who will be chosen by the Cardinal Vicar, and approved of by the Sovereign Pontiff, and will perform the office of Prefect of Schools, and attend most diligently to the good order of the schools, and inquire into the progress of the pupils in piety and learning, and after the morals of the extern ecclesiastics in a particular manner.

Let the Librarian, who ought to be an ecclesiastic, have charge of the library, which will be open to the decurial doctors, and to the pupils of both seminaries on the days and hours to be prescribed in the course of studies.

There shall also be a Curator of the hall for physical experiments. This hall will be open to the pupils of the Roman and Pian seminaries, according to the rules to be laid down in the same course of studies.

Title II.

Of the Special Offices of the Seminario Pio.

The Rector of the Seminario Pio, who must be distinguished for eminent piety, prudence, and learning, shall be nominated by the Sovereign Pontiff, and shall govern the college, subject, however, to the Cardinal Vicar.

But other distinguished ecclesiastics, chosen by the Cardinal Vicar, and approved of by the Sovereign Pontiff, shall fill the more important offices, and be subject to the Cardinal Vicar, namely—

The Pro-Rector, who shall, on stated days, direct the assemblies and conferences of the pupils, in case the Rector may choose to abstain from this duty.

Magister pietatis, qui debebit spiritualia de cælestibus rebus colloquia, et sacros sermones festis diebus ad Alumnos habere, quando illis Rector et Pro-Rector vacare haud possint: itemque Sacramentales eorum Alumnorum confessiones excipere, qui libere et sponte ad ipsum accedere voluerint. Quocirca duo externi ecclesiastici viri ex probatissimis Presbyteris a Cardinali Vicario eligentur, qui statis diebus ad sacramentales Alumnorum confessiones excipiendas accedant.

Œconomus qui administrationem redituum, omnesque expensas curet.

Rector et Pro-Rector in loco precationum et in cœnaculo adstent; quum vero ipsi id simul peragere nequeant, unus saltem non desit.

Pro mathesim addiscentibus probus externus magister, Seminarii sumptu, illuc se conferat præscriptis diebus et horis, ut in hujusmodi facultate eos exerceat, et scholæ lectiones patienter iteret, atque explanet; nisi magis opportunum visum fuerit operam adhibere ipsius Decurialis Doctoris, qui loco et horis distinctis id peragendum curet.

Titulus III.

De Alumnorum Numero.

Ditionis Pontificiæ Diœceses, Sublaqueo et Benevento inclusis, sunt octo supra sexaginta; videlicet Suburbicariæ, Archiepiscopales, et Episcopales, vel cum una tantum cathedra et civitate, vel cum pluribus cathedris et civitatibus rite unitis. Quælibet Diœcesis unius loci jure perpetuo fruetur; in Diœcesibus unitis hujusmodi privilegium alternis exercebitur. Senogalliensis Diœcesis, utpote quæ Nostrum natale solum, duorum locorum jus habebit.

Etsi vero ordinarius Alumnorum numerus ad septuaginta pertingere debeat, tamen ad excitandos eorum juvenum animos, qui ex rei domesticæ difficultate impares omnino sunt patrimonio ecclesiastico sibi comparando, ut majori contentione ad studia incumbant, statuimus, ex Pii Seminarii dote summam detrahi nummorum scutatorum octoginta, quæ in æquas partes divisa sacri patrimonii titulo duobus Clericis Pii Seminarii Alumnis inserviat. Ad hujusmodi consequendum beneficium post testimonium de paupertate allatum instituatur specimen a Cardinali Vicario, eoque præmio donandus erit, qui merito ceteris præstabit. Ubi vero ipse aliquo ecclesiastico beneficio eadem summa non minori, vel alia ecclesiastica pensione donatus fuerit, ab eo patrimonio decidat. Si autem desit occasio deferendi patrimonium, tunc locus, qui superest ad Summi Pontificis arbitrium, et voluntatem illi concedetur Diœcesi, quam idem Pontifex præferre voluerit.

Titulus IV.

De Alumnorum Admissione et Dotibus.

Seminarium Pium futuro mense Novembri ineunte aperietur. Juvenes in illud admittendi ita paullatim erunt primum excipiendi, ut tertio anno præfinitus eorum numerus expleatur. In eodem Seminario juvenes ipsi institutionis causa non ultra nonum annum morentur.

Ordo alphabeticus Diœcesium in iis excipiendis servetur; sed Clerici Sedium tum Suburbicariarum, tum Archiepiscopalium erunt anteferendi. Unus vel plures ex eadem Diœcesi poterunt offerri.

Cum tempus ac modus invitationis et admissionis vel ab ipso exordio peculiares postulent sollicitudines, Cardinalius Vicarius Nostro nutu encyclicas mittet litteras ad omnes in Ditione Pontificia Sacrorum Antistites, et eos monebit de hoc singulari Nostro beneficio collato, de dotibus et muneribus juvenum, deque doctrinæ periculo subeundo.

Clerici saltem prima tonsura donati ex Diœcesano Seminario sumpti erunt anteferendi, nam eorum institutio proprii Episcopi curis suscepta non leve testimonium præbet futuri progressus, eorumque vocationis.

Nemo admittatur, nisi ex anteactæ vitæ ratione ad Sacerdotium se vocari sentiat; qui hujusmodi vocatione caret, quamvis bonos præseferat mores, ac sui spem exhibeat, demittetur. Etenim Seminarium Pium eo unice spectat, ut ecclesiastici instituantur viri bono propriæ cujusque Ecclesiæ profuturi.

Sano præterea sint corpore, lingua minime impedita, et adspectu non deformi; Gramatica ac Rhetorica periti, nam hisce de rebus examen habebitur.

Omnes proprii Episcopi testimonio sint præditi, in quo eluceat, Clericos ea in Diœcesi ortos esse ex honestis parentibus, nullam sordescentem artem exercentibus; ibique domicilium habere; ex eodem præterea testimonio constet, Clericos ipsos propter bonos eorum mores Diœcesi utiles, et Deo fideles devotosque fore.

Titulus V.

De Studiorem Ratione.

Juvenum peritia instituto examine dignoscetur. Studiorum curriculum in Seminario Pio a Philosophia initium ducet. Hæ autem facultates erunt addiscendæ juxta methodum

The Spiritual Director, who shall give spiritual conferences on heavenly things, and shall preach to the pupils on festival days, when the Rector and Pro-Rector cannot do so; he shall also hear the sacramental confessions of such pupils as may freely and of their own accord wish to avail themselves of his ministry. Let, then, two extern ecclesiastics be chosen by the Cardinal Vicar from amongst the most approved priests, to hear, on stated days, the sacramental confessions of the pupils.

The Bursar, who shall be charged with the administration of the revenues, and with all the outlays.

Let the Rector and Pro-Rector attend the place of prayer and the refectory. When both cannot attend, let one, at least, be present.

Let an approved extern teacher, at the expense of the seminary, attend, on stated days and hours, those who are engaged in the study of mathematics, and let him exercise them in this science, and patiently repeat and explain the lectures of the school; unless it be deemed more expedient to engage the services of a Decurial Doctor, who may perform this duty in a fixed place and at stated times.

Title III.

Of the Number of Pupils.

There are sixty-eight dioceses, including those of Subiaco and Benevento, in our Pontifical Dominions—namely, the Suburban, Archiepiscopal, and Episcopal, and consisting either of one See and city only, or of several Sees and cities duly united. Each diocese shall enjoy the perpetual right of one *place*. This privilege shall be enjoyed by the united dioceses in regular succession. The diocese of Singaglia, as being Our native diocese, shall have the privilege of two *places*.

Though the regular number of pupils should be seventy, yet, to stimulate those young men, who, from domestic circumstances, are unable to procure an ecclesiastical patrimony, to pursue their studies with greater zeal, we enact that a sum of eighty *scudi* be taken from the funds of the Seminario Pio, and be divided into equal parts, to serve as a title of sacred patrimony for two ecclesiastical pupils of the Seminario Pio. After the testimonial of poverty is produced, let the Cardinal Vicar hold an examination, for the purpose of conferring this reward; and let the most meritorious candidate obtain it. But he shall cease to enjoy this patrimony whenever he shall be provided with any other ecclesiastical benefice, or any other ecclesiastical pension of not less value.

Should there be no occasion for allocating this patrimony, then the place, which remains at the free disposal of the Sovereign Pontiff, shall be granted to what diocese soever the same Pontiff may select.

Title IV.

Of the Admission and Qualification of Pupils.

The Seminario Pio shall be opened at the commencement of the ensuing November. At first the scholars shall be admitted into it gradually, in such a way that, by the third year, the prescribed number will be filled up. The scholars shall not continue more than nine years in this seminary, in making their course of studies.

In admitting scholars, let the alphabetical order of the dioceses be observed; but the ecclesiastics of the suburban and archiepiscopal sees shall be preferred. One or more may be presented from the same diocese.

Since the time and mode of invitation and admission demand peculiar attention, even from the very commencement, the Cardinal Vicar shall send, at our instance, encyclical letters to all the bishops in our Pontifical Dominions, and shall notify to them this singular favour of ours, and specify the duties and qualifications of scholars, and the examination to which they shall be submitted.

A preference shall be given to ecclesiastics, on whom the first tonsure, at least, has been conferred, taken from a diocesan seminary; for, their education, carried on under the care of their own bishops, is a strong evidence in favour of their future progress, and of their vocation.

Let no person be admitted unless, from his previous conduct, he feels that he is called to the priesthood. Let any person who wants this vocation be dismissed, though he may be of good behaviour and promise; for the sole end of the Seminario Pio is the training up of good ecclesiastics, who may afterwards serve usefully in their own dioceses.

Let them be also of sound constitution, and exempt from any impediment in their speech or deformity in their person. Let them be skilled in grammar and rhetoric, for they shall be examined in these matters; let them be provided with testimonials from their own bishops, stating that the ecclesiastics were born in their diocese, of decent parents, who were not engaged in any disreputable profession; that they possess a domicile therein; and let it appear by these testimonials that the ecclesiastics themselves will become, on account of their virtuous lives, useful to the diocese, and devout and faithful to God.

Title V.

Of the Course of Studies.

Let the attainments of the pupils be ascertained by examination. The course of studies in the Seminario Pio shall commence with philosophy. The following faculties shall

Appendix, No. 10.

Statutes of the Seminario Pio.

statuendam, scilicet universa Philosophia, Theologia dogmatica et moralis, Divinorum Librorum et Sanctorum Patrum scientia, lingua Hebraica, Græca, historia ecclesiastica, sacri ritus, itemque Jus Canonicum, civile, et criminale Vicariis præsertim Generalibus vel maxime utile et necessarium.

Cantus Gregorianus, omni alio rejecto, tradetur, atque unus erit magister pro utroque Seminario, sed diverso tempore et loco.

Titulus VI.

De Admittendorum Clericorum Examine.

In omnibus Pontificiæ Ditionis Diœcesibus examen habebitur coram proprio Antistite vel Vicario Generali, aut Capitulari, qui indicto examinis die una cum Synodalibus Examinatoribus, secreti lege religiosissime servata, proponat extempore competitoribus argumenta, de quibus specimen dare debent. Candidatus vel Candidati in conclave coacti, intereadum vir ab Episcopo probatus advigilabit, ut intra præfinitum temporis spatium argumenta explanentur absque librorum ope, excepto tantum lexico, eorum opus obibunt. Eo elaborato, scripta obsignata Episcopo statim tradantur, qui ea perpendat cum iisdem Synodalibus Examinatoribus, et secretis eorum acceptis suffragiis, quæ tamen uti consultatoria habenda sunt; eadem scripta Romam Cardinali Vicario mittet una cum epistola de animi ingeniique dotibus cujuslibet Clerici competitoris, et indice eorum dotium, addita quoque habiti scrutinii relatione.

Ubi epistola Romam pervenerit, nulla interjecta mora, Cardinalis in Urbe Vicarius examinatores in consilium vocabit, ac præsente Pii Seminarii Rectore, perpensis scriptis, et inspectis dotibus Clerici petitoris, ac testimonio proprii Antistitis, definitivam feret sententiam de idoneitate juvenis admittendi, et de hac re Diœcesanum Antistitem certiorem faciet.

Cum in Seminario Pio Studiorum curriculum a Philosophia initium ducere debeat, Clerici petitores specimen exhibere tenentur de humaniorum litterarum, Rhetoricæ artis, et Latinæ linguæ peritia, quam scripto experiantur oportet.

1°. Super argumento, quod ex improviso propositum, Latina soluta oratione, veluti in Rhetoricis Scholis fieri solet, erit componendum, tractandum, et scribendum.

2°. Item in Latina poesi super argumento, quod pariter extempore erit proponendum, metro ad Antistitis arbitrium assumpto.

3°. In extemporali Italica translatione alicujus clarissimi Auctoris Latini.

Si candidatus rhetor rejiciatur, intra sex menses ad alterum experimentum accedere ei fas erit. Pro Diœcesibus insimul junctis ubi primum experimentum improspere succedat, earum Episcopus admittere poterit ad examen Clericum alterius suæ Diœcesis. Verum si Diœcesis quælibet Candidato careat, Cardinalis Vicarius arbitrio suo advocabit Clericum alius Diœcesis populosæ et indigæ, ratione in primis habita Fregellarum Diœcesis, quæ S. Sedi subjecta intra fines Neapolitani Regni sita est. Quum aliqua Diœcesis nequeat idoneum mittere Alumnum, debebit expectare donec Clericus alius in ejus locum suffectus studiorum expleverit cursum, vel quavis alia de causa admissioni fuerit locus. Nulla Diœcesis priviligio uti poterit duo habendi in Seminario Pio loca, excepta Senogalliensi Diœcesi.

Alumnus legitimo experimento adprobatus in Seminarium admittetur scholarum initio. Comite Rectore Summum adeat Pontificem, ut debitum præstet obsequium, et reverentiam, itemque Cardinalem Vicarium. Trium mensium spatio sub specie tyrocinii propria veste indutus in Seminario tamquam in hospitio degat, sed legibus, aliisque ceterorum Alumnorum muneribus obnoxius. Tertio elapso mense, decem dies spiritualibus exercitationibus vacet; generalem totius anteactæ vitæ confessionem peragat; oportet enim ut pietatis, et ecclesiasticæ vitæ fundamenta jaciat, et vocationem, quam Deus illi impertiri dignatus est, serio perpendat.

Deinde ex prudentia et arbitrio Rectoris propriam Seminarii vestem assumat, quæ talaris erit nigri coloris cum pallio æque nigro, et fascia coloris violacei. Eo die, postquam Sacris adstiterit, et Eucharistiæ sacramento se refecerit, jusjurandum dare debet supra sancta Evangelia, velle se, absolutis in Seminario studiis, in propriæ Diœcesis et Episcopi servitium remigrare; quod quidem actum in tabulas referatur, a Rectore, a Candidato, ac duobus testibus subscribendum. Solus legitimus Apostolatus Missionum exterarum, donec ad illas incumbat, ab hoc vinculo eum solvere potest.

Expleto suæ ætatis anno vigesimo primo sacrum Subdiaconatus ordinem rite suscipiet, ac deinde Diaconatus quoque, et Presbyteratus Ordinibus ad Sacrorum Canonum normam initiari debebit, proprii tamen Episcopi Dimissorialibus Litteris semper relatis.

Quotiescumque Alumnus vel, valetudinis causa, vel aliqua culpa, vel Seminarii legum

be studied, according to the method to be prescribed—namely, Universal Philosophy; Dogmatic and Moral Theology; the knowledge of the Sacred Scriptures and of the Holy Fathers; the Hebrew and Greek Languages; Ecclesiastical History; the Sacred Ceremonies; Canon and Civil and Criminal Law; which knowledge is most useful and necessary for Vicars-General especially.

The Gregorian Chant, to the exclusion of every other, shall be taught; and there shall be one teacher for both seminaries, but at different times and places.

Title VI.

Of the Examination of the Ecclesiastics to be admitted.

An examination shall be held in all the dioceses of our Pontifical Dominions, in presence of the Bishop, or Vicar-General, or Vicar-Capitular of the diocese, who shall fix upon a day for the examination, and shall, in conjunction with the synodical examiners, observe religiously the law of secrecy, and propose extempore to the competitors subjects in which they shall give proof of their attainments. The candidate or candidates assembled in a separate hall shall perform the task assigned them, and, whilst there, shall be under the observation of some person, approved of by the bishop, who shall see that the subject-matter of examination be explained within the prescribed time, without the aid of any book, except a lexicon. At the termination of their exercise, their sealed compositions shall be delivered immediately to the bishop, who will examine them attentively with his synodical examiners; and, after having taken their secret suffrages—which must, however, be deemed only as consultive—he will transmit these same compositions to the Cardinal Vicar at Rome, along with a letter in which he will state the dispositions and abilities of each competitor, and the grounds for his opinions, and shall add an account of the scrutiny which took place.

When the letter arrives at Rome, the Cardinal Vicar in the city shall summon, without any delay, the examiners to council; and in the presence of the Rector of the Seminario Pio—after having carefully weighed the compositions, and examined the qualifications of the ecclesiastical candidate, and the testimony of his bishop—shall pronounce a definitive opinion on the competency of the young man to be admitted, and shall notify the same to the bishop of his diocese.

Since the course of studies in the Seminario Pio should commence with philosophy, the ecclesiastical candidates are obliged to give proof of their knowledge of Humanity, of Rhetoric, and of the Latin language generally, and shall, therefore, be subjected to a written examination in these matters.

1°. They shall compose, treat of, and write on, a subject given extempore, in Latin prose composition, as is customary in classes of rhetoric.

2°. Also in Latin poetry, upon a theme which shall likewise be given extempore, in the metre selected at the will of the bishop.

3°. In an extemporaneous Italian translation of some distinguished Latin author.

In case that a rhetorician candidate be rejected, it shall be competent to him to undergo another examination within six months. In the case of united dioceses, when the first examination is unsuccessful, the bishop can admit to examination an ecclesiastic of his other diocese. But in case every diocese fail to produce a candidate, the Cardinal Vicar shall, of his accord, invite an ecclesiastic of some other poor and populous diocese, giving a preference to the diocese of Ceprano, which is situate in the kingdom of Naples, but subject to the Holy See. Whenever any diocese cannot send a duly qualified candidate, it must await the completion of the course of studies of the pupil substituted in his place, or for a vacancy occasioned by some other cause. No diocese can have the privilege of possessing two *places* in the Seminario Pio, except the diocese of Singaglia.

The candidate approved of after an impartial examination, shall be admitted at the opening of the schools. Let him go, accompanied by the Rector, to the Sovereign Pontiff, to render him due homage and reverence, and also to the Cardinal Vicar. Let him for the space of three months reside in the Seminary, as if in lodgings, wearing his own dress, and serving a kind of noviciate, yet subject to the laws and all the duties of the other scholars. At the expiration of the three months, let him spend ten days in spiritual exercises, let him make a general confession of his entire previous life, for it is necessary for him to lay the foundations of piety and an ecclesiastical life, and seriously examine the vocation which God has deigned to grant unto him.

Then, as the Rector shall determine according to his discretion, let him assume the proper dress of the Seminary, which shall consist of a black soutaine, of a black cloak, and of a violet-coloured cincture. On the same day, after having assisted at mass and received the Sacrament of the Eucharist, he shall swear on the Holy Evangelists that he is resolved to return to his own diocese and bishop after the completion of his studies in the Seminary; which oath shall be inserted in the registers, and subscribed by the Rector, by the candidate, and two witnesses. The legitimate exercise of his ministry in the Foreign missions is the only cause which can exempt him, as long as he is so engaged, from the obligation of his oath.

Let him duly receive the sacred order of sub-deaconship on the completion of the twenty-first year of his age, and subsequently he should be promoted to the orders both of deaconship and priesthood as the sacred canons direct; always, however, presenting the Dimissorial letters of his own bishop.

As often as a pupil, either from bad health, or from some fault or violation of the laws of

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inobservantia, vel veræ vocationis defectu, priusquam studia expleat, demittatur, ejus Episcopus jure potitur offerendi alium Clericum, experimento tamen habito ea ratione, qua præscriptum est.

Quarto quoque mense Rector de consensu Cardinalis Vicarii tradet Summo Pontifici relationem de progressu cujuslibet alumni in pietate et in scientia. Si quis autem pietatem, orationem, studium, cærimoniarum in Templo sedulitatem negligat, dummodo non iis agatur de casibus, in quibus juxta leges et Cardinalis Vicarii judicium sine mora sit ejiciendus, admoneatur, et si ter admonitus haud resipiscat, sibi imputet si e Collegio dimoveatur.

Seminarium onus habebit alendi et instituendi juvenes absque eorum expensa.

Eorum parentes die ingressus tantum pecuniæ penes Seminarii Ministros deponant, quantum dimissionis vel discessus causa, interdum subita, juvenibus sufficiat tum ad vestes necessarias sibi comparandas, tum ad itineris impensas sustinendas.

Titulus VII.

De Graduum et Laureæ Collatione.

Seminario Pio per has Litteras auctoritate Nostra Apostolica privilegium perpetuo concedimus conferendi suis Alumnis in Philosophicis ac Theologicis disciplinis tres gradus, nempe Baccalaureatum, Licentiam, et Doctoratum, iis tamen omnibus diligentissime servatis, quæ in studiorum methodo præscribentur, ut eosdem gradus obtineant.

Et quoniam Canonici, Civilis, Criminalis Juris scientiam ibi tradendam esse censuimus, atque earum disciplinarum Cathedras Nostris sumptibus erigendas esse decrevimus, iccirco majori cum Romani, tum Pii Seminarii utilitati, ac splendori prospicere maxime cupientes, hisce Litteris eadem auctoritate Nostra Apostolica Seminario tam Romano, quam Pio privilegium perpetuo tribuimus deferendi commemoratos tres gradus, scilicet, Baccalaureatum, Licentiam, et Doctoratum in utroque Jure. Item eadem auctoritate Nostra perpetuum in modum concedimus, ut hoc privilegio perfrui quoque possint ii Clerici externi dumtaxat, qui studiorum curriculum in Scholis S. Apollinaris inierint, ibique confecerint, quique jurisprudentiæ operam dare voluerint. Ab hujusmodi privilegio juvenes laicos, qui easdem S. Apollinaris scholas frequentant, exclusos esse semper volumus.

Quo vero Alumni Seminarii cum Romani, tum Pii, et externi Clerici commemoratos gradus, et Lauream Doctoralem in facultatibus legalibus consequi valeant, præcipimus, statuimus, et mandamus, ut canonici, Civilis et Criminalis Juris cursum diligenter peragant, et expleant juxta methodum pariter præscribendam.

Laureæ publice conferantur in Aula Ædium S. Apollinaris.

Qui Baccalaureatu, aut Licentia, aut Laurea in prædictis facultatibus donatus fuerit, is qualibet vice Fidei professionem emittere debebit juxta formam a Pio IV. præscriptam.

Quæcumque diplomata Cardinalis Vicarii, ac Præfecti studiorum subscriptione muniantur.

Volumus autem, ut utriusque Seminarii Alumni et Clerici externi, qui hisce gradibus in commemoratis disciplinis honestati fuerint, omnibus et singulis juribus, privilegiis, indultis, prærogativis omnino perfruantur, perinde ac si gradus ipsos in Romano Sapientiæ Archigymnasio, et in qualibet alia Universitate consequuti fuissent.

Denique volumus, ut hæc Pontificia Nostra Pii Seminarii institutio semper integra, et inviolata persistat, atque idem Pium Seminarium propriis legibus dirigendum, a Seminario Romano plane distinctum, ac sejunctum esse omnino debeat. Quapropter si unquam futuris temporibus quævis auctoritas voluerit aut idem Pium Seminarium cum Romano conjungere, et, uti dicunt, incorporare, aut quovis prætextu, titulo, causa, et quæsito colore aliqua ex parte immutare, alterare finem, methodum, scopum a Nobis expressum et sancitum, in hisce omnibus casibus jam nunc declaramus, volumus, præcipimus, et mandamus, ut omnia et singula cujusque generis bona, fundi, reditus, supellex, et quæcumque instrumenta, quibus Pium Seminarium a Nobis ære Nostro fuerit dotatum, ac deinceps quavis alia ratione instructum, ipso jure statim, et omni ex parte devolvantur, ac destinentur ad instituendum, et sustentandum exterarum Missionum Collegium ad arbitrium et voluntatem Congregationis Christianæ fidei propagandæ præpositæ, ut in hoc Collegio Clerici Diœcesium Pontificiæ Ditionis præ ceteris alantur, atque ad salutare exterarum Missionum opus peragendum rite erudiantur, et instituantur. Si autem desint Clerici Pontificæ Ditionis, in eorum locum eadem de causa Clericos cujuslibet Diœcesis, vel Provinciæ Catholici Orbis suffici et eligi volumus et jubemus.

Hæc volumus, statuimus, atque mandamus decernentes has Nostras Litteras, et in eis contenta quæcumque etiam ex eo, quod quilibet interesse habentes, vel habere prætendentes vocati et auditi non fuerint, ac præmissis non consenserint, nullo unquam tempore de subreptionis vel obreptionis, aut nullitatis vitio, seu intentionis Nostræ, vel alio quolibet etiam substantiali defectu notari, impugnari, aut alias infringi, suspendi, restringi, limitari, vel in controversiam vocari, seu adversus eas restitutionis in integrum, aperitionis oris, aut

the Seminary, or from want of a true vocation, shall be sent away before the completion of his studies, his bishop shall possess the right of presenting another ecclesiastic, after, however, holding an examination according to the prescribed form.

Every four months the Rector shall present, with the consent of the Cardinal Vicar, a report to the Sovereign Pontiff of the progress of each pupil in piety and learning. But if any pupil be negligent in piety, in prayer, in study, or in attention to the ceremonies of the Church—unless it be in those cases in which, according to the laws and the judgment of the Cardinal Vicar, he is to be expelled without delay—let him be admonished, and if after three admonitions he does not amend, let him impute it to himself if he be removed from the College.

The Seminary shall be bound to support and educate the scholars free of expense on their part.

Let their parents, on the day of their admission, deposit with the officers of the Seminary such a sum of money as may be sufficient, in case of dismissal or departure, which is sometimes sudden, to procure necessary clothes and to defray travelling expenses.

Title VII.

Of the conferring of Degrees and of the Doctorate.

We, in virtue of our Apostolic authority, grant for ever, by these presents, to the Seminario Pio the privilege of conferring on its pupils the three degrees of Bachelor, Licentiate, and Doctor; all those conditions, however, being diligently observed which shall be prescribed in the course of studies for obtaining such degrees.

And whereas we have ordained that the science of canon, civil, and criminal law, be taught there, and have resolved upon establishing chairs of these faculties at Our own expense, and for this reason feeling the greatest desire of consulting for the greater utility and splendour of the Roman and Pian Seminaries, we, by these presents, in virtue of our same Apostolic authority, grant for ever to the Roman and Pian Seminaries, the privilege of conferring the above-named three degrees of Bachelor, Licentiate, and Doctor, in both canon and civil law. We also, by virtue of the same authority, grant for ever that those extern ecclesiastics only can avail themselves of this privilege, who have commenced and have completed their course of studies in the schools of St. Apollinaris, and who may be desirous of devoting themselves to the study of Jurisprudence. We enact that such lay students as frequent these same schools of St. Apollinaris be excluded from this privilege. But that the pupils of the Roman and Pian Seminaries, and the ecclesiastical externs, may be qualified to attain the above-mentioned degrees, and the degree of doctor in the Faculties of Law, we ordain, decree, and enact, that they study with great diligence the course of canon, civil, and criminal law, and complete that course, as it shall be prescribed.

Let the degree of doctor be publicly conferred in the Hall of the buildings of St. Apollinaris.

Whoever shall be created bachelor, or licentiate, or doctor, in the above-named faculties, shall on each occasion make a profession of faith according to the form prescribed by Pius IV.

Let all the diplomas be authenticated by the signatures of the Cardinal Vicar, and the Prefect of Studies.

We further enact that the pupils of both Seminaries, and the ecclesiastical externs, who will attain the honour of these degrees in the above-named faculties, shall enjoy all and singular the rights and privileges, as fully as if they attained the same degrees in the Roman University of the Sapienza, or in any other University whatsoever.

Finally, we enact, that our Pontifical institution of the Seminario Pio be preserved ever unchanged and inviolate, and that this Seminarium Pium be governed by its own laws, and be entirely distinct and altogether separate from the Roman Seminary. Wherefore, if any authority should ever hereafter wish to unite and incorporate the Seminario Pio with the Roman Seminary, or, under any pretext, title, cause or pretence, change or alter in any way the object, plan, and design expressed and ordained by us, in all these cases, we now declare, enact, ordain and order, that all and singular the possessions of every description—funds, revenues, furniture, and instruments, with which we provided the Seminario Pio at our own expense, or which it may have afterwards acquired in any other way—shall, by the very fact, be appropriated and destined for the establishment and support of a College of Foreign Missions at the will and option of the Congregation for the Propagation of the Christian Faith, that in this college ecclesiastics of the dioceses of our Pontifical Dominions, in preference to others, may be supported, and properly educated and prepared to perform the salutary work of the foreign missions. And in case there be no ecclesiastics from our Pontifical Dominions, we enact and ordain, that in place of them, and for the same destination, be substituted ecclesiastics of any diocese or province of the Catholic world.

These things we enact, ordain, and prescribe, decreeing that these presents, and every thing contained in them, can never at any time—even on the grounds that some persons interested, or claiming to be interested, were not cited and heard, nor gave assent to the aforesaid enactments—be impugned as surreptitious, obreptitious or null, or charged as defective from want of intention on our part, or as substantially defective in any other way—nor otherwise infringed, suspended, restricted, limited, or called into doubt—and that neither the plea of the remedy of restitution in integrum, nor that called "aperitio oris," nor any other plea, whether of law, or precedent, or equity, can be urged against

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aliud quodcumque juris vel facti, aut justitiæ remedium impetrari posse, sed semper et perpetuo validas, et efficaces existere, et fore, suosque plenarios et integros effectus sortiri, ac obtinere, et ab omnibus, ad quos spectat, et spectabit quomodolibet in futurum inviolabiliter observari, ac supradictis Seminariis Romano et Pio, nec non Personis, quorum favorem præsentes Nostræ Litteræ concernunt, perpetuis, futuris temporibus plenissime suffragari debere, neque ad probationem seu verificationem quorumcumque in iisdem præsentibus narratorum unquam teneri, nec ad id in judicio vel extra cogi, seu compelli posse, et si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari, irritum, et inane esse, ac fore volumus et declaramus.

Non obstantibus, quoties opus fuerit, Apostolicis re: me: Leonis XII. Prædecessoris Nostri Litteris, quinto Kalendas Septembris Anno 1824 sub Plumbo datis, quarum initium "Quod divina sapientia" aliisque supramemoratis ejusdem Leonis XII. Decessoris Nostri Apostolicis Litteris Annulo Piscatoris obsignatis, ac die 9 April. an. 1824 editis; quæ incipiunt "Recolentes" nec non de jure quæsito non tollendo, aliisque Nostris et Cancellariæ Apostolicæ Regulis itemque Collegii Germanico-Hungarici, et Romani Seminarii etiam confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque, indultis, et concessionibus quamvis expressa, specifica, et individua mentione dignis; quibus omnibus et singulis, eorum totis tenoribus ac formis præsentibus pro insertis habentes, ad præmissorum dumtaxat effectum latissime et plenissime, ac specialiter et expresse derogamus, ceterisque contrariis quibuscumque.

Nulli ergo hominum liceat hanc paginam Nostrarum Ordinationis, Erectionis, Institutionis, Deputationis, Nominationis, Subjectionis, Jussionis, Derogationis, Commissionis, Statuti, Decreti, ac Voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum Ejus se noverit incursurum.

Datum Romæ apud S. Petrum Anno Incarnationis Dominicæ Millesimo Octingentesimo Quinquagesimo Tertio, quarto Kalendas Julii. Pontificatus Nostri Anno Octavo.

U. P. Card. Pro-Datarius—A. Card. Lambruschini.
Visa de Curia D. Bruti.

Loco + Plumbi.

V. Cugnonius.

them; but that they are, and shall be ever and always, valid and efficacious, and shall have and obtain their full and entire effects, and shall be inviolably observed by all persons whom they concern, or may hereafter concern in any way; and shall in all future time be most fully available unto the above-mentioned Roman and Pian Seminaries, as also to those persons whose interests these our presents concern, nor shall they be ever bound to give proof or verification of any matters whatsoever specified in these same presents; nor can they be required or compelled in judicial or extra-judicial proceedings to give such proof or verification; and should any attempt to the contrary, knowingly or from ignorance, be made in these matters by any person with what authority soever vested, we enact and declare that such attempt is and shall be null and void.

Notwithstanding, when and as often as it may be necessary, the apostolic letters of our predecessor, Leo XII., of recent memory, given under the leaden seal, on the 28th day of August, in the year 1824, and commencing with the words, "Quod divina sapientia," and the other above-named apostolic letters of the same Leo XII., our predecessor, given under the seal of the Fisherman's Ring, and published on the 9th day of April, in the year 1824, and commencing with the word "Recolentes," as also, notwithstanding the rule concerning the non-abrogation of acquired rights, or other rules of ours and of the apostolic chancery, or the statutes of the Germanico-Hungarian College, and of the Roman Seminary even confirmed by our authority, or by any other authority whatsoever, or customs, privileges, indults, or concessions, even those worthy of express, specific, and individual mention. All and singular of which, and the tenor and forms of which we repute as inserted in these presents, and specially and expressly derogate from, in the widest and fullest extent, to the effect only of the above enactments.

It shall not, therefore, be lawful for any person to infringe upon or maliciously contravene this document of our ordination, erection, institution, deputation, nomination, subjection, order, derogation, commission, statute, decree, and will. Whosoever shall presume to attempt any such thing, let him know that he shall incur the indignation of the Omnipotent God, and of His blessed Apostles, Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord's Incarnation, one thousand eight hundred and fifty-three, on the 28th day of July, and in the eighth year of our Pontificate.

U. P. Card. Pro-Datary.—A. Card. Lambruschini.
Examined at the office of D. Bruti.

In place + of the Leaden Seal.

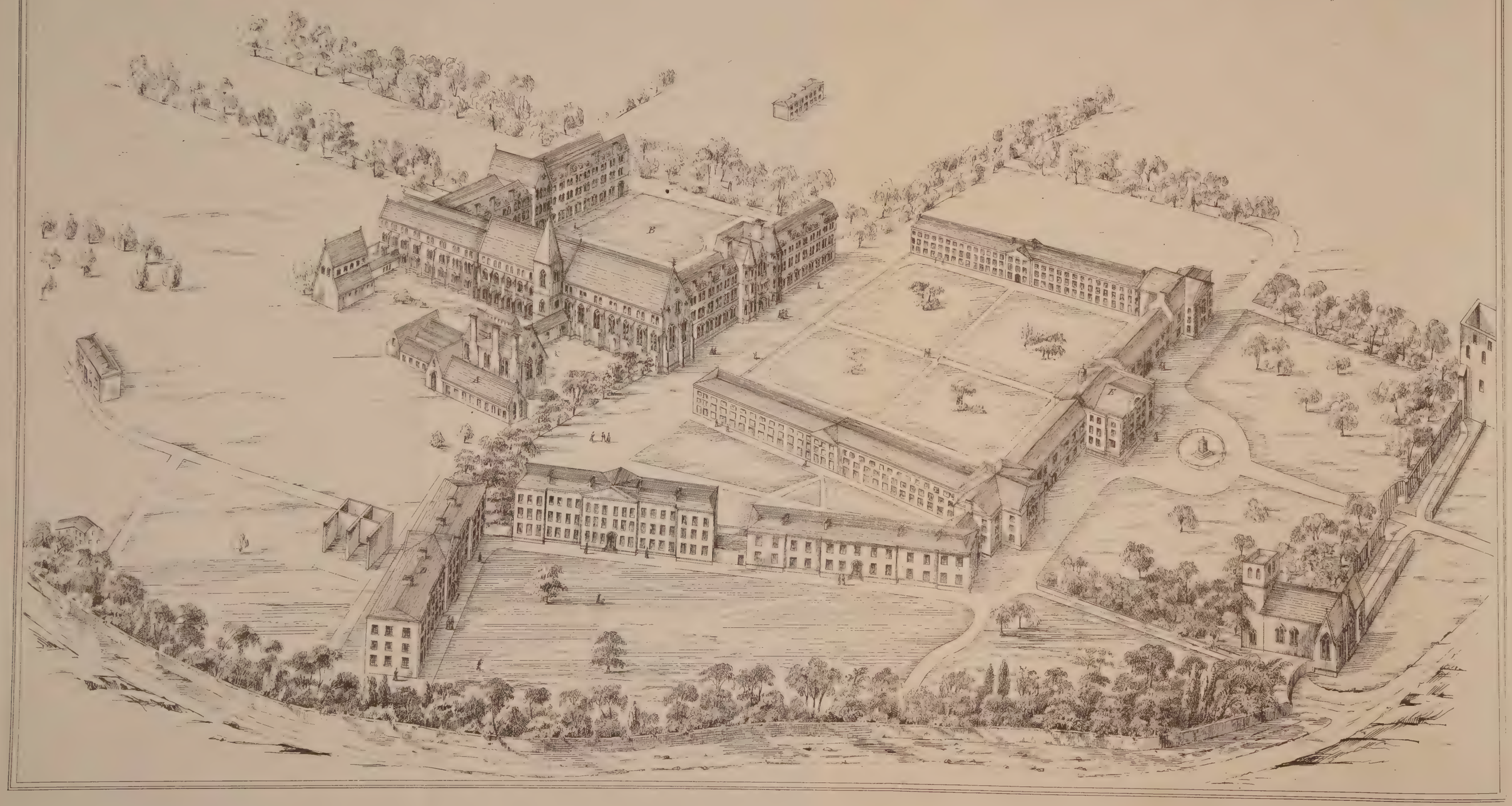
V. Cugnonius.

DUBLIN: PRINTED BY ALEX. THOM AND SONS, 87, ABBEY-STREET,
FOR HER MAJESTY'S STATIONERY OFFICE.

A General Prospect of the Royal College of St. Patrick. Maynooth. A. C. 1353.

REFERENCE.

A. Kitchen & Offices.
B. New Quadrangle
C. Old D°
D. Junior College
E. Professor's Lodgings
F. Junior Infirmary



A General Prospect of the Royal College of St Patrick. Maynooth. with the proposed additions.

REFERENCE.
A. New Bridge & Entrance to Kitchen &c
B. Stable Court.
C. Infirmaries.
D. Gas Works.
E. Kitchen & Offices.
F. New Quadrangle
G. New Lodgings
H. Gate House
I. Bell & Clock Tower.

Reduced from a Drawing by A. W. Pugin, 1845.

Forster & Co. Lith. Grow St. Dublin

MAYNOOTH COMMISSION.

REPORT

OF

HER MAJESTY'S COMMISSIONERS

APPOINTED TO

INQUIRE INTO THE MANAGEMENT AND GOVERNMENT

OF THE

COLLEGE OF MAYNOOTH.

PART II.

Minutes of Evidence, and Answers to Paper K, &c.

Presented to both Houses of Parliament by Command of Her Majesty.

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1855.

1896.1]

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MAYNOOTH COMMISSION.

MINUTES OF EVIDENCE.

DUBLIN, WEDNESDAY, 28TH SEPTEMBER, 1853. 28th September 853.

Rev. *Matthew Flanagan*, D D., P.P.; Secretary to the Board of Trustees, examined. 1.

Rev. M. Flanagan.

1. You have handed to the Commissioners a list of the officers connected with Maynooth College, with the dates of their appointment, in continuation of a former return laid before the Commissioners of Inquiry in 1826, distinguishing such as were afterwards consecrated bishops: also a list of the Trustees appointed from their several provinces since that period, noting such as had been students, or professors, or both, in the College, together with a list of the present superiors, professors, and officers, and their salaries, and of the present Trustees, lay and ecclesiastical. You have also furnished the Commissioners with extracts from this journal of the Trustees, of every statute, warrant, or order issued by them in consequence of, or connected with the increased grant made by the Parliament in 1845?—Yes.

Election of Trustees.

2. You have, in your written answers to the written questions of the Commissioners, enumerated the various meetings of the Trustees, with the dates and average duration of each since 1826, and besides that, the names of the Trustees in attendance at each meeting since 1844. Will you state by what arrangement the Trustees are selected?—The first Trustees were named in the original Act of Parliament passed for establishing and endowing a Roman Catholic college, amongst whom were included the Lord Chancellor of Ireland, the Chancellor of the Exchequer, and the three Chief Judges. By a subsequent Act, by which the College of Maynooth was actually established, the Lord Chancellor, Chancellor of the Exchequer, and the three Chief Judges, ceased to be Trustees, being constituted Visitors, and only the ecclesiastical and the Roman Catholic lay Trustees originally named were retained, viz., eleven ecclesiastical or episcopal Trustees—three for Ulster, three for Munster, and five for Connaught and Leinster, three and two for each alternately, so that when the third Trustee of either province died or resigned, the right of appointment fell to the other province. The number of lay Roman Catholic Trustees originally named was six, chiefly composed of the heads of the highest Roman Catholic families in Ireland. In virtue of the same Act of Parliament the same number of Trustees was to be kept up, by their electing a new member to fill each vacancy as it occurred—seven of them to form a quorum—and the same distribution of ecclesiastical Trustees among the provinces was to be preserved.

3. Is there any particular form or rule observed in the election of Trustees?—At the next adjourned meeting of the Trustees following the occurrence of a vacancy by death or resignation, on the vacancy being announced, if it is of an ecclesiastical Trustee, the metropolitan of the province for which the appointment is to be made proposes a suffragan from his province whom he judges most fit, and the nomination being seconded by a suffragan from the same province, already a Trustee, the bishop named is unanimously elected. When the vacancy is of a lay Trustee, an archbishop proposes generally the heir of the late member to succeed him, and being seconded, the person named is unanimously elected.

4. Supposing that any circumstance should arise in the College that made it necessary for the President to consult the Trustees in the interval of their meetings, how would he proceed?—I conceive such a case to be impossible, as the President is authorized in the interval of the Boards to provide temporarily for any emergency that may arise in the College.

Meetings of Trustees.

5. Does the President invariably attend the meetings of the Trustees?—Not always, but very frequently. He attends to answer questions of the Trustees regarding the general business of the College; when he has any matter to bring under the special notice of the Trustees; when he has his report to make of the state of the College in all its departments, which is annually at least. In fine, the opinion of the President is, I believe, invariably asked by the Trustees, before they decide on any subject relating to the interior discipline of the College.

Communication between Trustees and Council.

6. Does any communication take place between the Trustees and the Council of the College at their several meetings?—I am not aware of any communication with them as a College Council, except in case of an election to a vacant professorship; if such election take place by concursus, each member of the Council communicates to the Trustees, his opinion of the relative merits of the candidates. If there is only one candidate, who is publicly examined in the entire matter of the concursus, the members of the Council, if they approve of him, lay before the Trustees their unanimous approbation. I believe there are frequent communications between individual Trustees and the superiors, &c., forming the College Council individually, on matters relating to the College, especially to their own departments. I may say, generally, that the Trustees do not determine on any

28th *September*, 1853.

1.
Rev. M. Flanagan.

change or alteration in any department of the College without consulting the immediate superior in that department. They afford the utmost facility of access, not only to the superiors, professors, and officers, but to the students of the College. All their applications in writing are kindly received, and considered with the most patient attention.

7. Are answers always given to these applications?—Yes, I usually report to the applicants the decisions of the Trustees with regard to their applications.

Proceedings of Board of Trustees.

8. Were the opinions of the professors, &c., asked or obtained by the Trustees in the instance of the arrangement of salaries?—I understood a proposal was handed in to the Board containing their joint opinions on that subject, and examined.

9. Is the President or Council consulted as to the selection of premiums?—I have no personal or official knowledge of that matter.

10. Are they consulted as to the purchase of books?—I believe not.

11. In the list of salaries of superiors, professors, &c., which you furnished, as fixed by the Trustees after the passing of the augmentation grant, and that of the salaries subsequently paid to them, we find an increase of £4 to £4 12*s.* to each in the list of paid salaries over those reported to have been fixed. Will you explain that difference, and was it by the order of the Trustees that increase was given?—After the salaries of the superiors, &c., had been fixed by the Trustees, as I stated, they found that the amount of them, with the allowance for commons, left £88, an unappropriated balance of the £6,000 intended in the Act of Parliament for salaries and commons. This balance they afterwards divided permanently among the superiors, professors, &c., so that the salaries now paid are the salaries permanently fixed.

12. Supposing any additional professor or officer to be appointed, would his income have to be abstracted from those of the existing superiors, professors, &c.?—I suppose not, for on the occasion of appointing an additional superior, a third dean, at the last Board, the Bursar was ordered by the Trustees to pay his salary out of the entrance fees of the students.

Lecturer on Elocution.

13. It appears in a minute furnished by you of the meeting of the Trustees held on the 27th of June, 1845, that an additional sum of £20 be given to Mr. Stack for his increased lectures on elocution and delivery. Who is Mr. Stack?—I know nothing of him but what I find in the entries concerning him in the journal of Trustees; that he is a layman, an extern, and lecturer on elocution and delivery. I believe he is now in the receipt of £80 per annum.

Furnishing of Students' rooms.

14. There appears in the minutes of the 20th of November, 1845, an order for supplying furniture for the rooms of the students then lately admitted. What is the practice as to furnishing the rooms of the students at present, according to the order of the Trustees?—The Bursar is ordered by them to furnish each student's room with furniture as far as the funds of the College will allow.

15. Was that the case before the additional grant was made?—No. The students provided furniture for their rooms always at their own expense before.

16. That is an additional advantage to the students over and above their regular payment?—Yes.

College Buildings.

17. It appears in a minute of the 26th of June, 1850, furnished by you, that the sum of £2,061, previously guaranteed to the Commissioners of Public Works by the Trustees, was ordered to be paid to them out of the College funds for the prolongation, by fifty-two feet, of the south side of the *intended* quadrangle. Will you explain to the Commissioners of Inquiry for what reason the quadrangle remains incomplete, three sides only having been erected, and why the additional fifty-two feet were added to the length of the south side?—The parliamentary grant for building was found to be so inadequate to the purpose, that the entire north side of the intended quadrangle, comprising in the plan a college church, a suite of study, lecture, and experimental halls, &c., was left out, and in order to bring the building of the other three sides within the amount of the building fund, the south side was so reduced in length, that it was, on examination, considered indispensable to prolong it by fifty-two feet, for which the Trustees were obliged to guarantee the payment of £2,000 out of the College funds, which on closing the account amounted to £2,061.

18. Has the whole of the parliamentary grant been expended on the three sides of the intended quadrangle?—Yes, and along with it the above £2,061, and considerable other sums have been expended on the building, as appears from the minutes of the Trustees.

19. How much more, do you suppose?—The Bursar will inform the Commissioners accurately of that.

20. The minutes you have furnished of the statutes, orders, warrants, &c., issued by the Trustees in consequence of or connected with the increased grant made by Parliament in 1845, is an account of all the steps taken by the Trustees, subsequent to the additional grant, for the purpose of increasing the accommodation of the house, of improving the condition of the officers and students of the College, and of enlarging and improving the system of teaching?—Yes.

Purchases of Books.

21. In the minutes furnished by you to the Commissioners, there are orders for the purchase of a considerable number of copies of certain books, viz., 50 copies of Rev. Dr. Donovan's work, 200 of Rev. Dr. Miley's work on the Papal States, 200 copies of Cambrensis Eversus, and 1,000 copies of Coyne's Diurnal, &c., &c. From whom did these proposals come, and for what purpose were they purchased?—The proposals came either from the authors, the translators, the editors, printers or proprietors of the books; they were uniformly addressed to the Trustees through the secretary or one of the Trustees; and though the orders of the Trustees, to the Bursar, were simply "to purchase so many

copies of such a work for the College at the trade price, or some fixed price," I can answer that they were purchased for premiums, for sale, or for the use of the students in the library, such purposes being stated at the Board when the question of purchasing was discussed.

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1.
Rev. M. Flanagan.

22. Do the Trustees, when they meet in the College, inspect the buildings, and look to the state in which the College is kept?—They always attended individually or as a Board to these matters; but in order to secure more regular attention to them, they appointed a committee in September, 1845, composed of the lay Trustees, the metropolitans of Ulster and Leinster, in conjunction with the President and Bursar, expressly to order and see that every thing necessary should be done to keep the interior and exterior of the College in a proper and respectable condition.

Attention of the Trustees to the condition of the College.

[*The Witness withdrew.*]

TUESDAY; 4TH OCTOBER, 1853.

The Rev. *John O'Hanlon*, D.D., examined.

4th October, 1853.
2.
Rev. John O'Hanlon.

1. You are the Librarian of the College and Prefect of the Dunboyne Establishment, are you not?—Yes.

2. The number of students at present on the Dunboyne Establishment is seventeen, is it not?—Yes.

3. The full number would be twenty?—Yes.

4. Will you explain the causes that prevent the number from being completed?—Some years before the grant was increased, the funds of the College were so low that the Trustees were constrained to reduce the number of the Dunboyne places to ten. When the grant was increased, those suppressed places were re-established, and ten students simultaneously appointed to them. It had happened previously that nine of the unsuppressed places were filled at the same time. The result of those proceedings was, that one of the Divinity Classes, after the completion of its ordinary course, would, in all probability, for an indefinite period of time, be, to a great extent, excluded from the benefits of the Dunboyne, as only one vacancy would occur every third year. To remedy this inconvenience, we, last summer, rejected three of the candidates who offered themselves for election to the Dunboyne, and reserved the places for three young men of distinguished talents in the Divinity Class, which shall have completed the ordinary course at the end of the present academical year.

Dunboyne establishment—cause of present vacancies.

5. Will there be now an annual election in the establishment?—Yes, and a fair distribution of the places among the divinity students every year. In a short time we shall be able to appoint, on an average, five or six annually.

6. There have been complaints made that injustice was done to one of those students by his exclusion from the Dunboyne Establishment. Is there any foundation for those complaints?—Not the slightest foundation. His merits were well weighed by the Council of the College, to whom the statutes give the absolute right of appointment to the Dunboyne, and the Council decided that he was not, comparatively, a desirable person for that establishment. He might have been appointed to one of the vacant places, were it not for the consideration to which I have already alluded—were we not convinced that it would be more useful for the interests of the house to leave that particular place which he claimed vacant, for one of the most distinguished students in the present Fourth Year's Divines' Class.

Complaint as to exclusion of an individual Student.

7. You stated that there would be five or six elected every year?—I divide the twenty by three, which will give from six to seven.

8. You conceive that now the greatest advantage is taken of that establishment which could be taken for the benefit of the College?—I do.

9. Is there any other study pursued by the Dunboyne students than those immediately connected with theology?—They are obliged to attend the lectures of the Hebrew professor.

Studies of the Dunboyne students.

10. Would it be desirable to include some other language, such as Chaldaic or Arabic?—To my own knowledge a great number of the Dunboyne students have made considerable proficiency in Chaldaic, Syriac, and Arabic, though those languages form no part of our course.

Eastern languages.

11. In such an establishment as Maynooth is it not desirable that those studies should be included in the course?—I should think so.

12. You look upon the Dunboyne Establishment as the place where men of learning are bred for the service of the Catholic Church?—Yes.

13. Do they pursue the study of Greek, as a language, during the classes previously to the Dunboyne, and while they are on the Dunboyne Establishment?—Generally speaking, the Dunboyne students have all completed the regular College course, and, consequently, have devoted a year or two to the study of Greek and Latin. After they enter into the Logic or Physic Class they are not called upon to apply themselves particularly to the study of the Greek; but from the moment they enter theology, such of the students as expect to be distinguished in the Scripture Class must take an interest in the study of that language, as the Professor of the Sacred Scriptures makes constant reference to the Greek version.

Greek.

14. Should you say that every student who gets upon the Dunboyne Establishment is practically a good Greek scholar?—I should say so, generally speaking. There may be particular exceptions. It sometimes happens that a student will come, perhaps, from the

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2.

Rev. John O'Hanlon.

Irish College in Rome, or from the Irish College in Paris, or from some of the provincial Colleges in Ireland, after having completed his course of philosophy. Upon his appearance in Maynooth, he is subjected only to an examination in logic and physics. We go upon the presumption that he has already read the classical course in some school or college; but of the fact we have no evidence, nor do we inquire whether he possesses any knowledge of the Greek. He may, for aught we know, be totally ignorant of that language; and it is possible that such a person may subsequently be appointed to the Dunboyne.

15. You consider that the merely having gone through the classes of humanity and rhetoric in a college in which the study of Greek is essential would not be a sufficient proof that a student was necessarily an adequate Greek scholar, at least for the higher classes in the College?—I should consider it a sufficient proof, assuming that the student is a person of ordinary ability and industry. Having read the higher authors—Homer, Demosthenes, Longinus, &c., such a student must be presumed to be thoroughly well acquainted with the Greek language.

16. You believe that they do not drop the study of Greek when they have completed the Greek Class?—I make a distinction between those who aspire to honors in the Scripture Class, or to a place on the Dunboyne, and those who do not. The latter, I fear, neglect the study of Greek after the completion of their classical course; the former apply themselves with more or less assiduity to the study of Greek, at least from the time they enter the theology department.

Study of Greek during divinity years.

17. Should you not think it desirable that some increased proficiency in Greek should go along hand in hand with the theological studies?—I should be most desirous for the appointment of a professor of Greek for the theological students, did I not apprehend that the multiplication of professors would interfere with the theological studies, which we must regard as being, of all, the most important and essential. At present the four classes of divinity are obliged to attend the lectures of the Professor of Ecclesiastical History; a considerable number attends those of the Hebrew Professor; and I apprehend that if there was a professorship of Greek established for those classes, their business would be augmented to an extent injurious to their theological studies.

18. You believe that no further encroachment could fitly and conveniently be made upon their special studies?—I should be most anxious for the appointment of a Greek Professor were I not inclined to think that it would seriously interfere with those studies which, as I have already observed, we must look upon as being of primary importance.

19. If one of the professors of theology undertook to teach Greek, would not that be preferable in lieu of appointing a new professor?—That would increase the labours of the students as effectually as if they had a distinct professor.

Greek Fathers.

20. Do any of the professors of theology lecture upon the early Greek fathers?—They never exactly lecture on the Greek fathers; they frequently make references to them, but usually cite them in the Latin translation.

21. Do you consider that the students in theology are sufficiently conversant with Greek to master the language of the Greek fathers?—I am convinced that a large proportion of the students are able to satisfy themselves that a quotation made by their professor, or any one else, has been made accurately. They are fully equal to that task.

22. Is it your opinion that the reading of St. Chrysostom's works during their theological course, would add much to their labours?—Any study will add to their labours. Besides, the students would naturally be animated in that class, as they are in every other, by a spirit of rivalry, and devote a considerable portion of their time to the study of Greek.

Supply of dictionaries in the library.

23. As you are also Librarian, will you inform the Commissioners whether the library is sufficiently provided with dictionaries?—The following is a list of the dictionaries with which our library is provided: Hebrew Lexicons, twenty-nine; Arabic, two; Syriac, four; Chaldaic, three; Persian, two; Latin Dictionaries, thirteen; English, ten; Irish, twelve; French, twenty; German, six; Italian, five; Spanish, three; Portuguese, 4; Gaelic, two; Dutch, two.

24. As to Greek dictionaries, how are you supplied with them?—We have seventeen Greek Lexicons.

25. Do you think that every Dunboyne student has a Greek dictionary of his own?—It is most likely that every Dunboyne student has not a Greek dictionary of his own. The Dunboyne students are those persons who make most use of the library; and many of them are probably content with the dictionaries which they find there.

26. For instance, in mastering the Greek of the Epistles, which is very peculiar Greek, what assistance have they in the way of dictionaries; probably they have none of their own?—Some of them have probably none of their own; but they can consult, as often as they please, the Thesaurus R. Stephani, Scapula, Bloomfield, and Mintert's "Lexicon Græcum in Novum Testamentum."

27. Which are in the library; are they not?—Yes.

Theological studies of the Dunboyne students.

28. Do the Dunboyne students, in fact, practically go over again very much the same subjects which they have been engaged upon in the theological course?—The ordinary students do not read the treatise "De Deo et Divinis Attributis," unless as mere philosophers. The Dunboyne students read it as theologians. In addition to the usual College course, we read also the treatise, "De Angelis." Moreover, we never omit any portion of the other class-books.

29. Will you state the name of the author?—Up to last summer vacation our author in moral theology was Bailly; in dogmatic theology, our author was Delahogue. The latter we still retain, but Bailly has been set aside by the Trustees.

30. But what do you do with regard to the treatise "De Angelis"?—Not having a class-book on the subject, I, previously to the lecture, direct the attention of the students to the particular questions regarding the Angels, which I intend to discuss, and refer them to the standard theological works in the library in which those questions are treated.

Disuse of Bailly in the College.

31. By whom was the treatise "De Deo"?—By Bailly. No other has as yet been adopted in lieu of it. For Bailly's Moral Theology, the Trustees have ordered the substitution of a work written by an Italian divine of the name of Scavini, but they omitted to prescribe a treatise "De Deo." The students have not been as yet supplied with Scavini's work, so that they may be said to have no class-book in moral theology, at the present moment, and the professors of the several divinity classes are obliged, I suppose, to act as I do, in reference to the treatise "De Angelis."

Condemnation of Bailly at Rome and its causes.

32. Do you know why Bailly was condemned, and why it was placed in the Index in Rome?—I have no official or positive knowledge why he was condemned; but if it be necessary to give an opinion on the subject, I should say that he was condemned because he was a decided Gallican. It is perfectly certain that the Gallican doctrines, at least to their full extent, are not acceptable to the Pope. Besides, Bailly has advanced a doctrine on the subject of marriage which is also distasteful in Rome. Bailly maintains the separability of the contract of marriage from the sacrament, contending that marriage among Christians, may exist as a valid contract, without being a sacrament. The present Pontiff, in his allocution to the cardinals, September, 1852, in reference, I think, to some disputes which were at that time disturbing some of the South American churches, has formally laid down that no marriage among Christians can be valid unless it be a sacrament. Bailly and the French theologians generally maintain a different opinion; and this may be one of the reasons, if not the principal one, why Bailly was disapproved of by the Pope, and placed in the Index.

Effect of such condemnation on the use, in Roman Catholic Colleges, of the condemned work.

33. Would it be considered, as a matter of course, that any book put in the Index was not to be used in any Roman Catholic College?—The Index is not received, and therefore imposes no obligation in this country. Dr. Murray, the late Archbishop of Dublin, Dr. Doyle, and, as well as I can recollect, Dr. Curtis, the Archbishop of Armagh, and Dr. Kelly, Archbishop of Tuam, declared, upon their oaths, in the House of Lords, in the year 1825, that neither the "Bulla Cœnæ," nor the Index was received in Ireland, and I am sure they have not been received since that period. The Index, therefore, induces no obligation upon us; but as clergymen belonging to an ecclesiastical institution, we feel ourselves constrained to defer to the expressed wishes of the Pope.

34. It is a matter of discretion rather than of absolute obligation?—A matter of propriety and of deference to the judgment of the Pope.

35. In an ecclesiastical college would it not be unbecoming to continue a book which the Pope had disapproved of?—Most undoubtedly.

36. In this case the Trustees directed the book to be withdrawn after it had been placed on the Index?—Yes: I suppose in consequence of its having been placed in the Index.

37. The book was discontinued in obedience to the order of the Trustees?—Yes.

38. Do you imagine that the placing of a book in the Index in former times would have displaced the book, say in theology, in all foreign universities?—I should think not. The placing of such a book as Bailly in the Index, in the time of Louis XIV., I am sure, would not have displaced it in the French universities.

Treatises of Bailly previously read in Maynooth.

39. You have stated what you believe to be the reasons why Bailly was put upon the Index: were those parts of Bailly which the Pope objected to ever read in the College?—His treatise on the Church was never read in the College. All his views upon the Gallican doctrines are contained in that treatise. His treatise on marriage, containing the opinion already referred to, was read in the College.

40. Does this author whose name you mentioned, Scavini, supply you with a treatise on marriage?—He does.

41. Is the treatise upon marriage in Scavini that which is now taught in the College?—I have stated already that though Scavini has been prescribed by the Trustees, the students have not been as yet supplied with that work.

42. But that book has been used subsequently?—It has never been used in the College.

43. You have it, of course, in the library?—No; but I have ordered a copy of it for the library. I have a copy myself.

44. You have not looked into it?—I have.

45. With regard to marriage, does he lay down any distinct principle?—He differs from Bailly as to the separability of the contract from the sacrament.

46. That part of Bailly was not read which did treat of the Gallican Liberties?—No; but we read the entire of his marriage treatise.

47. The College of Maynooth never, I suppose, taught from any book which was in the Index?—Never, to my knowledge, while the book remained in the Index, and, with the exception of Bailly, none of the class-books used at any period in Maynooth was ever put on the Index.

48. Is not "Natalis Alexander" in the Index?—Natalis Alexander was placed in the Index, "donec corrigatur," just as Bailly has been put in the Index. The work was subsequently corrected by Roncaglia, Mansi, and other writers, and is now used not only in France, but in every other country.

49. There has been a considerable increase in the grant to the Dunboyne students; do you think that they have expended as large a portion of that grant as was desirable

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in the purchase of books?—Some of them, I should think, have not expended as much as was desirable in the purchase of books; I must say, however, that several of the Dunboyne students are provided with handsome private libraries, and that the great majority of them, when finally leaving the College, usually expend from twenty to forty pounds in the purchase of books.

Expediency of carrying into effect the provisions of the Statutes as to the employment of the Dunboyne students in teaching.

50. Do you think it desirable that any of them should be employed as tutors or assistant instructors to the junior classes as a means of keeping up their information?—In point of fact, by the Statutes of the College, the Dunboyne students are required to take part in the instruction of the several classes; but, for what reason I do not know, those statutes have never been carried into full effect. I think it most desirable that they should be employed as assistant instructors. Their taking a share in the instruction of the junior classes would be the most effectual means of preserving and increasing their knowledge of the matters connected with the several departments through which they have passed.

51. You think their time is not so fully occupied as it might be?—I think it is not.

52. Would it not be particularly desirable for the Humanity Classes?—It would, and be a great means of improvement to the Dunboyne students themselves.

53. And also to the junior students?—Undoubtedly.

54. If the Dunboyne Students assisted, it would tend to increase the tutorial element in the teaching of languages, would it not?—It would.

Deficiencies in preparatory education.

55. In your experience as professor in Maynooth, have you remarked that there was great deficiency in the students coming to Maynooth in their preparatory education?—I think it was observable in the students coming from some parts of Ireland. At the same time I must observe, however singular it may appear, that the students who came from those districts where a person might suppose there was the worst possible provision for their preparatory education, generally evinced a superiority, as far as Latin was concerned, over those who were educated in seminaries or colleges.

56. Not in Greek?—No, they were generally not so well prepared to answer in Greek.

57. Or French?—They are not examined in French for entrance. I should say they were deficient in the knowledge of French, and English. Their pronunciation, in some instances, was strongly marked by a peculiarity of tone and accent similar to those which, I presume, are to be found in the remote districts of every kingdom.

58. You think it would be desirable that the students should be better tested as to their knowledge of English, by trying them in English composition?—I think it would be desirable; and if such a course were adopted, it would have the effect of fixing the attention of the heads of the preparatory schools on the necessity of properly instructing their students in the English language.

Provisions of the Statutes as to the employment of the Dunboyne students in teaching.

59. Will you have the goodness to look at the section, on page 31, of the Appendix to the Eighth Report of the Commissioners of Irish Education Inquiry, where it is stated—"It will therefore be their business, at stated times, to question the pupils of the various classes concerning the subjects which have been discussed under the direction of their master; and when the professors are prevented, by business or ill health, to take on them the entire duty of teaching. And since the Theology Class has increased exceedingly by the number of pupils, the President, having distributed it into several parts, will appoint over each part one of the senior students, whom he himself, in conjunction with the Council above named, shall judge most qualified for that office. But if the question be concerning any other class, that, for instance, of philosophy or humanity, let the professor whose province it is, be also consulted?"—I must observe, in reference to that Statute, that it was made at a time when the Theology Class was composed of the first, second, and third years' divines, and usually comprised from 160 to 180 students. At that time it was deemed expedient to divide the instruction of the class between the professors and the Dunboyne students, as it must have been obvious that the professors could have but few opportunities in the year of interrogating each individual in so extensive a class. Now matters are changed altogether, because the class is distributed into four sections, each having its own professor, and as each section does not consist of more than sixty or sixty-five students on an average, there is not the same necessity for making that distribution among the Dunboyne students that there was at the time the statute was made.

60. At that time, admitting entirely what you have said, the numbers in the College were much fewer?—The number of the body of the students in the College was considerably less than it is at present; but from the time, at least, when I entered the College, in 1821, the Divinity Class never comprised less than from 150 to 180 students. When I was a first year's divine, I recollect my own class consisted of 75, and the other two Divinity Classes could not have consisted of less than 100 or 120.

61. Will you turn to the ninth section—"But since establishing this class of students, our principal object is, that persons may not be wanting who succeeding to the professors whose places may become vacant, either by death or otherwise, may execute without interruption the duty of teaching in the College, which, however learned they may be, they will not be able to discharge, unless they shall have acquired by experience a facility of communicating instruction to others; we desire, therefore, that the senior students also may have their share in the province of teaching." So that it would seem from the Statutes that the object was not only to relieve incidentally the professors, but also to train persons in the art of teaching?—Such, clearly, is the intent of that portion of the Statute; and in virtue of that law, lecturers to a portion of the Theology Class were appointed in the year 1827. When I was a student on the Dunboyne Establishment, I was employed as lecturer to the first year's divines.

62. They never now at all act as monitors or assistant professors?—Never, unless when a professor is either absent or confined to his room by sickness.

63. In regard to the prizes, do you consider that any improvement might be made as to the books which are distributed?—My conviction is that the premiums should be more valuable than they are at present. I think that the College, so far from advancing, has receded in that particular. In my time, and for several years subsequently, the set of Breviaries which was usually given as a premium to the student who obtained the first or second place in theology cost from three to four guineas. At present, it is true, the same description of book is given as a premium, but its price does not exceed £1 or £1 6*s*. It is evident, therefore, that there has been a great falling off in regard to the premiums. Premiums.

64. Is not that Breviary taken out of a lot which was printed by Coyne some years ago?—Yes; it is taken from a lot printed about eight or nine years ago.

65. Is not that Breviary defective in many respects?—Some of its parts are misplaced; for instance, there is a portion of it to be found in page 140, which ought to have been inserted after page 2, and its type is of unequal size, some of it being inconveniently small. It wants, however, none of the parts of a Breviary.

66. Is that Breviary purchased by any body who wishes to buy a good Breviary?—I should say no; we purchased a thousand copies of it, of which the principal part is still on hands, and I can safely say, that a single set has not been purchased for the last four or five years either from myself or the Sub-Librarians.

67. Would it not be desirable, as much as possible, to provide that those who issue from you to parish cures, should be furnished with an adequate supply of books?—By the laws of the house every student is required to furnish himself with all the treatises read during the College course. He is under no obligation of supplying himself with any other description of books.

68. Would it not be very desirable, especially as their pecuniary position is improved, that they should be compelled to expend a certain amount in the formation of a library?—It would certainly be most desirable that they should be provided with a collection of useful works. It would, however, be easy to defeat any law that might be made on the subject, because on finally leaving the College they could dispose of all their books not absolutely necessary. Whether students should be compelled to expend portion of their funds in the formation of a library.

69. Are you able to state, off-hand, how many of the professors have been Dunboyne students?—Of the twenty professors and other officers, eighteen have been Dunboyne students: the President, Vice-President, the three Junior Deans, three of the Professors of Theology, the Professor of Scripture, Ecclesiastical History, Physics, Logic, Rhetoric, Humanity, English, and Irish, the Bursar and myself. If I be not greatly mistaken, Mr. Neville was appointed to the Dunboyne, but there being at the time a great mortality among the clergy of his diocese, his bishop found it necessary to call him on the mission before he took possession of his place on that establishment. Dr. Gaffney, the senior dean, received no part of his education in Maynooth. Number of professors and officers who were Dunboyne students.

70. Perhaps you can also state what number of bishops of the Roman Catholic Church in Ireland have been on the Dunboyne Establishment?—The only bishops I can pronounce to have been on the Dunboyne Establishment, are—Dr. Dixon, Archbishop of Armagh; Dr. Macnally, Bishop of Clogher; Dr. Derry, Bishop of Clonfert; Dr. Delany, Bishop of Cork; Dr. Murphy, Bishop of Cloyne; Dr. Durcan, Bishop of Achonry. Number of bishops who were Dunboyne students.

71. Are you aware whether Drs. Haly and Walsh were at Maynooth?—Dr. Haly was educated in Maynooth; Dr. Walsh was not.

72. Including Dr. Haly as a Maynooth student, there are twenty-four, are there not?—No; of the bishops enumerated in the Catholic Directory, there are only twenty-three who have been educated in Maynooth, eight in Ulster, two in Leinster, six in Munster, and seven in Connaught. Dr. Cullen and Dr. Kilduff were educated in Rome, Dr. Walsh in Kilkenny, Dr. O'Keane in Paris.

73. Dr. Slattery was at Maynooth, was he not?—He was President of Maynooth, but he made his classical studies in Trinity College, and his theological studies in Carlow. I have omitted to mention Dr. Blake, Bishop of Dromore, who received his education in Rome.

74. Was he a student in the Irish College?—I do not know whether the Irish College was in existence in his time or not.

75. The Dunboyne studentship is now given as a reward for proficiency, is it not?—To those students who are most distinguished for talents and for conduct during the ordinary course. Adoption of term "Dunboyne Scholarship."

76. In other words it is practically a scholarship.—Yes, for three years.

77. Would it be advantageous to have it called the Dunboyne Scholarship?—No objection could, I think, be made to that designation.

78. Would it be of any advantage?—The very name might, perhaps, be an incitement to the students to aspire to the Dunboyne.

79. A "Dunboyne Scholar?"—Yes. Their present designation is that of senior student.

80. You are also Prefect of the Library, are you not?—Yes.

81. Is it convenient that the chief professor should be Prefect of the Library, rather than the Dean or some one in that class?—It might, perhaps, be well to separate the two offices; but I am sure the Prefect of the Dunboyne Establishment, with the aid of the two Sub-Librarians, who are always Dunboyne students, manage the affairs of the library as well as they could be managed by the Dean or by any one of the class to which he belongs.

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Funds appropriated for purchase of books for library.

82. What funds are annually appropriated to purchase books for the library?—Shortly after the grant had been increased, I addressed myself to several individual members of our Board of Trustees, and urged upon them the propriety of setting aside a considerable sum for that purpose. I suggested £200 or £300 a year. The matter was submitted to the consideration of the Trustees by the Archbishop of Tuam; but upon the Bursar, who happened to be in the Board-room at the time, stating that he was willing to advance any reasonable amount of funds which the Librarian or President might demand for the purchase of books, it was not deemed necessary to make any law or regulation on the subject.

83. What is the average sum expended for books?—Since 1845, we, on two or three different occasions, expended a considerable sum. At the auction of the late Dr. Elrington's books, and at one or two other auctions, we purchased a large number of valuable works. On the whole, I should think that the average cost of books during the last eight or ten years, has been from £60 to £100 a year.

84. Does that sum include the binding of the books?—No; that costs from £70 to £100 a year. As reference has been made to the library, I must say, however the admission may seem to involve myself, that there could be scarcely a worse circumstanced library. The fault, however, is not mine. The library is too small for the number of students who resort to it, and we have no effective means of preventing them from taking the books off the shelves as often as they please, or of compelling them to return them to their proper places. The consequence is, that when the bell summons them to lecture or to any other duty, there is as great a probability that the books which they have been using shall be put into the wrong, as there is that they shall be put in the right place.

Defects of the library.

85. Have you any catalogue?—Yes; but for the reason I have just mentioned, it is almost utterly useless. The catalogue may refer me for this or that particular book to shelf A or B, but when I go there, the likelihood is, that I shall not find it.

Catalogue.

86. Is every book marked in such a manner that any student would know where to put it?—No; though such marking of the books has been repeatedly suggested. Such suggestions, however, have only served to elicit a promise that all these matters shall be attended to when we remove to the new library.

Recommendation of books for purchase.

87. Who recommends books for purchase?—The purchase of books for the library is confined to the President and Librarian. The Librarian purchases generally; the President occasionally. The purchase of books for premiums practically appertains to the Bursar.

88. Do the professors make suggestions as to the books to be purchased?—They do frequently, and I immediately attend to their suggestions, if the sum which I am allowed annually, has not been already expended. If it should happen at the time to have been expended, I purchase the book suggested as early as possible in the subsequent year.

89. Do you think it would be advisable that there should be a book in the library in which the professors could suggest the books that they thought should be bought?—I think it would, provided that the suggestions should not become too numerous for the scanty means at my disposal.

90. Is there any lending library in the College?—Not exactly. But every student or professor is permitted to take out of the library any book he requires, provided that he shall have previously obtained the consent of the President and Librarian. Of this privilege the professors frequently take advantage; the students, in general, but rarely.

91. You have stated that it has been suggested that it would be as well not to mark the books till you were able to put them into the new library?—Yes.

The new library.

92. In what condition is the new library?—The library, as far as the mere walls and plastering are concerned, is finished; but we have no furniture of any description in it.

93. It would cost a considerable sum to fit it up, would it not?—Mr. Pugin, I understand, estimated the cost of his plan at £4,000. Dr. Renehan, I believe, has got a plan from Mr. M'Carthy which will not be so expensive. The cost will not exceed £1,500.

94. Is that about to be carried out in any way?—I cannot say positively; I am inclined to think that there is no idea of carrying it out at present, as the Trustees are destitute of funds. Some years since, there was at the disposal of the Trustees, a surplus from the savings of Mr. Montague, formerly Bursar, and subsequently President of the College, amounting to £2,000; but it became necessary to hand that sum over to the Board of Works, for the completion of the new building, the £30,000 granted by Parliament having been found inadequate for that purpose.

95. And the library-room is at present perfectly useless, is it not?—It is.

96. Have you applied to the Board of Works to correct that deficiency?—The Board of Works have been aware of the condition of the library, but they have no funds for fitting it out.

Gifts to the College library.

97. Now the room is useless, is it not?—Perfectly useless; there is, as I have stated, no furniture of any description in it, neither shelves nor tables, nothing but the bare walls.

98. Have you received many presents to the library?—In the infancy of the College we received presents to a greater extent than latterly. The celebrated Edmund Burke, among others, made us a handsome present of classical books. They belonged to his son, and after his death were presented to the College. Within the last six or seven years we obtained a collection of about twelve hundred volumes, the library of Dr. Crotty, President of the College, during a considerable number of years, and afterwards Bishop of Cloyne. At his death, he bequeathed his books to the diocese of Cloyne, for the use of

a seminary, which he then contemplated, on condition, however, that the seminary should be erected by his successor within the space of three years; in the event of its not being established within that period, he ordained that his books should become the property of Maynooth College. His successor did not erect the seminary within the specified time, and we became entitled to the books.

99. The present room where books are, is full, is it not?—It is; and we have two store-rooms full also.

100. So that you cannot get at your books at present?—Not at those which are in the store-rooms without special application to the Librarian. Though we had no place for them in the library, we have purchased several works, lest an opportunity of procuring them might not afterwards present itself.

101. Is it probable that if a new library were fitted up, with ample room, you would receive many presents?—I think it is not probable. My impression is, that people generally imagine that our income of £26,000 per annum is fully adequate to supply us with every requisite for the College.

Expediency of library fees for maintenance of the library.

102. Would there be any objection to a library fee, to be applied to the maintenance of the library, and to be levied on the students, for instance?—I do not see any objection to a small fee to be levied on the professors and other officers of the College, as well as on those students who receive £20 per annum. It would, at all events, be not unreasonable to levy such a fine on the students of the Hebrew Class, who are permitted to take out of the library, for their private use, almost all the Hebrew Lexicons and Grammars which we possess.

103. Do you find that this is not attended with any serious injury to the books?—It is attended with serious injury to the books; and, in consequence, it becomes necessary to repair them frequently.

Classes admitted to the library.

104. What class of students are admitted to the library?—The Dunboyne students, and the four theology classes. Those are the only classes admitted to the library during the academical year.

105. The whole, in fact, of the senior department?—Yes, with the exception of the Physic Class. During the vacation the senior students generally are admitted from ten in the morning till three in the afternoon.

Library for the junior classes.

106. Then there is no library at all in Maynooth for the junior classes?—Yes, there is a small library for the classes of humanity, rhetoric, and logic; it is, however, very imperfectly furnished, and during a considerable time since 1845, the junior department was deprived of the benefit of that library, it having been found necessary to transfer the books to the general library, in order to afford accommodation to some of the students.

107. Do you think it desirable that the students of the junior classes should have a library formed for themselves, consisting of good English works?—Most undoubtedly; composed of books suited to their several departments.

Sacred oratory.

108. Are there any means taken in the College for instructing the students in preaching, for instance?—The Trustees, several years ago, appointed a professor of recitation and oratory. It is the duty of this gentleman, (Mr. Stack) to attend the students for eight weeks during the year, and to give them instructions in reading, recitation, and declamation.

109. The question had reference to the composing of sermons?—By a regulation of the Trustees, four of the senior students are obliged to preach every Sunday and holiday in the year.

110. Is that all the instruction they receive?—No; the gentleman who presides in the hall where the sermon is preached, after having called upon two or more of the students to make such observations as the merits or demerits of the discourse may suggest, uniformly expresses his own opinions on the matter, manner, and style of the sermon.

111. Are the discourses previously written?—Yes.

112. Do they hand the manuscript to any one?—No.

Instruction in catechising.

113. In fact, there is no instruction given excepting that. Are they taught to catechise others?—No, except so far as they learn it in their theological and Scripture course.

114. There is no instruction in preaching beyond what you have described?—No.

115. Do you think it desirable that the students should receive further instruction in preaching and catechising than they receive at present?—I think it would be a most desirable improvement in the system of the College, if some person were specially charged with the duty of instructing the students in preaching and catechising, as both will become most important duties on the mission hereafter.

116. The sermons are in English, are they not?—Almost always in English; occasionally, but rarely, in Irish. From this time forth, my impression is that an Irish sermon will be a matter of still more rare occurrence—as the Irish language is unfortunately going out of the country rapidly.

117. You made a distinction in your answer between your lectures in theology and your lectures in canon law?—Yes.

118. Have you distinct lectures upon the two subjects?—Yes. I lecture on canon law and ecclesiastical history, respectively, on every alternate Monday; I lecture on theology three times each week, on Tuesday, Thursday, and Friday.

Canon law.

119. Is the canon law only taught to the Dunboyne students?—Only to the Dunboyne students.

120. It is not a matter of instruction to those who do not reach that position?—It is not. None of the other professors lecture on canon law. Their course is prescribed by the Trustees, and the canon law forms no portion of it. There are, it is true, certain matters

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which may be said to be common to canon law and theology—such, for instance, are those connected with the sacraments, but the Theology Professors treat those matters as moral questions, and not in their relation to the canon law.

121. Are the Commissioners justified in supposing from your answer that there is still a text-book?—We don't tie ourselves down to any particular text-book. I proceed in canon law as I do in ecclesiastical history. I announce the subject of the lecture and refer the students to the standard works on the subject in the library.

Method of instruction in canon law.

122. Do you make remarks upon the books which they will have to consult?—I have frequently particularized the books which I considered the best on this or that subject, and the students of the present class know from the tradition of their predecessors the works which I specially recommend.

123. Do you give them clues by advice for their guidance through the different books?—Yes, from time to time; and as I interrogate them uniformly on the subject matter of the lecture, it is always in my power to correct any unsound or extravagant opinion which they may have borrowed from the books which they consulted. I have omitted to state that Cabassutius is the class-book used by order of the Board of Trustees.

124. Do you consider that the class-book indicates the doctrine inculcated?—Yes. We do not depart from the doctrine of Cabassutius generally. There are some matters, however, with regard to which we do not exactly adopt his views. In point of fact, it has never been understood that the Professor of the Dunboyne is bound so much as the other professors to adopt the opinions of any particular writer, because the Dunboyne students are considered to be more capable of examining matters, and forming opinions for themselves than the other students; hence they are allowed a greater latitude, and the professor encourages a spirit of inquiry, provided that it is not carried beyond a reasonable extent.

Expediency of having text-books emanating from the College itself.

125. Would it not be desirable that for each of the classes there should be a text-book emanating from the College itself?—It would be a great improvement; if such a book were adapted to the circumstances and condition of this country, and approved by competent authority.

126. So that there should be a definite corpus of doctrine upon all leading points, which should be adopted and professed by the College?—Yes.

Van Espen.

127. I perceive that Van Espen does not appear in this list of works?—Our students do not generally consult that work. Van Espen, on account of his Jansenistic opinions and tendencies has been losing ground in Catholic colleges for the last sixty or seventy years. Besides, he is, in a great degree, exclusively Belgian. One of my predecessors entertained a high opinion of the general merits of Van Espen as a writer on canon law, and I should think there is no one who will not give him credit for the great perspicuity and erudition which he has displayed in his works. It is only fair, however, to observe that he has borrowed largely from Thomassin, a distinguished French canonist, and that he has omitted to acknowledge his obligations to that writer. If I have not referred to him in that list, it happened through inadvertence, as I consult him myself as frequently as I do any of the other works which I have mentioned.

Giraldus.

128. What is the nature of the treatise of Giraldus?—The object of Giraldus, in his work entitled "Expositio Juris Pontificii," was to ascertain and fix the canon law as it stood in his time, 1768, by pointing out all the ancient laws which had been abrogated or modified by the Council of Trent, by the decretals of the more recent pontiffs, by the decisions of the sacred congregations, and by usage. The work of Giraldus is in three volumes, folio.

Krimer.

129. What work of Krimer is there?—The work of Krimer, who was a German canonist, is a commentary on the Decretals of Gregory IX., and comprises four volumes, folio.

Maschatt.

130. There is a work of Maschatt?—The work of Maschatt referred to is his "Institutiones Juris Civilis et Canonici." This work, which has been edited and enlarged by Giraldus and Eusebius Amort, specifies also the ancient canons abrogated by the Council of Trent, and by the decrees of the sacred congregations.

Subjects treated of by the several authors on canon law referred to by witness.

131. Will you have the goodness, in regard to the works you have enumerated in a former answer as the books studied, and which provide matter for your lectures in canon law, to state the subjects on which each of those authors treat?—To state the subjects upon which Reiffenstuel, Schmalzgrueber, Krimer, and the other authors referred to treat, it will be sufficient to mention the subjects upon which any one of them treats; for, their several works being commentaries on the decretals of Gregory IX., they treat of the same matters, and in the same order. Let us, then, take Schmalzgrueber. This writer, after having in a preliminary dissertation defined the canon law, and indicated its constituent parts, proceeds, in the first volume of his work, to treat of the doctrine of the blessed Trinity, of the profession of the Catholic faith, of positive laws, Papal rescripts, custom or usage, of the election of prelates, the translation of bishops, the authority and use of the Pallium, the resignation of benefices, the remedies to be applied to negligence on the part of pastors, the time for ordination and the qualifications of candidates for orders, the qualifications of beneficed clergymen, the irregularities which impede the reception or exercise of orders, the office of archdeacon, archpriest, vicar-general, the office and power of a delegated judge, the office and power of a judge vested with ordinary jurisdiction, of compacts, transactions, postulations, procurators, and arbitrators. In the second volume he treats of the nature, form, object, and effect of judicial proceedings; of the nature, variety, and effect of canonical proofs, the qualifications of witnesses, the sufficiency or insufficiency of public and private instruments, of presumptions, oaths, exceptions, prescriptions, and appeals.

In the third volume, Schmalzgrueber treats of the obligation of clergymen to lead holy and edifying lives, of resident and non-resident clergymen, of prebends and dignities, of

the collation of benefices, the alienation of church property, of Christian burial, parishes, tithes, and offerings, of regulars, of vows, of the right of patronage, the consecration of churches, the celebration of mass and the other divine offices, of baptism, the eucharist, and other sacraments, of the relics, veneration, and canonization of the saints, of fasts, the erection of churches, the immunities of churches and cemeteries, of the obligations of ecclesiastics. In the fourth volume he treats of marriage, its indissolubility and impediments, and of divorce. In the fifth and last volume he treats of accusations and denunciations, of simony, of the Jews and Saracens, of heretics, schismatics, and apostates, of deserted children, of voluntary and casual homicide, adultery, theft, usury, and other such crimes, of privileges, canonical purgation, of injustice, of penalties, penances, and indulgences, of excommunication suspension, interdict, and the regulæ juris.

Instruction as to pastoral duties.

132. Are the young men, before going out to their cures, trained specifically with respect to their pastoral duties?—No; unless so far as those duties are inculcated in the course of theology. We have a treatise, one of our moral treatises, on the obligations of the various states and conditions of man, as well as a special treatise on the duties of pastors and of all ranks of ecclesiastics. Last summer, the Trustees made a rule, which I regard as a very important one, that the four deans shall, in future, lecture the students occasionally upon the administration of the sacraments, and upon the ceremonies of the Church, practically.

133. You are probably aware that in the English universities there have been lately established some professorships in pastoral theology?—Yes, I am aware that there is a professor of pastoral theology in Oxford.

134. Would that division of theology be advisable at Maynooth?—I think that the establishment of a professorship of that description is not necessary in Maynooth. There is not one of the duties of a pastor which is not explained in the treatise of Bailly, or in that of Scavini, now to be used. It might, perhaps, be advisable to direct the professors of theology to devote more attention to that treatise, and to dwell longer upon it than they have been accustomed to do.

Works of Delugo and Arriaga.

135. Will you have the goodness to explain what is the nature of the works of Delugo and Arriaga?—Both are what we call scholastic theologians, as contradistinguished from dogmatical or moral theologians. By dogmatical theologians, we mean those who treat of matters belonging to faith; by moral theologians, those who treat of questions regarding morality; and by scholastic theologians, we mean such as examine and discuss the free opinions of the schools. We frequently read this class of writers, because their discussions are found to throw an immensity of light on the dogmatical questions, and tend to sharpen and strengthen the understanding. In this respect we find those writers most useful. Delugo and Arriaga hold an eminent place among the scholastic theologians.

136. Of what nation are they?—They were both Spaniards. Arriaga was Professor of Theology and Chancellor of the University of Prague; Delugo published his work after having professed theology for twenty years in Rome.

137. Of what date was it?—I can not exactly say the year; but it was about the middle of the seventeenth century.

Other scholastic writers.

138. Will you point out any other of those writers who are also writers on scholastic theology?—Joannes a S. Thoma is exclusively a scholastic writer. Suarez, Vasquez, Sylvius, and Estius may be said to be mixed writers, for they treat of dogmatical as well as of scholastic questions. Bellarmine is the only one of those referred to who can be simply considered a dogmatical writer. It is only incidentally that a scholastic question presents itself in Bellarmine.

Natalis Alexander.

139. What is the nature of the work of Natalis Alexander?—It is a history of the Jewish and Christian Churches. It contains also several theological, as well as historical dissertations on various important subjects.

140. Does it comprise the whole history?—It does; to the Pontificate of Pius VI. Natalis himself concluded his labours at the end of the sixteenth century, but the history has been continued by other writers, and brought down to the period just mentioned.

Alzog.

141. What is the work of Alzog?—It is a compendious history of the Church, from its origin to the present time; and it is chiefly because it brings the history of the Church down to our own days that I have adopted it. Alzog was a German professor in the College of Hildesheim.

Study of Sacred Scripture by Dunboyne students.

142. Will you inform the Commissioners, whether in the course of your lectures there is any direct course upon the Holy Scriptures?—Only so far as we expound the several texts which occur in our theological treatises.

143. You have no consecutive course?—No.

144. Are the Dunboyne students engaged in any regular course of study of the Scriptures?—No, they are not.

145. Are there any lectures on the text of Scripture given to the Dunboyne students by yourself?—No.

146. But they have all of them passed through a course under the Professor of Holy Scripture.—Yes; before they are appointed to the Dunboyne they must have concluded the Scripture course, which extends over three or four years.

Temporal power of the Pope. Teaching in Maynooth on this subject.

147. What is the doctrine taught in Maynooth College on the subject of the authority of the Pope or the Church in matters of a civil or temporal nature?—We teach in Maynooth that the Pope has no temporal power whatever, direct or indirect. We have affirmed that doctrine upon our solemn oaths, and we firmly maintain it in the College of Maynooth. We hold the same doctrine in regard to the Church.

148. The distinction between temporal and spiritual affairs is sometimes a very nice one—

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Distinctions between matters spiritual and matters temporal.

is it not?—It is, no doubt, a troublesome question; I think, however, that I can throw some light upon it. The rule which is ordinarily given for distinguishing between temporal and spiritual matters is this—"Those matters are of a spiritual nature which have for their immediate end or object the prevention of sin, the good order, piety, and sanctification of the Christian people;" and "those matters are to be regarded as temporal which have for their immediate end or object the peace, well-being, and worldly happiness of human society." I lay emphasis on the word "immediate" end or object, because it is obvious, that the remote or indirect end of any matter will not determine its character. If the remote end were capable of determining the order to which the matter belonged, it would necessarily follow that things which are essentially and confessedly spiritual would appertain to the temporal order, such, for instance, as the administration and reception of the sacraments, the preaching of the Word of God, &c., because, as the direct and immediate end of both is to make men good and pious Christians, so the indirect and remote result must be to make them faithful and obedient subjects of the Queen. In their remote influence, therefore, they contribute to promote the interests and welfare of civil society. The distinction, therefore, between spirituals and temporals cannot be founded on the mediate or remote bearing of things. To assist us in drawing the line of demarcation between temporals and spirituals, some writers have furnished us with two other rules, which appear to me to serve their purpose admirably well. Those subsidiary rules will indicate a vast variety, if not the entire aggregate of spiritual matters. The first of those rules is—"Those matters are spiritual which have been instituted, commanded, or recommended by Christ. This rule is founded on the principle that, as Christ exercised no temporal power—as "His kingdom was not of this world"—all his institutions, ordinances, and counsels must be regarded as bearing an immediate relation solely to the sanctification and eternal welfare of man. The second subsidiary rule is—"all those matters must be deemed spiritual which were regulated by the Apostles and their successors in the ministry, from the death of Christ to the conversion of the Emperor Constantine." During the three first centuries of the Christian era, the Church possessed no temporal power. She did not possess it in virtue of any concession from Christ, for we are agreed that Christ communicated no temporal authority to his Church. She did not derive it from the concession of secular princes, for during this period they were all enemies of the Christian religion, and persecutors of the Christian people. To maintain that the Church acquired temporal power by usurpation, would be to maintain the rankest absurdity. Any attempt at usurpation would have been at once defeated, and have had no other effect than that of increasing the fury and vengeance of her persecutors. Besides, the supposition is inconsistent with our ideas of the Church during those times, which, according to Protestants themselves, were the golden ages of Christianity. The power, therefore, which the Church exercised during the three first centuries, must have been spiritual power, and as power takes its denomination and character chiefly from the nature and quality of the objects about which it is conversant, the objects in reference to which the authority of the Church was at that period exercised must have been spiritual. I have a right, therefore, to conclude, that all the matters which I find regulated by the Church during the interval between the death of Christ and the conversion of Constantine the Great, are of a spiritual nature. Those are the chief principles which I have discovered in my reading as tending to throw light on a subject which has embarrassed considerably not only Catholic but Protestant writers. It cannot be necessary to observe, that besides matters of a purely spriritual or temporal nature, there are others of a mixed character. By mixed matters we mean such as involve a twofold primary and direct relation, one to the worldly, and the other to the eternal happiness of man.

Whether voting at elections be a temporal or spiritual matter.

149. Suppose that of two members of parliament, one would be disposed to establish the Roman Catholic religion in Ireland, or to do it great service, and the other would be perfectly indifferent to the matter, or perhaps hostile, would a vote for him from other motives, be a temporal or a spiritual matter, supposing both in other respects were equally eligible for discharging the duties of members of parliament?—A vote from other motives for the party who is supposed to be indifferent, or hostile, would be a temporal matter decidedly. In fact every vote for a member of parliament is a temporal matter, its immediate end or object being to invest a man with a trust or privilege to be exercised to some extent or other for the worldly benefit of the people. A vote, however, for a member of parliament may become also a spiritual matter, because its direct and immediate effect may sometimes be the commission or avoidance of sin. In the case supposed, I should think, no Catholic priest or layman would hesitate to vote for the man who is disposed to favour and protect Catholic interests in Parliament, and is in every other respect as well qualified and as well inclined, to discharge the duties of a member of parliament, as the party who professes indifference or hostility to those interests.

150. Is that vote a spiritual or a temporal matter?—Whether that vote be a purely temporal or also a spiritual matter, depends upon the question, whether a Catholic is bound under pain of sin to promote by his vote the temporal furtherance and advancement of the Catholic Church. I should think that he is not obliged to do so, and, therefore, I should say the vote in question is a temporal matter.

151. Voting for the man you believe would be for the furtherance and temporal advancement of the Catholic religion?—Of course; the proposed case supposes so, as I understand it; and I repeat, that a priest, as a citizen, has a right to vote for the party who is friendly to the interests of the Catholic Church, and to use his influence in his behalf, just as much as any layman. The priest, as a priest, has no vote or any description of temporal power.

152. Do you teach the doctrine at Maynooth to prevent the priest acting in such a

manner as to make it dubious whether he is acting in his ecclesiastical function or in his temporal or civil function?—So far as I am concerned, I have never taught any doctrine in Maynooth on the subject; I have never discussed the question, or touched upon it at all. I can have, however, no hesitation in stating that, in my opinion, the priest, in his ecclesiastical capacity, should confine himself to the explanation and inculcation of the duties of the electors. If the electors require information or instruction, as they do frequently in many parts of Ireland, I think the priest, as such, is not only justified, but bound to teach and explain their duties.

Duties of priests with respect to elections.

153. What do you mean by their duty?—To select the parties whom they conscientiously believe to be the fittest to represent them in the House of Commons, and to discharge the duties of a member of parliament.

154. Would you think the priest justified in strengthening his advice to them upon such a subject by the spiritual censure of the Church, or by the employment of any influence of a spiritual character?—The priest is not competent to inflict any censure of the Church.

Whether warranted in withholding the sacraments from voters on account of their preference of particular candidates in certain cases.

155. Would he be warranted in withholding any sacraments of the Church from a man by reason of his preferring one candidate to another?—Absolutely speaking, he would; because a priest is not only warranted, but bound to withhold the sacraments from a man who is disposed to commit a mortal sin; and as the case may absolutely arise in which a person, by preferring one candidate to another, would exhibit that disposition, a case may consequently arise in which the priest would be not only warranted, but bound to withhold the sacraments from a man by reason of his preferring one candidate to another. But, practically speaking, the case can but seldom occur, if it be assumed, as I do assume, that the two or more candidates are qualified for a seat in parliament: because, it can only occur where the superior fitness of one of the candidates is notable, decided, and undeniable. It is only in that case that the electors would, in my opinion, be bound under the pain of mortal sin to prefer one candidate to another. Now, when the candidates are qualified, though in an unequal degree, it will rarely happen that the superior fitness of the one, in comparison with the other, will be notable, decided, and unquestionable. Experience proves the justness of this observation. The numerous instances in which the very men, who were supported by the priests, because they were deemed decidedly the best qualified for parliament, subsequently betrayed their constituents, and employed their influence not for the promotion of the public good, but for the furtherance of their own private ends, prove clearly the extreme difficulty of ascertaining the superior fitness almost of any candidate. Besides, looking to the several elections which have taken place in my own time, there are but few indeed in which the priest, according to my notion of things, would be warranted in declaring to his people that it would be a mortal sin to vote for any one of two or more candidates, believed to be qualified, though unequally so, for a place in parliament.

156. How could such a case occur?—I say that it can but rarely occur.

Whether a priest is warranted in recommending a particular candidate from the altar.

157. As to teaching them their duties, there are two modes in which it may be done—abstractedly, and with reference to a particular man. I may say, "Vote for the man you think the best candidate," or I may say, "Vote for A. B., because I tell you he is the best." Can the latter be properly done from the altar?—I should make a distinction there. If his congregation be composed of persons as intelligent and as capable as himself, of pronouncing on the relative fitness of the candidates, I should say that he ought not to refer to a particular man, but simply announce it to be their duty to vote for the party whom they conscientiously believe to be decidedly the best candidate; but if his congregation consist of simple, uneducated, ignorant people, who are totally incompetent to decide on the merits or qualifications of the candidates, I maintain that the priest is warranted to call upon them to vote for a particular person, provided that this person's superior fitness is clear, decided, and unquestioned by the intelligent and enlightened portion of the community. It is the inalienable right and strict duty of the priest to remove the ignorance of his people, particularly in reference to those duties upon the performance of which the public good depends; it is his business to place them in a position in which they shall be able to discharge those duties properly. In the supposition made, the people cannot be placed in that position, if the priest do not particularize the candidate whom he considers the best qualified; and, therefore, in the supposition made, he is not only justified, but bound to particularize that candidate. Any thing bordering on denunciation of this or that party, any thing like personal abuse, I reprobate as strongly as any man, and I regard such proceedings as disgraceful to the priesthood and most detrimental to religion.

158. Supposing he said "I would refuse the sacrament to any man who voted for A or B"?—The case in which the priest would be warranted to conduct himself in that manner, can, as I have stated, happen but rarely; besides the case which I have already indicated, I cannot conceive any other, except, perhaps, the almost metaphysical one, in which C, though personally not more qualified than A or B, might, in consequence of his political connexions or other accidental circumstances, be in a condition to carry some great and important public measure, such, for instance, as Catholic Emancipation. In such a case, which probably will not occur once in 500 years, the priest would, I think, be justified in refusing the sacrament to the electors who would refuse to vote for C.

159. Do you think that it is a doctrine to be adopted, that the priest should preach that from the altar, and that he should refuse the sacrament to a person voting in a particular way?—I think it is not, except in the rare and extreme cases just specified. Ordinarily it would be monstrous for him to announce any such doctrine, or to pursue such a course of conduct.

160. Would not even that extreme case be a case of the exercise of a temporal right?—The direct object of the exercise of a temporal right, is in some degree or other, the

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temporal good of society, or the enforcement of a moral duty by a temporal sanction. The only object which the priest proposes to himself, when he insists that the elector shall vote for this rather than for that candidate, is the spiritual good of the elector, the avoidance of sin, and he enforces the duty of the elector by a spiritual and not by a temporal sanction. The right, therefore, which he exercises is not a temporal right.

Voting at elections both a temporal right and a moral duty.

161. Is not that, in fact, one of the cases where your own distinction applies, that you are to look at the immediate consequence and bearing of an act, rather than the remote one, for determining the quality of the case?—I do not see any thing in the distinction I made that would deprive the priest of the power of announcing it to be the moral duty of the people to vote for a particular candidate, when his superior fitness is a matter of certainty. The vote in question is of a mixed character; it has for one of its immediate objects the worldly benefit of society; for the other, the avoidance of sin, and the fulfilment of a moral duty. The priest, as a priest, has no right to direct or regulate the vote in reference to the first object precisely; but he has a right to direct and regulate it in relation to the second; and to deter a man from the commission of sin, by withholding from him the sacraments, cannot be deemed the exercise of a temporal power. It is clearly a spiritual function.

162. But how is it a spiritual thing for me to vote for a particular man, if my opinion as a layman is that it is better for me to vote for another; is not the law of morality sufficiently satisfied by my voting according to the best of my judgment?—It is not a spiritual duty for you to vote for a particular person, if your opinion, that it is better to vote for another, is founded on solid and prudent grounds. It would, in that case be absurd to require that you should follow the directions of the priest.

Exhortations from the altar on this subject.

163. The question that has been put to you has reference to the doctrine taught to the priest as to his right from the altar, or when clad in his ecclesiastical robes, to dictate to the public how they should vote?—While I am free to admit, that it would be more becoming, congruous, and expedient to address the people on such subjects outside the chapel, and not when clad in his ecclesiastical robes, I must still say, that if a case arises in which the priest is conscientiously convinced that it is the bounden duty of his people to vote for a particular candidate, I do not see why the priest should be debarred from inculcating that obligation from the altar, more than any other moral duty, particularly if he believes that his people are ignorant and require instruction on the subject. I have stated already that such a case can but rarely occur, and when it does, considerations of propriety and expediency may, and should, I think, generally induce the priest to refrain from that topic at the altar, and to select some other time and place for enlightening his people on the subject.

Whether judgment of voter can be coerced.

164. Could the priest impose that particular way of voting upon me, as a layman, by any particular power he possesses, contrary to my judgment?—If your judgment be a prudent and rational one, he could not; if your judgment be not rational, he could insist upon your disregarding that judgment, and practically adopting his own—not under pain of ecclesiastical censure, for even a bishop, according to the discipline of the Church, would act improperly in inflicting a censure upon a layman for such an offence. The priest, however, in this latter supposition, if you refuse to act upon the instructions he gives you, should necessarily regard you as an incorrigible sort of person, and as manifestly intent on the commission of sin.

165. You consider a priest has no right to impose a duty upon him of voting contrary to his opinion?—Assuming that his opinion is based on prudent grounds, and that he is as well qualified to form an opinion as the priest himself, the latter has no right to impose a duty upon him to vote contrary to his opinion. The case is different with simple, ignorant people—a very numerous class in Ireland—who are utterly incompetent to form any rational or decided judgment on the matter, without the aid or advice of some intelligent person. Speaking of this class of persons, I think the priest is not only authorized, but bound, to prescribe the course they should pursue, if, after deliberately and dispassionately weighing the relative merits of the candidates, he is convinced that it is the duty of the electors to vote for this or that particular person. I don't mean to say that every priest proceeds in this cool, deliberate manner, or to imply that, even when he does, he is not liable to err; for I believe that priests, with the best intentions, and proceeding in the most cautious way, have been often instrumental in returning men to parliament who were the very persons whom the electors should not have supported.

Case of ignorant voters.

166. Does not the very fact that the priest very often makes a mistake, and advises people to vote for A. or B., who afterwards turns out to be not the most eligible person, show that he is a little stepping beyond the province of mere morals, where he not only announces, but exercises a kind of sacerdotal authority in behalf of one man?—No; it only proves that he may, like every other man, sometimes step beyond the bounds of his duty, or that he may err even when discharging his duty to the best of his ability.

167. It is hardly a moral duty. The moral duty is to act according to your conscience, is it not?—The moral duty is, to act according to your conscience properly and rationally formed. If I understand matters rightly, the British Constitution, in vesting men with the right to vote, imposes upon them the duty, the moral duty, of using it advantageously for the public weal; and I cannot yet see why a priest is not justified in announcing that duty, and urging a compliance with it, or why he should not instruct the ignorant how that duty is to be performed.

168. Is it his, more than any other person's business to do so?—It is, because the priest is their official moral instructor and pastor.

169. Voting according to your conscience is a question of pure morals?—Yes, particularly when it involves the question of avoiding or committing sin; and, like every other question or case of conscience, it must be determined on prudent and rational grounds. If there be an elector as capable of judging as the priest, and if that elector has grounded his opinion on probable and sound reasons, it would be ridiculous to expect that he should renounce his own opinion and adopt that of the priest; but if the elector be an ignorant, uneducated person, and incapable of forming an opinion upon that particular matter himself, to act prudently, he must take the opinion of some one more intelligent than himself. If the elector be ignorant or doubtful whether a particular contract into which he is disposed to enter be lawful or otherwise, prudence and a sense of religion will suggest the necessity of taking the opinion of his priest; and why, therefore, should not prudence and a sense of religion dictate the same course when he is ignorant or doubtful whether it is sinful or not to vote for a certain candidate.

Voting according to conscience is a moral duty.

170. He might equally have recourse to any other intelligent person, might he not?—He might, if he had the same confidence in him, and perhaps get more light, and a sounder opinion; but that is no reason why the priest should not instruct him, or why he should not take the priest's advice.

171. The question is not, whether it is wrong to apply to the priest for advice upon this or that question, but whether it is right for the priest to assume to himself the authority to dictate upon the question?—I say it is my impression and conviction, that the priest, when there is question of those ignorant and simple people, is not only warranted, but bound to teach them their moral duty as much in this as in any other matter.

172. But their moral duty only consists of voting for a proper candidate?—If that doctrine be true, it would be wrong for the priest to insist upon their voting for the best candidate.* But I think it is not true; for, according to the common opinion of moral writers, the supreme authority of every country is bound to employ, for the performance of all important public functions, those persons who are notably and decidedly the best qualified. The natural inference, therefore, is, that the British legislature, when conferring the elective franchise, imposed upon the electors the obligation of voting for the party best qualified to discharge the duties of a member of parliament. Besides, irrespectively of the real or supposed intention of the British legislature, moral writers maintain that electors, even when there is question of secular offices of great consequence to society, are bound, under pain of grievous sin, to select the most worthy and competent of the candidates for those offices.

The moral duty consists not merely in voting for a proper candidate, but in voting for the best candidate.

173. You think it is the moral duty of an ignorant man to vote as the priest directs him?—I think it is, until he finds some safer guide.

174. How is a man's degree of information to be measured, so as to ascertain whether he ought to be guided by his priest in this matter or not?—It is difficult, if not impossible, to give a precise mathematical rule for deciding that point in every particular case. It is often, however, easy to know when his ignorance is such as to render the guidance of the priest necessary; when, for instance, he is totally incompetent to form any opinion on the relative merits of the candidates, or when he is found to have formed opinions manifestly erroneous and absurd.

175. Who is to decide that question, whether they are incompetent—themselves or the priest?—The electors themselves frequently feel and acknowledge their incompetency. The priest, or any other man of intelligence, acquainted with the people, can have no difficulty in deciding the question.

176. Supposing there are two competent and equally intelligent persons in a parish: one says A is the best qualified, another says B is the fittest; is it the duty of the elector to take not only the advice, but to follow, as his absolute and authoritative guide, the advice of the priest?—If the elector is aware of this difference of opinion between the two persons whom he regards as equally competent and intelligent, he should, I think, suspend his judgment, and inquire what are the sentiments of the other competent and intelligent members of the community. If he should discover that the great majority of those concurred in the opinion of one of the parties referred to in the question, it would be his duty to act upon the opinion of that party; if he should find that they were equally, or nearly so, divided, he might vote for A, and would not be bound to vote for B, the candidate recommended by the priest.

Case of conflicting opinions as to the comparative fitness of candidates.

177. You think in that case the advice of the priest ought not, by virtue of his being a priest, to overbear altogether an enlightened layman?—If the intelligent and disinterested portion of the community entertain, as I have observed, different opinions on the relative merits of the candidates, the superior fitness of the one compared with the other must be a matter of doubt, and in such a case the priest would, in my opinion, act improperly in undertaking to decide the question, or in announcing it to be the duty of the electors to vote for his favourite candidate To show that I am borne out in this view by the prin-

* I prescind here from those cases in which the unfortunate elector cannot vote for the party considered, and justly considered, the best qualified, without involving himself and his family in ruin. There are but few, I shall suppose, if any, who would maintain that such electors, except in those rare and unusual circumstances in which the public good would demand an extraordinary sacrifice, was bound to vote at all; and there are, probably, many who would contend that, when the same evil consequences to himself and his family would be the result of his neutrality, he might lawfully vote for the opponent of the best qualified candidate, provided that the former be simply and absolutely fit to be a member of parliament. I entertain no doubt that he could, at all events, lawfully do so when his vote would neither effectively contribute nor be necessary to secure the return of the fittest candidate. I can conceive no case in which an elector would be justified in voting for a person clearly and decidedly unfit and unworthy, unless where the vote is given for the purpose of excluding a party still more so.

4th October, 1853.

2.

Rev. John O'Hanlon.

ciples of Catholic morality, I will mention a case frequently put by our theological writers: A penitent in the confessional states it to be his intention to perform a certain act which he judges, upon probable and prudent grounds, to be lawful. The priest, upon equally probable and rational grounds, considers the same act to be unlawful. Is the priest, in that case, justified in forcing his own opinion on the penitent, or in refusing him the sacraments, should he refuse to embrace it? By no means; on the contrary, our greatest theologians maintain that the priest has no right to erect himself into a judge of controversy, and that, in such dubious, debatable matters, he is bound to leave the penitent in the quiet, undisturbed possession of his own opinion. It is only when the priest's opinion is morally certain, and when, consequently, that of the penitent is devoid of all solid probability, the former is warranted to dictate to the latter. Applying this principle to the case of the elector, I hold that when the superior fitness of one of the candidates is a matter of reasonable doubt, it is neither the duty nor the right of the priest to compel him to disregard or reject his own opinion, and to adopt that of the priest. Compulsion in this case would be as unwarrantable as it would be in the case of the penitent, if not more so.

In case of a reasonable doubt it is not the priest's duty or right to coerce the voter.

178. I think you said, it was not the spiritual duty of the priest?—It is not the spiritual duty of the priest, when there is a rational doubt about the superior fitness of this or that particular candidate. But when there is no ground for questioning the superior fitness of one of the candidates, it is the spiritual duty of the priest to announce to his flock that they are strictly bound to vote for that candidate. The priest, as a priest, is bound to enforce the natural or divine law; and if the British constitution or the exigencies of society impose upon the electors the moral obligation of securing for parliament the services of the best qualified candidate, they are constrained by the natural and divine law to perform that duty.

179. Will you generally state with what limitations you hold that the priest may interfere in such a matter?—As often as the priest is rationally convinced and morally certain that the electors are bound, under pain of sin, to vote for this or that particular candidate, so often he is not only warranted, but bound to interfere in such matters. He is authorized in this case, and in this case alone, to employ his sacerdotal authority.

180. Would it be a sin for the members of his flock to disobey their priest in his injunction to vote on such an occasion?—If you suppose the case that I have just made, it is evident that they would commit sin by not following the injunction of the priest.

181. If they thought it would be a sin, it would be a sin?—Most assuredly.

Cases where sin would be committed.

182. If they thought it was not a sin, it would not be a sin?—If they thought it was not a sin, on prudent and rational grounds, it would not be a sin; but they cannot base their opinion on such grounds, when the priest has a rational, moral certainty that they are bound, under pain of sin, to vote for the party whom he recommends.

183. Whether it would be a sin or not, in a particular case, the elector himself is the judge, according to his own conscience?—Of course he is ultimately the sole judge; but his judgment must be grounded on rational motives, otherwise it would be rash and imprudent, and might be erroneous, as it would undoubtedly, if it stood in opposition to the morally certain opinion of the priest.

184. It is not a spiritual duty to obey the priest implicitly, is it?—If the priest calls upon his flock to refrain from a certain act, as being sinful, it is their duty to obey the priest implicitly, unless they have reasonable grounds for not acquiescing in the opinion of the priest. Accordingly, if the priest announces that it would be sinful to vote for a certain candidate, and therefore enjoins the people not to vote for him, every elector is bound to obey the priest, unless he is in a condition to say that the priest has taken a wrong view of the matter. In every case, in which the priest prohibits his flock to vote, because he is rationally persuaded that they could not vote without a violation of the law of God, I maintain, that he is not interfering in temporal, but rigorously confining himself to spiritual matters.

185. Is it not very rare that such a case can arise?—Yes, when the candidates are absolutely qualified, and in my mind, more rarely than people usually imagine.

First article of Gallican Liberties.

186. With regard to the first doctrine of the Gallican Liberties, is it not a question in dispute among Roman Catholics?—It is; though we may regard the opinion which attributes either direct or indirect temporal power to the Pope or to the Church as being almost obsolete. The only writers who have attempted to revive it in modern times are Dr. Brownson, a recent convert to Catholicity, and editor of an American review, and the famous La Mennais, who has been condemned by the Holy See, for the extravagance and eccentricity of certain doctrines which he held. I might here observe, that in a document addressed from Rome by Cardinal Antonelli, to the Irish Catholic Prelates, so early as 1791, it is expressly affirmed that the Holy See regards that man as a calumniator, who imputes to it the tenet, "that an oath to kings separated from the Catholic communion can be violated, or that it is lawful for the Bishop of Rome, to invade their rights and dominions." Pope Gregory XVI., also, not only in his encyclical letter of 1832, but in his reply to the declaration of the Prussian Government in 1838, lays down principles which appear to me to be irreconcilable with the opinion which invests the Pope, or the Church with direct or indirect temporal authority. He adopts the doctrine of Tertullian, and of some others of the early fathers, that no cause whatever can justify the deposition or dethronement of a king, and that the people should patiently endure every sort of tyranny and oppression, rather than have recourse to so violent and dangerous a remedy. This doctrine is as incompatible with the deposing power of the Pope, as it is repugnant to the ideas of the political writers of these countries.

187. Should you think it the duty of the priests, supposing any advice came from the Pope as to any elections, to direct the whole power of their authority in favour of one set of candidates, to act upon those instructions?—I should think the Pope would be bad authority in such matters. To be able to give an advice worthy of attention, he should be well acquainted with the circumstances of this country, with the position of our political affairs, and especially with the characters of the several candidates. Of these particulars the Pope knows little or nothing, and, therefore, as to the expediency of supporting this or that set of candidates, I should rather take the advice of an intelligent, unbiassed, and good Catholic layman in Ireland.

Supposed case as to interference of the Pope in elections.

188. It would be no part of their canonical obedience to the Supreme Head of the Church to attend to such instructions?—Certainly not. As the Pope is not in a condition to judge of the absolute or relative merits of the candidates, the utmost he could do, if he thought proper to interfere in such matters at all, which is one of the most unlikely things in the world, would be to propound the abstract, general doctrine, that priests and people are bound to support the best qualified.

Of the Bishops.

189. In reference to the bishops, if they give any instructions to the priests within their several districts to take a certain line of conduct as to the elections, would it be a part of their canonical obedience to follow such instructions?—If the bishop issues instructions of an obligatory character, the priests are bound to follow such instructions. But the bishop has no right to give instructions of an obligatory nature, unless when he has strong and evident grounds for believing that his people, by not voting for a particular candidate, would commit sin.

190. The judge of the evidence upon that case must be himself?—Of course.

191. Whenever he thinks it evident that he ought to do that, he may; and canonical obedience would be imposed?—Yes; unless there was clear and decisive reason for concluding that the bishop had mistaken false for true evidence.

192. Would the canonical obedience be obligatory?—Yes; because the bishop has a canonical right to command his priests to prevent the electors from voting in such a way as would involve them in the guilt of sin.

193. In such a case a priest would be under the oath of obedience to his superior?—A priest takes no oath of obedience to his bishop; he would, however, be under the promise of obedience, which he made on the occasion of his ordination, provided that it is clearly a case in which the electors, by not pursuing the course indicated in the instructions of the bishop, would commit sin.

194. Who is to judge of the clearness of the case?—Every sensible, intelligent man acquainted with the claims or merits of the candidates, and with the laws of morality, can judge of it.

195. The person who gives the instructions, or the person who obeys?—Both the bishop and the priest are competent to judge, whether it be clear or not, that the electors by voting for a certain candidate would commit sin.

196. The question is with regard to obedience; who is to judge of that?—If there be priests of as sound and clear a mind as the bishop, as, no doubt, there are, and if they have convincing and decisive proof that the bishop, who is far from being infallible, has taken a wrong view of things, they will judge, and judge rightly, that they are not bound to carry out the instructions of the bishop.

197. In that case, the priest would judge for himself whether it was or not an act of obedience?—In that case the priest would judge that conformity to the bishop's instructions was not an act of canonical obedience.

Whether bull "cœnâ Domini" be in force in Ireland.

198. You stated, did you not, that the bull, "*cœnâ Domini*" was not in force in Ireland?—I have the best possible authority for that statement. If it were in force in Ireland, it would have been a most serious mistake of our prelates to state in the House of Lords that it had never been received.

199. The bull "*cœnâ Domini*" has never been received in Ireland?—So far as I know, it never has; and I ground my opinion, first, on the authority of the prelates who affirmed on their oaths in 1825, that it never had been received; and, secondly, on the fact, that if it were received, every person printing, reading, or possessing books written by a heretic on the subject of religion, or on any other subject, if they should contain heresy, would incur an excommunication reserved to the Pope. A similar excommunication would be incurred by all secular magistrates and judges for trying or punishing ecclesiastics for criminal offences, except in the cases allowed by the canon law. Now, no man in Ireland ever dreams that by such acts any description of excommunication is incurred. The universal impression, therefore, is, that the bull "cœna Domini" is not received nor of force in Ireland.

200. It is stated that that bull is now printed in one of the volumes of Dens' Theology?—I cannot contradict that statement, though it is not printed in the copy of Dens which I have. My copy, however, was printed in Belgium.

201. But the printing of it in that volume does not give it authority?—Certainly not; to acquire authority it should be published with a view to its reception and enforcement.

202. In reference to the third canon of the fourth Council of Lateran that is cited by Cabassutius, in his treatise on canon law, has that canon been received in Ireland?—No, nor in any other country, unless where it was adopted by the secular authority.

[*The witness withdrew.*]

4th October, 1853.

3.

Rev. G. Crolly, S.T.P.

Rev. *George Crolly*, S.T.P., examined.

1. You are Professor of Theology?—Yes.

Discontinuance of Bailly's Theology as a class-book.

2. Is it not the fact that M. Bailly's book has been discontinued, on account of its having been placed on the Index at Rome?—Yes.

3. That is by order of the Trustees, is it not?—Yes.

4. In what points do the doctrines of Bailly differ from those of Scavini, and which have led to the exchange?—Really I could not tell that. I cannot tell the precise reason why Bailly was put on the Index. His Gallican opinions were the cause, I suppose, in a great degree; but the work in which he puts forward these views was not a class-book in Maynooth. I have heard that a proposition which he lays down about matrimony, in which he maintains that the civil power could institute diriment impediments of matrimony, had a share in getting his works put on the Index. This doctrine is very offensive to Rome. I never heard any other cause than that. What Scavini teaches upon the subject I cannot say. I have not read his Treatise on Matrimony, as it forms no part of my lectures during the current academical year; but I am sure he differs from Bailly on the point I have mentioned. I do not think that I shall be able to teach it, though it would fall, on other subjects, into my course. I think I shall be obliged to use another tract. Scavini is only ordered for one year, and the students have not got the book, therefore it would be impossible to teach it. If they are supplied with it in proper time, I shall, of course, teach it. Most likely it will be the treatise of Carriere, a French theologian, which I shall be obliged to use on Restitution and Contracts, or that of another French author called Lyonnet, who has written on the same subject; for the students have those books, and I am not aware that they contain any objectionable doctrines on the subjects of which I shall have to treat. Carriere holds the offensive doctrine which has been attributed to Bailly in his Treatise on Matrimony; but I do not teach that treatise during the present year.

5. Do you understand, as a matter of course, that any book put upon the Index is excluded from the course of teaching in Maynooth? With regard to that, no case ever occurred before. In France, in the very college, I believe, where Carriere, one of the authors whom I have just mentioned, holds a chair, Bailly was the class-book. When his works were put on the Index, the professors applied to Rome, representing the inconvenience which would result if they were obliged at once to give up their ordinary class-book; and they were allowed to continue it for a time after it was put in the Index; and, I suppose, if a similar application had been made, we would have also been allowed to use it for a time. It is not put out of the course because the Index is binding in this country, but, I suppose, on account of the indecency of using in the college, as a class-book, a work of which the head of the Roman Catholic Church had expressed his disapprobation, by allowing it to be put on the Index.

6. It is not that the Index has any authority here, but as a matter rather of propriety and fitness the Trustees discontinued it?—Yes.

7. They have thought it fitting, therefore, to discontinue it as a class-book?—Yes.

8. Would it be fitting, under these circumstances, to refer to it as a book, though no longer a class-book?—As a matter of fact, many students have been reading the book since the prohibition. Bailly's Dogmatic Theology formed no part of our course, and we never taught the offensive doctrine contained in his Treatise on Matrimony.

Effect of a work being put on the Index.

9. Because the prohibition does not extend to this country?—Yes. When a book is put on the Index there may be two things clearly inferred—one is, that it contains some objectionable doctrine; and secondly, that censures are attached to the reading of that book. As to the first point, namely, its containing objectionable doctrine, it is not an article of faith in any way that the doctrine is unsound because the work which contains it has been put in the Index, but it will be considered to be an unsound opinion; still it will continue to be a mere matter of opinion, and not an article of faith. The reason why the opinion would be considered unsound is not at all that placing a book on the Index forms any part of the infallible teaching of the Church, but simply that the authorities at Rome must be considered to be well acquainted with the doctrine and teaching of the Church. With regard to the Index, as containing censures which are incurred by those who read books placed upon it, that part is not received in this country.

10. Therefore it would not be a censurable act in this country to read it after it had been put in the Index?—It would not.

Expediency of Professors preparing a course of their own.

11. You seem to think that it would be desirable if the professors themselves had a course of their own? I am quite certain that it would be most desirable, for the reasons I have stated in answer to the written questions which were proposed to me.

12. That there should be some definite course which all persons might recognize as the authorized teaching of Maynooth?—Yes; that both those who believe its doctrine and those who do not, might see what is really taught in Maynooth. The professors of theology proposed, without any relation whatever to any inquiry into their teaching, to write a course if they were allowed time.

13. Is that the common practice in foreign universities?—Very common.

14. That the several universities should have a course of their own?—Yes.

15. Distinguishing the special character of their own teaching?—They write the course, and, consequently, their special teaching will appear in that course.

16. From the class-books now in use and authorized at Maynooth, can the spirit of the

teaching in Maynooth be fairly inferred upon every point?—It cannot be deduced at all, except in what concerns the Catholic doctrine and defined things; but with regard to any details of teaching it cannot be deduced at all. I do not form my opinions from the class-book, because I consider that when I lecture upon a subject it is my duty to ascertain not what any man teaches, but what is true and what is false. Having formed my opinion upon that, I lecture according to what I believe, without reference to the peculiar opinions of the class-book in matters of opinion. Every student is aware of this, and he knows that it would be no answer to say that the class-book holds any opinion—he must prove it from revelation or reason, or from the decisions of the Church.

Spirit of teaching in Maynooth cannot be inferred from class-books.

17. That would apply to the whole class of scholastic theology, would it not?—To the whole of both moral and scholastic, dogmatic and moral, except where a thing is defined; but where an opinion is not defined, the professor, of course, makes up his mind and gives his reasons. He does not force his opinions upon his class or upon those whom he lectures; but he tries to convince them, by reason, or Scripture, or authority, that he is right, and they know that they can form an independent judgment about what he says. As a matter of fact, they generally will follow the opinions of the professor.

18. In what way could any person form an opinion—to what would you refer him as indicating the opinions at Maynooth, or the course of teaching at Maynooth upon disputed points?—I could not refer the Commissioners to any book; and I have already stated that in my written answers. I do not know any course of theology that would indicate exactly the opinions taught in Maynooth: and the reason of this is, with regard to the old writers, that those opinions which were current in their times are embodied in their teaching—as, for instance, the temporal power of the Church and of the Popes; the French writers, on the other hand, have held opinions many of which I believe to be founded on statements which are not facts, but falsehoods. For instance, they state that it is the defined doctrine of the Church that a Council without the Pope is above the Pope. I believe that to be false, because I believe that a council cannot be general unless it represents the head as well as the members—the Pope as well as the Church—and neither the one nor the other separately. Moreover, most of the French treatises are full of French civil laws and royal edicts, which are not only useless and embarrassing to a student, but are calculated to mislead him, inasmuch as on such matters as contracts he might mistake the positive enactments of a foreign code for the deductions of reason; consequently I could not refer to any course as embodying our present teaching.

19. You think it desirable that there should be some definite course that could be referred to?—I think the Commissioners must see that this must plainly be the case; in fact it would have saved these inquiries if we had a written course, to which we could refer for our teaching.

20. It has been suggested that such a course should be composed?—It has.

Suggestion that course should be composed for the College.

21. Has that been long under the consideration of the Trustees?—The immediate cause of bringing it before them was the withdrawal of the former class-book. Independently of this, many of us were desirous of an opportunity of writing a course of our own—one of the professors of theology had actually proposed to write one treatise; but the immediate cause of making this application to the Trustees was this:—we were desired to point out some course of theology which we could adopt as the basis of our teaching; but we could not find any such course; and the result was, that we made an application to the Trustees, offering to write a course of theology if they made certain modifications in our lectures.

Proposal made by Professors to Trustees.

22. In what way would such a course be composed; it must be such as would receive the assent of all the several teachers of theology?—As to that, I should say that it would be divided, so as to assign particular parts to each. We would not put down opinions that we did not know to coincide with the teaching of the College. I dare say it would get a general revision by the theological faculty. We would naturally talk over the disputed points, and if there was any difference of opinion regarding them we would come to a decision before committing them to writing. I am sure, at all events, that this course would be in perfect accordance with our teaching.

23. You imagine a course which, being composed by the several professors, should receive the sanction of the Council and the Trustees?—Yes; if there was a Council for teaching. The Council at present contains some members who have nothing to do with the teaching. I think it should receive the approbation of the heads of the College and of the theological faculty. I am not aware that it would be desirable or even desired by any other parties in the College to have any thing to do with it. However, I should have no objection to their expressing their opinions, if they desired it. I do not think that they would take it upon them to interfere in such a matter.

24. I presume that any such course would be submitted for the sanction of the Trustees?—Yes, certainly, and necessarily.

25. A plan is under consideration at present, is it not?—Yes.

Treatises of Dr. Delahogue.

26. You have stated that you lecture upon the Evidences of Christianity, from the treatise of Dr. Delahogue?—That is the class-book; it is called a treatise "De Religione."

27. Are there any more treatises of Dr. Delahogue's still in use—Yes, the treatises, "De Religione," "De Ecclesiâ," "De Pœnitentia," "De Sacramentis in Genere," "De Eucharistia," "De Trinitate et Incarnatione"—I do not now remember any other; I should say that these are the whole.

28. Are those treatises all more or less class-books?—Yes, they are all. Our course was made up a good deal out of his tracts.

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29. In fact there have been no class-books prepared for Maynooth since Dr. Delahogue's?—None prepared by any one in the College.

30. No class-book has been prepared for the College either in or out of it?—There has not been any prepared.

31. Do you think that it might be desirable if the classical studies were not so absolutely terminated as they are at a particular year, but were carried on in some degree throughout the whole course of education?—I think it would be most desirable if a plan could be laid down for that purpose, which could be easily done.

Suggested study of Biblical Greek during divinity years.

32. There would be no difficulty in engrafting upon the present distribution of time a certain addition of classical studies, so that the studies should become identified more and more with general instruction at the time the student was devoting himself to the special study of his future profession?—It would be in a great measure a beneficial study if Greek were taught out of the Bible.

33. Or the Greek fathers?—Yes, either would do; because though it may not be the most classical Greek, there are so many words in the Bible that any person able to translate it fluently, must be well acquainted with the Greek language.

34. Would it be an advantage if general instruction went throughout hand in hand with the whole course of education?—I think it would be very desirable in that way. I should think that mere classics continued throughout our theological course would not be desirable: as to Latin, the lectures are in Latin, and the students' treatises are in Latin, so that I do not think there is any necessity at all to have instruction in Latin; but with regard to Greek there is great need of instruction, and this would be imparted in the way I have mentioned.

35. You read from the Vulgate?—Yes, but I also often refer to the Greek and Hebrew text.

36. You consider, generally speaking, that an adequate proficiency in Greek is not attained by the mass of students?—They have attained a considerable proficiency in Greek in the early part of their studies, but after they have read philosophy for two years without having their attention at all turned to Greek, they commence their course of divinity. The student is not obliged to study Greek during his divinity course; and thus when he enters my class four entire years have intervened since Greek has formed any necessary part of his collegiate studies. I should think he could not possibly recollect it after having his attention entirely withdrawn from it for so long an interval.

Study of Greek.

37. It is not the practice to keep up the study of Greek after the proper Greek class is passed?—No, except that the more distinguished students will occasionally refer to the Greek text, and in that way some knowledge of Greek may be kept up. I am sure there are many theological students who know Greek well, but I speak of the whole body of divinity students.

38. Would it be an improper occupation of the time of the student after passing the Greek year, if he read passages from Plato or Aristotle, or any work in philosophy in Greek?—I should say no one would interfere with him, but he finds that he has enough to do in attending to his ordinary course of studies.

39. Do you consider that such a course should be prescribed?—Yes, to study the Greek Bible, and some of the Greek fathers.

Entrance examination.

40. Are you ordinarily one of the examiners for the entrance course?—I am not, but I attend occasionally—I am not bound to attend the entrance examinations by any rule, and I have not been a regular attendant; but I sometimes attend during the academical year when freshmen enter.

41. When you do attend do you find the students pretty well prepared for entrance into the College?—As to classical studies they are pretty well prepared, as to other things there is a great deficiency.

42. In English, for example?—Yes. I do not mean to say that we know that from the entrance examination; there is no entrance examination in English. I know it to be the fact from what I find afterwards.

English.

43. You think that the cultivation of English should be carried on throughout, as well as of the classical languages, to a certain extent?—Yes, it would be very well; but the Commissioners must be aware that unless the student be grounded at an early period of life in the rudiments of English, he never can be taught them again with half so much advantage.

44. Do you think there should be an examination in English composition as part of the entrance course?—Yes, there should be at least thus much of examination, that the student should be desired to write a letter, in order to test at once his knowledge of the mere rudiments of both grammar and spelling.

45. As a matter of fact that is required by the regulation with regard to the entrance course?—I know that it is not done as a matter of fact.

Language of divinity lectures.

46. Do you lecture in Latin or in English?—In Latin, which is prescribed for the theological lectures: I occasionally speak in English also. I lecture in the first place in Latin, but I afterwards generally give a summary of explanation in English, lest there might be some misunderstanding—not that the students do not understand Latin perfectly well, but just for the sake of clearness.

47. Do the students generally answer in Latin?—Yes; and in the same way if there be any misunderstanding, they are allowed to explain in English I would not allow a student to go on answering in English for any considerable time.

48. What are the advantages of lecturing in Latin?—In the first, place it keeps up a

knowledge of the Latin, and familiarizes students with it; in the second place, I do think that speaking in a foreign language has the advantage of keeping persons more to the point; and I find by experience, that when a student begins to talk in English, it is sometimes almost impossible for me to get him to answer the precise thing I ask; but in Latin he must answer, generally speaking, to the point, or not at all.

49. In other words, his language would be more precise?—Yes.

50. He is obliged to look his own thought in the face, as it were?—Yes.

51. But supposing a person repeats an improper answer in Latin, do you think you are able to satisfy yourself so well of his understanding what he says, as if you allowed him the free use of English?—Better, I should say, for this reason—if a person gets talking a great deal about some simple thing, I sometimes understand at the end very little of what he says. I do not say that teaching in Latin is essential, or that teaching in English might not attain substantially the same end, but I think teaching in Latin has advantages in itself, independently of keeping up a knowledge of the language.

52. There is this disadvantage, that you do not keep up a knowledge of English?—No; the students speak English in the Scripture Class, and in the History Class, during the whole divinity course.

Of lectures in Scripture and Ecclesiastical History.

53. In the Scripture Class do they lecture from the Greek text?—As a personal matter I cannot tell what the Professor of Scripture lectures from; but the Vulgate is the class book which is used by the students, and out of which the professor interrogates. That the professor studies the Greek text I am quite certain.

54. At present the students do not devote any time to the study of Biblical Greek?—No; I cannot answer for every one, but as a matter of necessity they do not.

55. In fact the Greek language is not necessarily studied by them after they leave the Rhetoric Class?—No.

Election for Dunboyne Establishment.

56. If they wish to attain to the Dunboyne Establishment they would be expected, generally, to show a competent knowledge of Greek, would they not?—No; there is no reason whatever to induce candidates for the Dunboyne Establishment to study Greek. The elections to the Dunboyne take place in consequence of the premiums or distinctions they have obtained in their regular course.

57. Which in themselves have no relation to a knowledge of Greek?—Which in themselves have no relation to a knowledge of Greek, or very little. A person may have got a premium in Greek when reading it, and that would be taken into account, but that is all. It is not one of the necessary qualifications that he should get any distinction in Greek at all; but in the case of two persons equal in other respects, certainly it would decide between them.

58. Would there be an examination in Greek specifically for that purpose?—No; the College books record those premiums, and when an election is about taking place for the Dunboyne, the book is opened, and the premiums obtained by each qualified candidate are read from it.

No specific examination.

59. There is no specific examination for the Dunboyne Establishment?—No.

60. Merely a reference to their previous success?—Yes; but the students do study with a view to getting on the Dunboyne Establishment.

Alteration in Divinity Classes.

61. You have stated that it would be desirable, in your opinion, that the four Divinity Classes should be divided into two instead of four, which would allow two professors to each class, and allow the professors more time to prepare their treatises, and to study?—Yes.

62. And to attend the examinations?—Yes.

63. Would not that give them exceedingly large classes?—Not larger than they had before under the old system, when there were only two professors.

64. They would have classes consisting of one hundred and twenty, or one hundred and thirty, would they not?—Yes.

65. Would not that be attended with inconvenience?—The time for interrogation is now rather long—half an hour—it could be done quite as effectually in a quarter; secondly, no one theological professor is ever present at any theological examination but his own, and that is a most grievous inconvenience.

66. The examinations in theology are never going on at the same time as the lectures?—No.

Improvements in Entrance Examination.

67. The Commissioners understand you to state in your paper that you think there might be an improvement in the mode of admitting freshmen?—I should think there might be an improvement, at least in testing their knowledge of English, and perhaps they might also be examined in English, Irish, Greek, and Roman history, for, after all, that is not a *bona fide* part of the entrance examination.

68. Is Grammar taught in any of the classes?—In the Belles Lettres Class it is.

69. And I suppose it would be again in the Dunboyne Establishment when they learnt Hebrew?—Yes; they would learn the Hebrew Grammar: they are interrogated in the Syntax of the Latin, and Greek, and French languages, and in this way grammar is taught in the junior classes.

70. Do you think it would be an advantage in the present state of Maynooth to add another Humanity Class?—I think it would not be an advantage; I think it would be a great disadvantage.

71. Will you have the goodness to state, with respect to the ninth and tenth clauses of the seventh chapter of the Statutes, whether either of those clauses is now observed?—They are not.

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72. Are you aware at all of the reason?—I cannot tell; I do not know any reason.

73. You have stated in your answer to the 28th interrogatory, that you think that Dunboyne Students might render great assistance?—I have.

74. What you suggest would be in accordance with those Statutes, would it not?—Quite in accordance with them.

75. In what manner do you think their services could be advantageously rendered?—With regard to that, I should rather write what I think.

[*The Witness withdrew.—Adjourned to to-morrow, at* 12 *o'clock.*]

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WEDNESDAY, 5TH OCTOBER, 1853.

Rev. *George Crolly*, S.T.P., further examined.

Bailly's Theology. Supposed reasons for placing that work upon the Index.

1. You have stated to the Commissioners that the theological work of Bailly, formerly used in the College, has been discontinued by order of the Trustees, it having been placed on the Index, as you supposed, on the ground that he taught that the civil power could institute diriment impediments to matrimony?—Which means that the matrimonial contract could be invalidated by the civil power, not only as regards temporal effects and in *foro externo*, but also before God and in conscience; and, consequently, that the marriage contract, which Roman Catholics believe to be a sacrament, if performed without observing the things required only by the civil power, would be invalid; and the parties, though observing all that is required by the law of God and of the Church, would still be living in a state of concubinage.

2. About what time did Bailly write?—At the end of the last century, or at the beginning of this century. He was a French refugee priest; and I think he died in 1808.

3. Did he teach that doctrine to which you allude now more especially with reference to the French laws?—It was with reference to the French laws solely that he taught it; and, indeed, he seems to have taught it more in words than in substance, for I have always thought his language on this subject very obscure.

4. Will the discontinuance of his work make any alteration in your teaching upon this subject?—It will make no change whatever, because I have never taught his opinion on this subject, even when his work was our class-book.

Teaching of witness as to respective right of civil and spiritual powers with respect to marriage.

5. If you do not teach the opinion of this author upon this subject, what opinion do you teach?—I have taught in accordance with what I have been desired to explain to-day, that the two powers, the temporal and the spiritual, are distinct and supreme, each in its own order. I have, consequently, taught, so far as matters directly regarding the soul were concerned, that the State had, in my opinion, no right to interfere, and, therefore, no right to prevent the Church from administering the sacrament as she thinks fit; and, on the contrary, that the Church had no right to regulate the civil effects and disabilities which would follow from the conditions justly required by the State not being observed in temporal things. I, consequently, taught the necessary inference from the leading opinion that the two powers are perfectly distinct and independent of each other—that the authority of the civil power extends to, and is limited by temporal affairs, and that the authority of the Church extends to, and is limited by spiritual affairs.

6. Do you lay down any rule of distinction for a clergyman who, when called upon to perform a marriage lawful by the laws of the Church, still finds that on account of its being contrary to the laws of the State, it will expose the parties to all the disadvantages and temptations of a marriage which either party might, so far as the civil law is concerned, safely disavow?—With respect to that question, it either regards persons of substance or rank in society, or the ordinary case which a clergyman meets with among the poor. If the individuals to be married were persons of property or of rank, undoubtedly I should think it my duty to make them comply, so far as I could, with the rules of the State, on account of the civil disabilities which either themselves or their offspring would incur from a marriage which the civil law would regard as invalid. With regard to the poor who come every day to be married, they do not care one farthing, generally, whether the state regards their marriages as valid or not; and although undoubtedly even in these cases inconveniences may follow, in some rare instances, from the marriage not being recognized by the law of the land—as, for instance, the husband may desert the wife—yet I think a clergyman would waste his time in trying to induce them to do more than is necessary to render the marriage valid in conscience. If they get the clergyman to perform his part, they do not care about the state.

7. Affinity without a dispensation is an *impedimentum dirimens*?—Yes.

8. Supposing first cousins married without a dispensation, or without a dispensation obtained in due form, what doctrine would you teach as the duty of a clergyman in case a man wished to marry a second wife, the first being alive?—You suppose that the man is married without the leave of the Catholic Church, and that he comes and says, "This is no marriage, I want to marry another." Well, either you suppose that those parties were married in some other church—the Protestant, say—or you suppose that they were not married at all?

9. No; I suppose that they were married, and did not know that they were first cousins, or they obtained a dispensation which happened by accident to be invalid?—The result would be that I would advise them to obtain a dispensation and to marry, and in the meantime to observe the rules of the church.

10. You think that they incurred sin in not trying to repair their error by obtaining a

dispensation properly?—Certainly, and that they should marry—undoubtedly it would be the duty of the man, and of both, to become validly married.

11. Would you refuse to marry a man in such a case if he wanted to marry a different person?—Yes, except I found that the man was entrapped. I teach that unless some particular circumstance interfered—such as grievous falsehood or deception—which might excuse either of the parties from marrying the other, that it would be the duty of both to apply for a dispensation; and if either refused, that he or she should not be married to another unless the other party consented. If it was a fair contract, as when the parties were not aware of the impediment, or the dispensation was invalid, I teach that a priest should not marry either party to any other unless both consented to this course, or the dispensation were refused. Of course I suppose the impediment to be one in which the church can dispense—that it is not an impediment of natural or divine law.

Whether withdrawal of Bailly will affect witness's opinions on Gallican questions.

12. It has been stated that Bailly had incurred severe censures on account of his extreme Gallican opinions. Will the withdrawal of the book alter your opinions upon this subject, or will you be so good as to state what your teaching is?—The withdrawal of the book will not alter in any way my teaching on this subject. I beg here to observe, that the withdrawal of Bailly was in no way connected with the teaching in Maynooth College—it was altogether owing, I believe, to a dispute in Tuscany, and to a Professor in the Irish College in Paris, as it is called, who went to Rome, and was questioned on this subject. He told the Pope something or other about Bailly, which, I believe, was confused—he did not intend to deceive the Pope, I am sure, but the Pope thought himself that he was scarcely candidly dealt with in the case. This gentleman was asked the question, what book did he lecture from? Bailly was the class-book in the Irish College. He said, as I have been informed, that he did not use any class-book at all. He meant by that, I believe, that he took his opinions from other books as well as from Bailly, and that he did not confine himself to that author. However, the Pope afterwards heard that Bailly was the class-book, and he wrote to the superior of the College, and I have heard that the professor was reprimanded for not having been quite candid enough. I think this had a great deal to do with putting Bailly on the Index. This is a mere conjecture; but with regard to teaching, as I have said, it makes no change whatever in mine, because neither pure Ultramontanism nor pure Gallicanism were taught in Maynooth College. I have always taught what I believed to be true, and did not think myself obliged to follow either party, except where the truth led me. With regard to my teaching on the points referred to, I suppose I shall best explain it, by referring to the Gallican liberties—I have always taught in conformity with the first article, that the Pope had no direct or indirect temporal power. The second article declares that the decisions of the Council of Constance in the fourth and fifth sessions are in force, that those persons cannot be approved of who confine their operation to the time of schism, or when it is doubtful who is Pope, and that those decisions were confirmed in this sense by the Holy See itself. I do not believe that this article states facts correctly. I do not believe that the Holy See ever confirmed the decrees of the fourth and fifth sessions of the Council of Constance, which declare a general council without the Pope to be superior to the Pope. Moreover, on referring to the fifth session, it is manifest that it does not regard, as far as it relates to the Pope, defined doctrine at all, it regards the conduct of one of the three Popes then contending for the Papal supremacy. It was declared that John had unlawfully departed from the council; it was declared that he was bound, under pain of excommunication to fulfil his promise of resigning the papacy, and it was decreed that if he did not return to the council of his own free will, he was to be brought back by force. These are mere human things, and cannot belong to faith. And with regard to the fourth session, I do not see how the Gallicans could say that it was a defined truth, that the council without the Pope was superior to the Pope. I believe that not to be the fact, and of course I do not teach it. I do not believe that it is defined at all, that the Council without the Pope is superior to the Pope. The name "Ecumenical Council" has been applied either to the Pope and the Council, or to a mere assembly of bishops without the Pope. An assembly of bishops of that kind is supposed to represent the whole Roman Catholic Church. Those bishops must be representatives, either by being elected as such, or by assembling in one place in sufficient numbers to represent the entire episcopal body. There is no other mode. There is no power in the Church to elect bishops, so as to enable the elected bishops to carry with them what we believe to be the spiritual prerogative of each individual bishop. There may be such elections held—for instance, in Ireland, two or three bishops may be sent to represent the whole body, but no bishop can give to his brother any of his own prerogatives; consequently the only way of assembling a general council is, by the bishops meeting in one place in sufficient numbers to represent the entire body. If a majority of the Roman Catholic bishops assembled together, and if they defined any doctrine, as of faith, undoubtedly that decision, in our opinion, would be the decision of the Church, because the Church would err if a false doctrine regarding faith or morals were proposed as of faith by the majority of the bishops. But there was never such a council, not a tenth or perhaps a fifteenth of the bishops ever assembled together, and how do I know that the council is ecumenical at all, since it consists of so small a minority of the bishops. In the second general council there were only 150 bishops present, and in the third, only 200, all easterns, whilst at a national council of Africa, held in the time of St. Augustine, there were 217 bishops. During the session of a council, very often it is uncertain whether it is ecumenical or not, and it is never certainly known, although it may be thought to be ecumenical, until it has been confirmed by the Pope. We believe that in teaching faith and morals the privilege of inerrancy has been conferred

Teaching of witness as to Gallican liberties.

Temporal power.

Second Gallican article incorrect in fact.

Meaning of "Ecumenical Council."

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on the episcopal body, but not on any small fractional part of that body which may assemble in the same place. In order to be sure that the decision is unerring, we should be sure that it is the decision of the majority of the bishops. If the majority of the bishops opposed the council it would have erred.

Teaching of witness as to Gallican liberties.

13. The accession of a majority at least is therefore necessary; how does that happen?—That accession always takes place by the approval of the Pope, in this way, that the Catholic bishops who must necessarily be in communion with the Pope, as the centre of unity, are anxiously watching the proceedings of this council, and examining its momentous decisions, which are never made hastily, but after long and careful examination, which occupies often many years. No decision of the council is an article of Catholic faith until it has been confirmed by the Pope. He never confirms a council until after it has been dissolved; until the whole period of its session, which has sometimes occupied near twenty years, has elapsed; until all its decisions have been maturely considered by the Church; and if any of those were disapproved of by any considerable number, they would certainly reclaim against them, by writing to the head of the Church, to state that they did not concur in those opinions. The Pope is, then, the medium of attaching the universal consent of the other bishops to the decisions of the particular bishops assembled in council, and it is by the confirmation of the Pope that the decision of the small number of bishops in a general council is known to carry with it the consent and the authority of the majority, and consequently of the whole Church. For, supposing the Pope and the bishops remaining in communion with him, were to dissent from the bishops assembled in council, and only those bishops to define a thing, that cannot be an ecumenical council, for it does not represent the Roman Catholic Church, neither the head nor the members adequately; and, therefore, it is only after confirmation by the Pope, which carries with it the legal consent and the tacit approbation of the bishops throughout the world in communion with him, that it can be said to represent the whole Church.

Necessity of the Pope's concurrence, in order to give the character of Ecumenicity to a Council—twofold effect of such concurrence.

14. You look upon the consent of the Pope as implementing, as it were, and completing whatever might be deficient in the consent of the whole Church, as represented by the number of bishops who might be present at the council itself, or forming the majority of that council assembled?—The Pope's consent is necessary of itself, because I hold that the Church which defines Catholic faith, is neither the bishops without the Pope, nor the Pope without the bishops, but both—I say that the Pope does two things, that he gives his own confirmation, which is absolutely necessary, and also that his confirmation carries with it the approbation of the bishops who are in communion with him, who know that his confirmation will render the decisions of the council of Catholic faith, and who do not signify their disapprobation of any of its decisions; they do not reclaim; they do not tell him, as would be their bounden duty, if they disapproved of the decisions of the council that he should not confirm it, and he therefore really attaches the consent of the other bishops to it by giving it his own.

15. You assume that the Pope would not confirm the council, unless he had the consent of the majority?—I do not assume that. Either you suppose that the Pope would not confirm the council if there was the reclamation of a large number of the bishops against it—the majority of all the bishops in the Roman Catholic Church—or that the Pope would not confirm it unless the consent of the majority were signified to him. If you mean the first, that is true: if a majority of the bishops reclaimed, the Pope would not confirm it, for it must be wrong; but if you suppose there must be an actual signification of consent to the Pope, that is not the fact. But I say that the constitution of the church is such, that every bishop is solemnly bound by his duty to religion and to God, to watch most anxiously the proceedings of a body whose decisions, if confirmed by the head of the church, he must bow to, as the authentic interpretations of the word of God; that he is bound, *ex officio*, if he considers the council in error in such momentous affairs, to communicate his dissent, without delay, to his neighbouring bishops, and either conjointly with them or alone, to communicate with the Pope; therefore the Pope, if he has not got those communications, knows that he is not only acting as the head of the Church, but also as the organ of the Church, and of the majority of the bishops, or rather indeed of the whole episcopal body, morally speaking; for a few may neglect their duty, but this is impossible with regard to the body at large.

Consent of absent Bishops implied in the Pope's confirmation.

16. In other words, the tacit acquiescence of the majority implies their consent?—Yes: when the individuals composing it are bound to express their dissent, the rule is, that if you dissent you must express it, if you remain silent, you assent and approve.

17. Supposing the bishops of a particular church, although the minority of the whole church dissented from the conclusion of the council, they would still be bound by the whole council, would they not?—If you suppose that the country is large, and that it contains a great number of bishops, the case is practically impossible: the thing never happens, because in making a decision of faith, neither the council nor the Pope would proceed to define anything if there was a large dissent of bishops, although they formed only a minority of the whole body—Every decision made in the Council of Trent, for instance, was almost unanimously agreed to. Whenever there was a large party opposing, no matter whether from the same country or not, the council did not proceed to define that point as of faith. The majority has the absolute power of defining and of binding the minority, no matter whether it be from one country or not, but in fact it does not act in this manner, but always with the greatest moderation.

18. Is it not sometimes said that such and such a council is not accepted by such and such a church?—As to decrees regarding discipline, that is the case; and there is one

general council—that of Constance—some of whose decrees, those passed in the fourth and fifth sessions, are not of faith, because some of them regard personal matters, and none of them have been confirmed by the Pope, or accepted as of faith by the universal Church. The ecumenicity of the fifth Council of the Lateran is still a matter of dispute. The practical result of this is, that the things defined by a council whose ecumenicity is doubtful are not of Catholic faith. I have mentioned one case, the fourth and fifth sessions of the Council of Constance, in which the ecumenicity of some of the sessions of a general council, whose other sessions have been confirmed by the Pope, is disputed amongst Catholics, and that the definitions of the fourth and fifth sessions are not of faith. This is the general rule wherever there is a reasonable doubt either about the meaning of the definition, or about the competence of the authority proposing it, the conclusion is always certain that it is not of Catholic faith. There are three things required essentially in every definition of faith—first, that the thing be definable, that is, that it be a revealed truth, and consequently nothing can be defined but what has been revealed before the death of St. John. Individuals may be favoured with a private revelation. God can reveal what he pleases, and when he pleases; but the public revelation for the whole Church was completed at the time of St. John's death, which took place about A.D. 100. This at once excludes all personal matters and facts which have occurred since the time of the apostles from the definitions of faith. The definition must regard either a revealed truth, or a general moral duty, which concerns the whole Church. That is, it cannot be a moral duty, the truth or falsehood of which depends upon anything that may occur in this country or in France, or anywhere else; because on these points, though the Church can coerce persons to obedience by laws regarding discipline, she cannot define them to be of faith; the reason is obvious, for they are mere matters of fact, and not revealed truths. Secondly, the revealed doctrine must, moreover, be proposed by a competent authority before it becomes an article of Catholic faith. This authority, as I have already explained, is the Church and the Pope. Thirdly, it must be proposed to be believed as of faith, because everything that is said casually, and not intended to be proposed as of faith, or arguments adduced in favour of a doctrine, are not articles of faith. The doctrine must be proposed formally by a competent authority as an article of faith. It may be that there exists a doubt as to the competence of the authority by which an article of faith has been proposed, as, for instance, whether the fifth Lateran council was or was not an ecumenical council; the ultramontane theologians held that it was ecumenical, and the Gallican theologians denied its ecumenicity, and consequently things said to be defined there are not of faith; for instance, that the Pope is above a general council, is not of Catholic faith.

Teaching of witness as to Gallican liberties.

Requisites of a definition of faith.

19. Those things are understood to be not of faith, even if an individual Pope should at one moment declare that they were?—I shall come to that afterwards.

20. Do you teach that there is any distinction between an ecumenical council and a general council?—No: but I say that the word "ecumenical" has been used to designate a council without the Pope, and a council acting in concert with him. When I say that an ecumenical council cannot err in faith, I use the word to signify a council with the Pope; but it is a mere question about words. The name of ecumenical was undoubtedly given to councils that had not the Pope's confirmation, and which were never regarded as general councils by the Church. The word ecumenical literally signifies universal; and, therefore, an ecumenical council should be a universal council of all the bishops in the world; but, though there was, generally, a considerable number of bishops present in those councils which are accounted to have been general, yet there has never been a majority of bishops, or more than a small minority, assembled in any of them. For instance, the early general councils, which all assembled in the east, were almost exclusively attended by eastern bishops. Of 318 bishops who attended the first general council, there were only three from the Western Church. In the second and third general councils there was not a single bishop present from the whole of the Western Church. These councils consisted of a small number of bishops from one part of the Church acting without the other; and the reason was this: where the controversy arose, there the bishops assembled, and there the council was held; but when the Pope confirmed these councils afterwards, his act brought with it the consent and approbation of the western bishops, and they then justly called themselves the representatives of the whole Church. The third article of the declaration of the French clergy, in 1682, declares that the Pope cannot infringe the liberties of the Gallican Church. I think it is not worth while to enter into this, because those liberties do not at present exist, even in France. I do not believe that that article was true. The declaration supposed that the Gallican Church had a particular form of its own, by virtue of its primitive institution, in which was embodied a number of liberties and exemptions from the jurisdiction of the Pope in matters of discipline, which the Pope could not change or alter. If the Pope be head of the Church, I think that, for reasonable cause, he could change any article of their discipline. He might not think it prudent to make any change, because they might resist, but I think he had that power.

Third article of Gallican liberties—untrue in the opinion of witness.

21. That question is, in fact, now out of date?—Altogether; for those Gallican liberties have been swept away by the French themselves.

22. They did not concern other churches?—They concerned no other church. As to the fourth article—The substance of the fourth article is, that the Pope has the principal share in deciding controversies in matters of faith, but that his decision is not unreformable, until the consent of the Church is added to it. It is no article of our faith that the Pope, acting without the Church, or even with the whole Church, is infallible, except in solemnly expounding to the whole Church the divine or natural law; because no person holds that the Pope, speaking as a private doctor, and not solemnly teaching the entire Church, cannot err in

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Teaching of witness as to Gallican liberties.

Fourth Gallican article—infallibility of the Pope.

both faith and morals, or that he cannot be deceived in matters regarding facts and prudence. The Ultramontanes restrict his privilege of inerrancy to the interpretation of Revelation, as I have already explained it when speaking of councils, and to the universal precepts of the natural law, divested of all particular facts and circumstances. Secondly, he must, as they call it, speak *ex cathedra*—that is, after consulting his advisers and learned men he must solemnly address himself to the entire Church, because the matter must concern all its members. In all personal matters, in controversies about mere facts, in decrees of discipline, in his precepts, in issuing rescripts, in giving opinions in reply to questions about which he has been consulted, and in all matters regarding particular churches, the Pope is not infallible, even when teaching as Pope; this is now admitted by all. The question is simply, whether, when teaching the whole Church, when he addresses a decree to the whole Church regarding faith, or the universal precepts of morals —as, for instance, that perjury is unlawful—whether, in that case, he can teach the whole Church a falsehood, or teach the whole Church a duty which is wrong and opposed to the law of God or the law of nature. It is not of faith that the Pope, teaching in that way, is infallible; but, practically, the question now is of no effect whatever. There never was such a bugbear as this is. First, it is confined in the way I have mentioned, which, as it excludes all merely human facts, and all local controversies, can never affect any particular country, can never disturb its civil supremacy or the allegiance of its subjects, because, in all human controversies of this kind the Pope is both peccable and fallible—liable to sin and to error. Secondly, I have transcribed, on this subject, the words of an ultramontane writer and a Jesuit, Father Perrone. He was a professor of theology in one of the universities of Rome when he wrote the work which I am about to quote. The university in which he taught is called, for distinction sake, the Roman College. Perrone continued to profess theology in Rome until within the last few years, and since the present Pope commenced his reign. He is old, and I am not sure that he holds his chair, but he is still living. He received a brief from the Pope, complimenting him on this work. The words of Perrone about the question as to whether the Pope without the Church is infallible or not, are these:—"Imo et illud adjicimus, quæstionem hanc *in concreto* ut aiunt et in praxi vix supervacaneum non videri, etenim cum aliquis error aut hæresis alicubi exurgit illius regionis præsules in qua hæresis suboritur, primi ut plurimum sunt qui arma sumunt adversus profanam novitatem; ipsi commonefaciunt pontificem de novo errore, ejusque judicium atque definitionem exposcunt. Rom. Pontifex mature quod sibi propositum est expendit, diuturnamque instituit inquisitionem, ut ea qua par est prudentia ac maturitate in dificillimis gravissimisque negotiis se gerat. Rumores excitantur, scripta him inde prodeunt, concilia interdum provinciatia aut nationalia etiam ad rem disintiendam coguntur, plures quandoque anni in his dilabuntur antequam sancta sedes definitionem suam emittat uti experientia constat."* Translation:—"Nay, we add this, moreover, that this question (of the infallibility of the Pope when speaking *ex cathedra*) 'in the *concreto*,' as they say, and in practice, can scarcely be thought not to be superfluous. For, when any error or heresy arises anywhere, the prelates of that country in which the heresy has its origin are generally the first to take up arms against the profane novelty: they inform the Pontiff of the new error, and demand his judgment and decision. The Roman Pontiff maturely considers the matter which has been laid before him, and institutes a long-continued inquiry, that he may conduct himself with that prudence and maturity which is meet in matters of the greatest difficulty and importance. Rumours are spread abroad, writings are put forth on every side; councils, sometimes provincial or national, are also convoked to discuss the matter. Sometimes several years pass away before the Holy See pronounces its decision, as experience proves." Perrone then, for the sake of illustration, refers in a note to the Jansenistic controversy, which, after having been, in the first instance, long and angrily discussed in France, was at length referred to Rome, when a new inquiry was instituted. Each of the controverted points were discussed separately and for a long time, either in the presence of the Pope himself, or of Cardinals chosen for this office. The inquiry was continued for two years at Rome, and, indeed, nearly thirteen years elapsed between the publication of the Augustinus of Jansenius—which, from its first appearance, had excited such a ferment in the Church, and the issuing, by Innocent X., of his celebrated constitution *ex occasione*, in which he condemned the five famous propositions. He also refers to a more recent example, in the instance of the Council of Pistoia, the discussions concerning which were continued for ten years, before its doctrines were condemned by Pius VI., in the bull *Auctorem Fidei*. Since Perrone published his book, another most remarkable instance has occurred. Nine or ten years ago, the question of defining the immaculate conception of the Blessed Virgin to be an article of Catholic faith began to be very gravely considered at Rome. The matter was warmly taken up by the present Pope, after his accession. How did he proceed? He wrote to almost every bishop in the Church (indeed I am not aware that even one was omitted), to consult him on the matter; and though the great majority thought that the doctrine might be defined without any imprudence, yet, in deference to some who were of a contrary opinion, the Pope abstained from the definition, and left the matter as it was before. This recent proceeding strongly corroborates the instances adduced by Perrone to prove that the Pope never proposes any thing solemnly as an article of faith, to be believed by the whole Church, "until the entire business has arrived at full maturity." The Pope, in these decisions, acts at once as the head and as the authorized organ of the Church. He speaks in her name, with her full consent and approbation; and his decision is at once the decision of the Pope and of the Church—of the head and of the

Not a question of any practical importance.

Extract from Father Perrone to this effect.

Instances—the Jansenistic controversy.

The Council of Pistoia.

The immaculate conception.

* Perrone De Locis Theologicis, part i., sect., ii. cap. iv. De Dotibus Primatus.

members. As to my own opinion, I think that the case of the Pope and the bishops holding and professing adverse creeds—that is, that the mystical body of Christ should be torn asunder, the head separated from the members—is an impossible hypothesis; that is, if the Pope be certain—if there be one certain Pope; for, in times when there exists a doubt as to who is the legitimate Pope, there may be the greatest possible dissensions between doubtful or pretended Popes and the members of the Church; but with regard to a separation taking place between a Pope who is regarded as the legitimate head of the Church and the body of the bishops, I believe that separation to be impossible. Still, supposing the Pope (making an impossible hypothesis, in my opinion) to separate himself from the majority of the bishops, and supposing that they defined one thing and he another, I would adhere then to the bishops, because the Church would have erred if the majority of the bishops professed a false faith. Then, again, it is said that the Pope might define the deposing power. He can define nothing to be of faith that is not revealed; and I know that this is not revealed, and that the Pope will never propose this as a dogma of faith to be believed by the whole Catholic Church. And if the Popes did not define this point when they enjoyed a large share of temporal power, is it not foolish to imagine that any one of them will attempt to define it now? But making the absurd hypothesis that a Pope should define this doctrine, which I know for certain not to be revealed, what would it prove? Simply that the Pope had erred in this matter; nor would such a definition change my belief regarding the supreme and independent power of the State in temporal affairs.

Teaching of witness as to Gallican liberties.

23. Are the Commissioners to understand that the infallibility of the Pope is the same substantially as the infallibility of the Universal Church?—It is, in the way it is exercised; it is the actual concerted action of the Pope and the Church. The whole Church knows the thing, the bishops know whether he is going to define it or not—they know all about it, and of course they would not allow the matter to go on so far unless they agreed.

Infallibility of the Pope is, as it is exercised, the same substantially as that of the Universal Church.

24. Suppose this case, that the Pope had said, "I have a majority in the Church," say upon this point of the Immaculate Conception, and I now propose it as an article of faith, that would have been then of faith to the whole, even of the dissentient minority, would it not?—Certainly.

25. You rely upon the discretion with which this great power is exercised?—I rely upon it because it would not be properly exercised unless that discretion were used, and I rely upon the mode of proceeding adopted by the head of the Church in the momentous affair of defining an article of faith.

26. Are the Commissioners to understand that the infallibility of the Pope is not so much personal infallibility as official infallibility?—The question regards him only as head of the Church—not at all personally—he is no more personally infallible than he is personally impeccable. Bellarmine admits* that, as an individual, the Pope might become a scandalous sinner or a heretic, in which case a general council should be assembled to admonish or even to depose him. No decision of the Pope, even *ex cathedra*, is of Catholic faith until it has obtained at least the tacit concurrence of the bishops.

Infallibility not attributable to the Pope personally.

27. He is merely infallible when a sentence is announced in a certain official manner as the head and organ of the Church?—Which sentence is in effect the sentence of the whole Church, and it must regard matters revealed or moral doctrines necessary for salvation, and which concern the whole Church. Popes and councils not only might, but have erred in personal facts, and in matters depending on prudence. The Church is only infallible in expounding revelation and the universal precepts of the natural law.

28. Even in cases where you do not hold the Pope to be in any way infallible, as in matters of discipline, he has still authority, as long as his decree is unaltered, to impose that upon all churches?—Yes; he has authority to impose decrees of discipline upon all.

Authority of the Pope in matters of discipline.

29. Even though he is not infallible in that?—Yes.

30. A particular church might think that the Pope, not being infallible in that, was wrong in his decree; but, meanwhile, that church would be bound to follow it?—Either you mean, by being wrong, that that church would think that it was ordered to do something against the natural or divine law, or that it would think that the law of discipline enacted by the Pope was not so expedient or useful as another law. In the first case, undoubtedly no one should obey the law so long as he believed it to be contrary to the law of God; but, in the second case, what is done practically is this—when the Pope makes a law which he wishes to extend to the whole Church, he undoubtedly has the power of so extending it; but if it contradict the natural or the divine law it would not bind at all. If it were only inexpedient he could enforce it; but that, in fact, is seldom or never done by the Pope, because the usual way of proceeding is this:—Since it is only a matter of expediency, if there be some very cogent reason why that law should not be extended, as, for instance, the resistance of those who hitherto enjoyed an opposite privilege, or because it would greatly offend the civil power (unless it were in some measure an essential matter), the Pope would not insist on enforcing it in such countries; because the evils arising from opposition to it would more than counterbalance the good to be expected from its observance. Take, for instance, the Index Expurgatorius Librorum Prohibitorum. The Pope could force the Index on Catholics in this country; but then we should be put in such a position as he knows would be productive of more mischief than of good, and that such a proceeding would, at the same time, give great offence to the civil power.

31. How would other parties be aware, in point of fact, whether he enforced practically this matter, not of essentials, upon churches, where the language employed seemed to be general?—In this way. It is disputed amongst theologians and canonists whether the

* De Conciliis et Ecclesia, lib. i., cap. 8.

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Publication of the Pope's decrees.

Pope can make his law binding by merely publishing it in Rome, or whether he is bound to publish it through the provinces of the Church—that is a speculative controversy. One party holds that the Pope could make his law binding by publishing it at the Vatican, because that is the centre of Christendom, and that a law once published there would be at once binding on all those to whose knowledge it came throughout the whole Church; but in consequence of the inconveniences which would arise in many instances from enforcing matters of mere discipline (for a definition of faith immediately binds the whole Church), the Pope does not always enforce these laws in every country, and it is known practically whether he insists upon their observance or not, in a particular country, by his insisting or not insisting on their publication in that country. That is, whether he could make a law binding by publishing it only at Rome or not, the practical sign of its being really introduced into a country is, his insisting upon its publication there, and its being actually published; and wherever the Pope does not insist upon the publication of a law regarding discipline, there that law is understood not to be binding. Again, many points of discipline have been binding in various places; but, like all other human laws, they can be abrogated by want of usage, and many laws of discipline have been abrogated by want of usage.

Mode of ascertaining the fact of such publication.

32. In what way is it publicly known to all parties whether a certain decree of the Pope's is published or not in a certain district, or how would the state be aware what decrees of the Pope have force in Ireland, and what have not?—By inquiring from the bishops—that would be one way. With regard to new publications, the usual course is, that a copy of them is sent to each of the archbishops, or to one for all the rest, and they get a copy for each of their suffragans, and those bishops then, if it be a law which regards the clergy or the laity, publish it in their churches, and make it known in that way. In fact, practically, I do not know that there is any decree emanating from Rome, certainly not in my knowledge, unless it were in the nature of a mere private letter—I mean that there is not any law or precept which does not appear in the newspapers as soon as it is published and known in this country. Many a time, when precepts or directions have come to this country from Rome, I have seen them in the newspapers before there was any official publication of them, and before I even heard of their existence.

33. Is there any place to which the state or an independent person could refer for the purpose of knowing what is actually in force in Ireland, and what is not?—To the bishops, of course.

34. Is there any book or register that could be referred to?—Nothing of the sort, but you would get it in the newspapers; if there was anything that concerned the State very much, of course the attention of the newspapers would be called to it, and it would be published in them in such a way, and with such comments that the attention of the State would be certainly called to it; and if the State should consider it of importance it could inquire into it. The inquiry should be made of the bishops, who would be able to tell whether it was true or not.

35. If a bull had been promulgated in Ireland would every parish priest be aware of the fact?—If it concerned all the parishes, undoubtedly every parish priest should be made acquainted with it; also, if a parish priest were not aware of its existence, he could not be bound by it.

36. If he was not aware of the fact, what would be the state of things?—He would not be bound by it until he knew it.

37. Supposing I went to a parish priest and said, "Is such a bull promulgated or not?" and he were to say, "No, I have no knowledge of it," would it be fair to presume that it had not been promulgated?—If a law has been published generally in a country, for the whole country, it is binding on every one, that is, it really has the force of law; but those who do not know it cannot observe it. Supposing a parish priest is asked about a certain law, and he says, "I know nothing about it," all that follows is this, that whether the law be in force in the country generally or not, this man is ignorant of it. Supposing you go to a great many parish priests, and they all declare that they know nothing of such a law, I would at once conclude that no such law was in force, because if it had been published they could not all be ignorant of it, but one individual may be ignorant of a law as well as of other things.

38. There is no official mode of making everything known to every parish priest?—Decidedly, if the matter concerns his parish, his bishop gets it and sends it to the parish priest, who publishes it in his church on Sunday, in presence of the congregation; but if it be a thing concerning the state, or of any public interest, it will undoubtedly very soon find its way to the newspapers.

39. Is the question of publication so well defined that it cannot be a matter of opinion within a particular church whether such and such a decree has force in it or not?—It may be a matter of opinion whether such a law has force or not, and the result is this, if there is a well grounded doubt as to whether a certain decree is binding or not, I would say to the legislator, you have not published your law; you should not only make a law, but make me certain that you wish to bind me by it; if I am doubtful about it I do not feel myself called upon to observe it, because I think it ought to be promulgated, not only doubtfully, but certainly.

Instruction of the Pope binding with respect to education. Queen's Colleges.

40. In regard to the education of the laity, supposing the Pope issues any instruction upon that point would it be considered as binding?—I should say so.

41. Of course he may be wrong, as it is not a matter of faith; but as a matter of discipline would it be considered as binding?—You are referring to the Queen's Colleges? [CHAIRMAN.—I confess I had them in my mind when putting these questions.] If the Pope issue an instruction to the laity in regard to education, telling them that he, as their

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spiritual superior, commands them not to frequent certain places of education, he may be deceived as to the nature of these establishments, and every legitimate effort may and should in that case be made to undeceive him; but in the meantime he has a perfect right to be obeyed, because it is not, at all events, a sin to obey, and when obedience is not a sin, it is certainly due to the head of the Church, especially in the matter of education, on the nature of which every thing that regards spiritual welfare chiefly depends. In the religious training of his child, a Roman Catholic parent must implicitly follow the teaching of the Church, that is, he must teach him to embrace all that doctrine regarding faith and morals which she has defined, and to reject all that is opposed to, or inconsistent with what she has defined. The parent who keeps these two principles safe and intact, violates no law of the Church by imparting to his child whatever secular education he pleases. No person holds that the Church has any right to dictate to a parent the secular pursuit which he shall select for his child, whether he shall make him a barrister, a solicitor, a physician, a surgeon, a painter, a sculptor, a legislator, or a diplomatist; and as each of these professions requires a special education and training, it follows that if the Church had a right to appoint the particular kind of secular education, she would also, necessarily select the profession. As far as secular education is concerned, what the church has a right to do is to prevent any teaching inconsistent with, or subversive of faith or morals. A system of education may either be, of its own nature, subversive of faith and morals, or it may be dangerous to faith and morals. In the first case the Church not only may proscribe such an education, but she is bound to proscribe it, and she can exclude from her communion those who refuse to obey her. But it is not always a sufficient reason for proscribing anything, because it is dangerous to faith and morals, for there is scarcely anything in this world that is not dangerous to faith and morals. If we were obliged to avoid everything that is dangerous to faith or morals, we should leave the world altogether. "I wrote to you in an epistle," says St. Paul, 1 Cor. v. 9, 10, "not to keep company with fornicators: I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols; otherwise we must needs go out of this world." Nay, we are not obliged to avoid everything that may be of its own nature grievously dangerous to faith and morals, otherwise we could not without offending God, apply ourselves to the study of botany, surgery, anatomy, painting, or even of theology; nor could any one engage in the duties for which those studies are necessary without sin. We can never do anything subversive of faith or morality, because that would be a sin, and we should rather sacrifice all things than offend God, nor can we ever place ourselves in grievously dangerous circumstances without a sufficient cause, and without using the means, such as prayer, and the sacraments, which God has given us to preserve us unpolluted in this world. If we do not rashly rush into danger, thus foolishly tempting Him, but are forced into it for the attainment of some lawful object, we may be sure that He will not desert us, especially in the hour of danger. I am quite sure that the Pope will never issue any instructions inconsistent with these principles, and I am certain, moreover, that the Pope would be opposed to any other ecclesiastical superior exercising a control inconsistent with these principles, But, I repeat, if the Pope issue any commands on the subject of education, it is the duty of the subject to obey. If the Pope had not the control of education he might as well give up ruling the Church altogether.

Effect of decree of the Pope as to education—obedience due to him.

Control of the Pope over education necessary for his government of the Church.

42. The laity may remonstrate, as thinking he has been misinformed, and misadvised, but meanwhile the laity as well as the ecclesiastics would be considered to be bound?—They would be obliged to obey if the Pope commanded it, but they would have a perfect right to remonstrate and to prove, if they could, that the Pope had been misinformed. Pope Benedict XIV., in his famous work "De Synodo Diœcesana," Lib. IX. cap. 8, No. 2 and 3, says, that not only in particular rescripts, in which nothing is more easy than that the Pope may be deceived, but also that in general laws of discipline, with the exception of those regarding faith, religious rites, ceremonies, sacraments, and the manner of life of the clergy, it is by all means the duty of a bishop to remonstrate with the Holy See against a law which he may think even inopportune for his diocese; because, he says, the legislator does not know all the circumstances of the country, and he gives instances in which Popes either did not press the law in those places in which it was objected to, or greatly moderated its rigour, and the punishment inflicted on its transgressors.*

Decision of the Pope as to the Queen's Colleges.

43. Will you take the case of the Queen's Colleges; has not the Pope decided that they are dangerous to faith and morals, and is there not an order of suspension against any priest having official connexion with them?—The decision as regards the laity is, that those colleges are grievously and intrinsically dangerous to faith and morals, and the laity are exhorted not to frequent them; but there is no law as far as they are concerned. The Pope has sanctioned a law preventing priests from having official connexion with them But a priest is more immediately under the Pope than the laity—he is one of his officers;

* The words of the Pope, with regard to rescripts which regard particular places, persons, or circumstances, are—"Non hic agimus de peculiaribus rescriptis aut mandatis in quorum concessione sive expeditione nihil facilius est, quam ut aliquando pontifices decipiantur, vel falsa rerum enarratione vel ocultatione alicujus veritatis, quam si notam habuissent, nunquam ea concessissent aut mandassent quæ alicujus vitii arguuntur. Verum in hisce casibus, quidquid ab eis per subreptionem aut per obreptionem impetratum est, ipsi haud inviti abrogant, uti apparet ex c. *Super litteris*, de Rescriptis: nec ullo modo ægre ferunt, si executores quibus mandatum commissum est, executionem suspendant atque iterum accuratas rei mittant notitias quibus certiorem reddant Pontificem cur illius mandantum non duxerint exequendum." And concerning general laws of discipline, he says—"Verum nonnunquam experientia demonstrat aliquod ex hujusmodi generalibus statutis, licet plerisque provinciis ac diœresibus utile atque proficuum, alicui tamen provinciæ aut diœcesi opportunum non esse: id quod legislatori compertum non erat, cum ipse peculiares omnes locuorum res atque rationes perspectas habere nequeat; quemadmodum fatetur Pontifex in cap. 1 de Constitutionibus, in 6. In his itaque rerum circumstantiis episcopus intelligens Apostolicæ Sedis legem in diœcesi sua noxium aliquem effectum perducere posse, non modo suas Romano Pontifici rationes repræsentare non prohibetur, quin potius ad id omnino tenetur."

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and the Pope probably thought that it would be in vain to exhort the laity not to frequent the colleges if priests were allowed to hold office in them. He has consequently sanctioned a law prohibiting all priests, under pain of suspension, from having any connexion officially with the Queen's Colleges. This command every priest is bound to obey. The Church has always exercised a special control over the conduct of ecclesiastics, and has thought herself justified in preventing them from intermeddling too much even in ordinary temporal affairs. With regard to the laity, the Pope says that these colleges are dangerous to faith and morals, and he advises and exhorts them not to frequent them; but he does not say to every individual layman, "You cannot go to these colleges without committing sin." There is no law of the Church to prevent him from attending them. He is simply to be guided by the principles I have laid down regarding dangerous things. Now, in the case of an individual layman, the danger to faith and morals, in his regard, may be less in these colleges than in any other place in these countries to which he can go for a university education. Take the instance of a student whose parents are living in Cork, who may be devout Catholics, and who would therefore watch over the religious education of their child with more anxious and affectionate solicitude than any other persons in the world; they would also be able to exercise a more wholesome control, and a more abiding influence in guiding his reason, and in impressing religion on his tender mind, than could be done by any strangers to his heart and home. It may be that he is destined for one of the liberal professions, for which a University education is necessary, and his only choice will be between the Queen's College at home and a distant university, the intrinsic dangers of which are as great, or greater, and where he is no longer guarded by a parent's love. It will scarcely be affirmed that Roman Catholics cannot embrace a liberal profession without sin, and I am quite certain that, in the case I have mentioned, the Catholic student will act more in accordance with the law of God, and with the wishes of the Church, by remaining with his parents, and obtaining education at home, than by seeking it in a distant, and, perhaps, more dangerous university. There is no law of the Church or of the Pope forbidding a young man to act in this manner, or declaring such action to be sinful; and I am quite sure that if any inferior authority made such a law, it would not be approved of by the court of Rome, which has taken care to admonish the bishops, to observe the rules of "equity and benignity in carrying out the rescripts of the Holy See regarding the Queen's Colleges."

Clergy commanded, laity exhorted, to abstain from them.

Such exhortation does not amount to a law.

41. The Pope might, if he had pleased to have given a different form to his opinions, have inhibited the laity?—There might be a system of education which the Pope could, and would absolutely prohibit—that is quite clear; and if such a system were inaugurated, I have no doubt he would command all Catholics to avoid it under pain of sin. But as to the present system, the Pope has not thought it his duty to make a law preventing Roman Catholics from availing themselves of it under pain of sin. The acts of the Holy See have been in perfect conformity with the principles which I have laid down. It is one thing to exhort, another to legislate. God himself has exhorted us to observe the Evangelical counsels, but he has not commanded us to do so. The Church earnestly exhorts her children to receive the sacraments frequently during the year, but she has not made this a precept. Suarez teaches in his famous treatise on laws (Lib. i., cap. 9), that a human precept, in order to be binding, must not only be just, but also that it must not be too onerous—that the legislator must not only consider the perfection of his law, but that he must also look to human frailty, and neither impose too great or unnecessary burdens. Benedict XIV., in the work already quoted, lays down the same principle in many places, and especially Lib. xi. cap. 14, where he says that a law binding seculars to hear Mass and the word of God in their parish church on Sundays and holidays, was rescinded on account of its too great severity. This wise and equitable course has been followed by the Holy See, in the case of education in Ireland. It has pointed out the danger, it has exhorted the faithful to avoid it, but it has not burdened the conscience by any new precepts.

45. If the Pope interfere, must he interfere through the immediate spiritual superior—the bishop for instance—under whose spiritual superintendence the person is?—That is the usual form; but there is nothing to prohibit the Pope from interfering directly with any individual layman.

46. Unless the bishop of the diocese has spoken on the point of a rescript of the Pope, supposing it a general rescript, it would not be of effect in the diocese?—The bishop should be the organ, but the Pope could command the bishop to receive and publish it; and if he did not do so, he could order some one else to publish it.

47. If the bishop refused to do it, what would be the consequence?—He could force him by spiritual means.

Effect of withdrawal of Bailly on theological teaching in Maynooth.

48. Will you state to the Commissioners whether the withdrawal of Bailly, as a class-book, from Maynooth, and the substitution of another author, will make any change in the teaching of your class of theology?—None whatever.

49. What is the value of a class-book more than any other book that is consulted for the lectures; is the class-book any particular indication of the doctrine to be taught?—Whilst Bailly was used, the class-book served to mark the subject of the lectures. A number of pages in his theology were, at the end of each lecture, appointed for the succeeding lecture. The professor lectured upon the subjects contained in those pages, and gave his own opinion upon them; he did not feel himself obliged to follow the opinions of the class-book. Frequently the students did not even read the class-book at all, because they were aware of the subject, and had learned from report that it did not treat it well, or that the professor would reject its opinions.

50. What is the doctrine taught by you in Maynooth on the subject of the authority of

the Pope or the Church in matters spiritual or temporal; and how do you draw the distinction between things spiritual and things temporal?—I beg to hand in the following paper in reply to this question:— *5th October*, 1853.

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I teach that there have been two societies instituted by God amongst men—the one temporal, the other spiritual—because "there is no power but from God." The nature of each of these powers is completely distinct from the other, and their means and end totally different. Each has its prescribed limits, which it may not lawfully trangress. The temporal power extends to and is bounded by temporal things, which it ordains for the good of civil society. The spiritual power extends to and is bounded by spiritual things, which it ordains for the salvation of the soul. Neither power can lawfully transgress the limits prescribed to it by God, nor invade the domain of the other. Each power is, therefore, supreme and independent in its own order.

Teaching of witness as to authority of the Pope or the Church in spiritual or temporal matters, and distinction between things spiritual and things temporal.

Some persons taught, many centuries ago—but no person since the days of Bellarmine—that the Pope possessed, *jure divino*, sovereign and direct power over the whole world, not only in ecclesiastical and spiritual, but also in temporal and political affairs. That opinion has been disowned for three centuries, and has been refuted by Bellarmine himself. Another opinion was devised during the middle ages, by which it was thought that the Pope and the Church could be invested with temporal power in a manner less offensive to civil rulers. According to this opinion the Pope, as Pope, possessed not directly and immediately any temporal power, but spiritual alone. Nevertheless, on account of the spiritual power, he did possess, indirectly, supreme power in temporal affairs; that is, that when the spiritual could not be freely exercised, nor its end certainly attained by spiritual means, he could have recourse to temporal means. Hence the Pope, as the supreme spiritual prince, could change dynasties, take away an empire from one and confer it on another, when such a course would be necessary for the salvation of souls. I teach that this doctrine of the indirect temporal power is as untrue—that it is as palpable an invasion of the domain of the civil power, and as hostile to its independent exercise as the direct temporal power could be. Because, if the civil ruler can be lawfully deprived of his power by the Pope or the Church, it will be of little importance to him whether the power by virtue of which he has been despoiled of his authority be direct or indirect. Moreover, if the Pope had been invested with this power, he would also have been constituted the sole judge of the cause on account of which it could have been exercised, and hence every prince and ruler would have been at his mercy. I have sworn that the Pope has no such power, and I teach the same thing most unhesitatingly and most strenuously. I teach that it is our duty as Catholics to be as loyal subjects of the Queen in temporal, as of the Pope in spiritual affairs. I teach that the temporal power is as completely independent of any control, direct or indirect, on the part of the spiritual power as the spiritual is of the temporal; and I firmly believe, that nothing could be more pernicious to the Church herself than any attempt to revive the obsolete, the false, and, as I had fondly imagined, the universally abandoned pretension, that the Pope, as head of the Church, possessed any direct or indirect temporal power.

Direct temporal power—this opinion universally abandoned.

Indirect temporal power.

This latter opinion equally untrue in the opinion of witness.

Teaching of witness to that effect.

I teach that the Church also possesses supreme and independent power, but in spiritual matters only—a power, therefore, which is quite distinct from the temporal; because the Church, being a society permanently established by Jesus Christ, must have received from Him the power of making laws for her own internal government. During three hundred years after her establishment, the temporal rulers of the world were all pagans, and certainly the Christian Church did not receive laws from them. I teach, moreover, that, according to the promises of Christ, His Church should be diffused over the whole earth, and should still continue to be one in faith and in government, which she could not be if her laws were made by the civil rulers of the world. From the first preaching of Christianity until this very day she has existed, not only amongst those who tolerate or respect, but also amongst those who hate and persecute her, as in the Roman empire in the early ages, and in China at the present time; and it surely cannot be supposed that Christ would have conferred the power of governing His Church on those who wished to destroy her. I teach, therefore, that her divine founder must have conferred on her such power as is necessary for her internal government, and for the attainment of the end for which she was instituted—the salvation of souls. This power is purely spiritual in its end, which is not temporal, but eternal happiness, and in its means and sanction, which are purely spiritual.

Supreme and independent power of the Church in spiritual matters.

The existence of two powers distinct from and independent of each other being thus established, it becomes a matter of the utmost importance to draw the line of distinction between things temporal and things spiritual. Things may be purely spiritual, purely temporal, or partly spiritual and partly temporal, but under totally different respects. All those things are temporal which of their own nature are immediately ordained to promote the well-being of society, in so far and under such respects as they conduce to this end. Hence not only things indifferent in themselves—such as that the goods of the wife do instantly upon marriage become the property of the husband; but theft, murder, and other crimes prohibited by the natural and divine law, may be embodied in the civil code, and fortified by its sanction, because they are opposed to the happiness and even to the very existence of society. The due observance of civil law, which I believe to be binding on the conscience, does certainly conduce to salvation; but the civil law is not ordained for this end, nor do the indifferent matters which it enjoins tend directly to salvation—as, for instance, that the goods of the wife do upon marriage become the property of the husband. The very same thing—murder, for instance—may be prohibited by the civil and ecclesiastical law, but under totally different respects; the former prohibits it because it is opposed to the good of society, the latter because it is opposed to the salvation of the soul.

Distinction between things spiritual and things temporal.

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Teaching of witness as to the respective provinces of the spiritual and temporal powers.

A spiritual thing is that which directly and immediately regards the good, not of the body, but of the soul, and which of its own nature is directly ordained for the attainment of salvation—such as prayer, fasting, alms-deeds, &c. I know at once, from the nature of these things, that they are ordained for the good of the soul, and not of the body. I know, on the contrary, that the law which enacts that the goods of the wife shall upon marriage become the property of the husband, and all such laws directly and immediately regard the good of the body, because their object is to regulate temporal property. They, therefore, regard purely temporal things. Thus from their very nature it is often easy to distinguish between matters temporal and matters spiritual. But, moreover, I have the following plain principles to guide me in drawing the line of distinction between spiritual and temporal things :—

I. The state possesses supreme independent power in all civil affairs—as supreme and independent as when the Gospel was first promulgated.

II. The Church, by virtue of her divine institution, has neither more nor less power now than she had during the first three centuries.

III. The sanction by which the Church enforces her commands is purely spiritual, whilst the penalties inflicted by the state are of a purely temporal nature.

The Church can neither confer nor take away temporal power.

By the first of these principles I know that the Church can neither confer nor take away civil power in any country in the world. With the individuals who exercise that power, if they be her subjects, she can interfere in spiritual matters, but not by depriving them of their power, but simply by taking from them, if they pertinaciously resist her laws, those spiritual goods the administration of which alone has been intrusted to her by Christ. He commanded his followers to render unto Cæsar the things that are Cæsar's; the blessed apostles, Peter and Paul, preached the necessity of obedience to the civil ruler, for conscience sake; and after the emperors had embraced Christianity, the Church, far from thinking that she could depose them, taught, on the contrary, that she was bound to submit to and to obey them even when, as sometimes happened, they opposed and persecuted her. And, indeed, it is sufficiently absurd to suppose that our Lord could have so constituted His Church that a Christian prince could not enter it without sacrificing his temporal pre-eminence. The truth is, that when Constantine embraced Christianity he did not lose one atom of his temporal power over the Pope, the bishops, or the Church. He submitted his person to the Church, not his imperial dignity. And as he lost no temporal, so neither did he gain any spiritual power by entering the Church. She did not receive her power from kings, but from Christ, and she could not give it to them.

Power of the Church the same as in the first centuries.

II. The second principle, that the Church has neither more nor less power now than she had during the first three centuries of her existence, follows from what I have just said—that she neither lost nor gained any power by the reception of princes into her communion. She is a divinely constituted society, and must have received all her power from Christ. Let us, therefore, examine the power which the pastors of the Church exercised under pagan princes. 1. They fearlessly taught the truths of religion and the morality of the Gospel in spite of, and in opposition to, temporal rulers. They decided controversies which arose on those subjects, constantly exhorting and commanding the faithful to hold by the truth, and to reject falsehood. They required that those whom they associated with themselves in preaching the Gospel should "be able to exhort in sound doctrine, and to convince gainsayers." The authority, therefore, of teaching the Gospel and of deciding controversies regarding faith and morals is essential to the Church. She has received it directly from Christ, and she shall retain it until the end of the world.

2. The apostles and other bishops, as is manifest from St. Paul's Epistles, and from the Acts of the Apostles, appointed the ministers who were to preach the Gospel, celebrate the divine mysteries, administer the sacraments, &c. They also assembled the faithful to celebrate the mysteries of religion, and to adore and glorify God in common; consequently this power is also essential to the Church.

3. They made laws for the internal government of the Church. "It hath seemed good to the Holy Ghost and to us," write the apostles and ancients, Acts xv., "to lay no farther burden on you than these necessary things, that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." To abstain from things strangled and from blood was certainly not a divine precept, and the language of the apostles shows that they believed themselves to have power to impose *farther burdens* if they had thought proper. But it would be useless to waste time in discussing this point, for every one knows that the Church did make a great many laws during the first three centuries. These laws certainly did not regard temporal but spiritual matters, with the exception of those which regulated the offerings of the faithful and the other temporal property of the Church.

4. There is no regular liturgy in the New Testament, and every Christian society has found it necessary to observe some forms not contained in Scripture in the celebration of public worship. Abuses occurred in the administration of the Eucharist, of which St. Paul speaks in his First Epistle to the Corinthians. In consequence of these, it is generally supposed that the time for celebrating the Lord's Supper was changed from the evening to the morning; and, indeed, the apostle himself intimates that he would make some change in the matter, for he says:—"The rest I will set in order when I come." Paley justly thinks, that the precept of resting from work on Sunday is of human institution. The apostles also assigned particular districts to particular persons for preaching the Gospel. "For this cause," says St. Paul to Titus, 1, 5, "I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain priests in every city, as I also appointed thee." Laws would necessarily be made to regulate the manner of life and

conduct of the clergy, and, in fact, various qualifications for the aspirant to the Christian ministry are pointed out in St. Paul's Epistles. The Church afterwards made laws requiring that no one should be ordained who was not possessed of these. Laws for their spiritual sanctification—such, for instance, as that which enjoins fasting in Lent, and which, according to St. Augustine, is of apostolic institution—were imposed on the laity. The Church also repealed her laws when she judged this to be expedient, even when they had been enacted by the apostles, as is manifest from the apostolic precept of abstaining from blood and from things strangled being no longer obligatory. All these laws regard either the preservation of the Church herself, the decent performance of her public offices, or the spiritual sanctification of her children.

Teaching of witness as to the respective provinces of the spiritual and temporal powers, and as to distinction between things spiritual and things temporal.

III. It would be a contradiction in terms to talk of a power without a sanction. As the Church can make laws and impose precepts regarding spiritual matters, she must also be able to fortify them by a spiritual sanction, such as deprivation with regard to the clergy, and exclusion from her communion with regard to the laity. As the divine and natural laws often regard temporal things, and as the observance of these laws immediately and directly conduces to the life, and their violation to the death of the soul, the Church can interpret these laws, and command her children to fulfil them. But she can only enforce the observance of these laws by spiritual penalties. Thus St. Paul excommunicated the incestuous Corinthian—1 Cor. v. The State can also embody in its code things prohibited by natural and divine positive law—as perjury, theft, murder; but it can enforce precepts of natural and divine law, not because their observance is essential to the sanctification of the soul, but because it is necessary to the preservation of life and property, and to the well-being of society. Thus a thing prohibited by the divine law may be also prohibited by the civil and ecclesiastical laws, but under totally different respects, and with a totally different sanction. I can often distinguish these different powers by the different nature of their objects, without any reference whatever to the difference of the sanction. Thus I know that all precepts which regard purely internal actions are purely divine—that the law which transfers the property of the wife to the husband is purely civil, and that the precept of fasting in Lent is purely ecclesiastical. But the most universal and obvious distinction between the different powers to which men are subject is to be found in the difference of their sanctions. The divine law is sanctioned by the hope of rewards and the fear of punishments in a future life; the civil law by pains and penalties in this life; and the laws and precepts of the Church by depriving those who contumaciously resist her authority of those spiritual goods, the administration of which has been intrusted to her by Jesus Christ. To explain this, it is necessary to observe that there are certain external actions which in different ways produce spiritual effects: such are the sacrifice of the mass, the administration and receiving of the sacraments, the offices of the Church, &c. The Church can only sanction her laws by depriving the obstinate and unrepentant transgressor of one or of all these advantages. This punishment is purely spiritual. Nor can the Church deprive any one of purely internal gifts. She cannot deprive him of the friendship of God, of faith, of hope, of charity, or of divine grace. As the punishments of the State regard the body, they are as efficaciously inflicted on the innocent as on the guilty. But the Church can only punish those who are really guilty; she may, through error, deprive of her external communion a person not really guilty of grievous sin, and, to avoid scandal, he may sometimes be obliged to act as if he were really and justly deprived of it; but in reality a spiritual punishment inflicted without a just cause is perfectly null and inefficacious.

Sanction of the Church for enforcing her decrees.

Nature of the sanction the most obvious and universal distinction between powers.

The Church's sanction of a purely spiritual character.

I know, therefore, that all those things are spiritual:—I. Which of their own nature are immediately ordained for the salvation of the soul; and II. Concerning which the Church can legislate, by virtue of the power conferred upon her by Christ. III. That the Church can interpret the divine law, and can enforce the due observance of such of its precepts as she thinks necessary by inflicting spiritual punishments on such of her subjects as obstinately persist in violating them. IV. That it is her duty to teach and to enforce due obedience to the civil power. V. I have shown that the power of the State is supreme in temporal matters—that the Church has not received from Christ any direct or indirect temporal power—that she has received no divine commission to depose princes, to make, to unmake, or to interpret civil laws. By the aid of these principles, I am convinced that the line of distinction between things spiritual and things temporal may be drawn with sufficient accuracy for all practical purposes, and so as to prevent either power from interfering, through ignorance, in the exclusive domain of the other.

But, though the spiritual and temporal powers be thus essentially distinct from each other, each being supreme and independent in its own order, though they can exist in a state of complete separation, without any concert or mutual support, yet there can be no doubt that when a just alliance is formed between them, neither invading the rights of the other, their united action confers great benefits on the State and on the Church. They are not by nature opposed to each other: their objects, ends, and means are different, not contrary, and their legitimate connexion results in great advantages to both.

Separate supremacy, each in its own order, of Church and State does not prevent great benefits being conferred on both by their united action.

51. Have you any further observations to make as to the difference between matters spiritual, and matters temporal?—When I am asked whether I have any further observations to make between matters spiritual and matters temporal, the question may either mean the distinction which I draw between things that are ordained immediately and directly for the salvation of the soul, and things that are ordained directly and immediately for the protection of the body; or it may mean the distinction between ecclesiastical and civil matters. As to this latter distinction, it is often confounded with the former, but this is improper. When I am asked the distinction between things spiritual and

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temporal, I make the first of the two distinctions which I have just indicated—by spiritual things, I mean those which tend immediately and directly of their own nature to the salvation of the soul, and by temporal, those things which tend directly and properly of their own nature to the protection of the body. I say that the way to define the difference between them is this:—First of all, to preserve the supreme power of the State in temporal affairs; therefore I know that whatever would destroy or interfere with the legitimate action and power of the State in temporal affairs, cannot be spiritual power, for it would destroy a principle which is clearly contained in the word of God. Secondly, I know that the Church has just all that, and no more power, by virtue of her divine institution, than she had under the pagan emperors, and the primitive exercise of which may even be traced in the Scriptures themselves. Now I find that this power was exactly such as should follow from the principles I have laid down. It harmonizes perfectly with the distinction which I have drawn between things spiritual and temporal. It was directed in the first place to the ordering of the internal government of the Church herself, as a spiritual community; secondly, to the government of individuals and the regulation of their conduct, chiefly and primarily the conduct of the clergy, and also to the prescribing of certain spiritual actions such as fasting and prayer, and attendance at the divine offices on Sunday for the laity; and thirdly, to the regulation of the office of preaching the Gospel, of offering the holy sacrifice of the mass, of administering the sacraments, and of dispensing the other spiritual gifts which Christ has left to his Church for the benefit of the faithful—in one word, all those laws either regard the internal government of the Church, or they are immediately and directly ordained for the salvation of souls. I thus generally know at once whether the law is spiritual or temporal, because for instance, if the Church made a law that the goods of the wife are to become the property of the husband on marriage, that I should at once pronounce to be civil law, for it can have no immediate and direct connexion with the salvation of the soul. I say that the principles which I have endeavoured to evolve, establish a rule by which, practically, when any matter is pointed out, I can tell whether it is spiritual or temporal; I do not say that I can do this always, for even the remote conclusions of the law of nature and of revelation are obscure, and this difference is more or less obscure, but I can find out whether a thing be spiritual or temporal, with sufficient accuracy for all practical purposes.

Distinction between things spiritual and things temporal.

52. I think you stated that you considered the division into spiritual and temporal not to correspond with the division into ecclesiastical and civil?—Yes.

53. Will you explain to the Commissioners what distinction you draw between spiritual and ecclesiastical?—The Church has temporalities of her own, as well as her spiritual power; the control she has over her temporalities is a control which she exercises in the same way as any individual or any community exercises control over his or its own property, not by virtue of any temporal power, but by right of possession and of ownership. Therefore the ecclesiastical law includes not only the spiritual law which I have mentioned, but also the regulations which the Church, in common with all communities, has necessarily made, with regard to the management and disposal of her own property; but she has not supreme power over it; that property is subject to the lawful action of the State, like any other. I do not, however, in the least believe the doctrine, that the State has the dominion of all property in the territories subject to it; the State can enact just laws for the regulation and transmission of property, and can impose such burdens upon it as shall be adequate to the necessities of the public service. Subject to those laws, each individual and society has the dominion of its own property. The Church having temporal property, must necessarily regulate its distribution and application to its proper objects, and hence a considerable portion of the ecclesiastical law is necessarily devoted to this matter.

Distinction between "spiritual" and "ecclesiastical."

54. Then the distinction between spiritual and temporal is a distinction founded upon the nature of the subject matter?—Founded upon the nature of the Church's constitution, and upon the nature of the means which have been ordained for the perpetuation of the Church; for the guidance of her members in spiritual actions, such as the sacraments, fasting, and prayer, and for their sanctification.

55. The difference between ecclesiastical and spiritual is that the ecclesiastical deals with the property, and the spiritual with the soul?—The ecclesiastical law embraces both the spiritual law and the law regulating property.

56. You are aware that there are many transactions of a civil nature which have a spiritual effect more or less?—Many.

57. And that many transactions therefore, from their nature, must rather lie dubiously between the jurisdiction of the Church and of the civil power?—In point of fact, I think the distinction exists clearly: that individuals may not be well able to point it out, I admit.

58. There are certain cases, for instance, the neglect of a religious duty, over which the Church would have an undisputed control?—Certainly.

Case put of acts partaking of both a temporal and spiritual nature.

59. But there are certain other acts which would have more or less an effect upon the welfare of the Church, or upon the moral condition of the State, which are in their nature temporal, but which, by reason of their results, may be considered as bordering upon the spiritual. In that case how would you draw the line? Would you conceive the Church to have an absolute control over such acts?—I draw the line in this way—I say that those subjects are spiritual, about which the Church can make laws, excepting her own temporal property, which she can also regulate. I say, generally, that those things are spiritual which tend directly to the sanctification of the soul, and also those upon which the Church can make laws as I stated in the beginning. The Church can interpret the natural and divine laws, and enforce the observance of their precepts; she can, moreover, make laws for her own internal administration, and for the sanctification of her members; and, therefore,

that is spiritual upon which the Church can legislate. That upon which she cannot legislate, or which does not tend immediately and directly to the sanctification of the soul, is not, of its own nature, spiritual; but I say, that beyond that which is spiritual of its own nature, the Church has an undoubted right of teaching the divine law, even when it has temporal things for its object, and of looking to the conduct of her members in regard to it, and of inflicting punishments upon them—that is her own spiritual punishments, as St. Paul punished the incestuous Corinthian. Therefore, when it is said that the Pope has no temporal power, I mean that he can make no temporal law, can depose no sovereign, or exercise temporal jurisdiction any where except in his own states; but, at the same time he can teach his spiritual subjects, no matter who may be their temporal sovereign, the Catholic doctrine, regarding faith and morals—that being always his essential right; he can teach them also what the natural or divine law declares to be right or wrong, even when it has temporal matters for its object. For instance, he can teach the decalogue, and a large portion of the decalogue is occupied with temporal matters. Thus, he can teach us that we must not steal our neighbour's property, which is a temporal matter; but he cannot make a civil law about property, as, for instance, that upon marriage the property of the wife shall become the property of the husband. This can only be done by the temporal legislator. But the Pope can command the observance of the natural, divine, and of all just human laws, even when they are conversant about temporal things. Because, to teach the duty of rendering "honour to whom honour, and tribute to whom tribute is due," is spiritual teaching; and the fulfilment of those duties, if performed in a proper spirit, tends to the sanctification of the soul.

60. Because, for instance, the sway of one sovereign over a particular country would be advantageous for the interests of religion, and, therefore, of morals—he could not consider that as a spiritual act, and therefore, exercise any control over such a result?—No.

Control over Electors.

61. By the same reasoning, could a priest exercise any control over the action of an elector, who constitutes part of the sovereign power of the state in which he lives?—With regard to that question, I say first, from the explanation I have already given, that the act of voting at an election is purely a temporal action, and I prove it in both the ways I have pointed out. First of all, the Pope can make no law about it: he can make no law regulating the mode of voting at elections, nor can the Church either, besides it does not tend directly to the salvation of any one's soul to vote at an election; but in its consequences it tends to the contrary very often. Therefore, if that be not a temporal action, I would like to know what is. It is not enough to make an action spiritual that we must answer for it to God, because, for every action of a man's life he is answerable to God. The act of voting is a purely temporal action, ordained immediately, and of its own nature, for the good of the body, and not immediately ordained for the good of the soul.

Voting at elections a purely temporal act.

62. Therefore, you hold that, though it would be perfectly open to a priest to give advice to an elector in the exercise of his franchise, as in the case of any other temporal transaction in which he was engaged, he would not be justified in considering it as an act in which he was entitled to impose it as a matter of religious obedience?—He could not impose it as a matter of religious obedience at all.

63. Therefore he could not make the exercise of the franchise, one way or the other, a matter of more or less sin, or withhold the sacrament in consequence?—I shall explain that. With regard to voting, I shall first state the principle laid down by all ethical writers, Protestant and Catholic, that there are certain actions which are indifferent—that is, actions which are not prescribed or prohibited either by divine or natural law, or by any just human law. Those actions they call indifferent. The action of the man who performs these may be good or bad, but they are, of their own nature—and, as moralists speak—objectively indifferent actions. Then, I may foresee that an indifferent action, or even a good action, will be used for an evil purpose, through the malice of somebody else. I may owe a man money, and I may know, that if I give him the money, he will go to a tavern and get drunk; yet this will not excuse me from paying him the money sometime or other; and if I should continually refuse, he will force me by law to pay him. I give him his money, still I foresee that there will come evil out of this action, which is good in itself, for it is good to pay my just debts. There are so many other cases of this kind that I need not enter into them; but the general principle is this, that when my own action is not bad, and when I do not immediately co-operate with another in a bad action, when I only fear or foresee that another will abuse the power which I help to confer upon him, I am not therefore always bound to abstain from that action. I make this observation, and I think it most important, because, in talking of voting at elections, it is commonly laid down as a first principle, that every man is bound in conscience, and before God, to make up his mind between any two men who may start as candidates at an election, and that the divine law obliges him, after having made up his mind that one of them is more eligible than the other, to brave all consequences, however calamitous to himself, and probably also to his family, to vote for that particular man. Now, that is so utterly false, so completely subversive of all ethical doctrine, that I cannot conceive how any person of the least intelligence can believe it. The moral principle is this: I can never do anything which is evil in its own nature, I cannot lie, blaspheme, calumniate, steal, or murder, nor co-operate with another in committing those crimes, on any account whatever; moreover, when my own action is not bad, and I foresee that another will take advantage of it to commit sin, I cannot do that action without a sufficient reason, but I can do it if such reason exist. A man puts a pistol to my head and demands my money. It may be my master's money, and not my own, or I may know that if I give it to him he will immediately go to

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Moral principles regulating exercise of right of voting.

a house of ill-fame; am I bound to forfeit my life in such a case as that? A judge administers an oath, although he foresees that some of those who take it will commit perjury. A man threatens to shoot me unless I deliver up his sword, which I know he is about to use against his enemy, and I give it to him. Not only the Bulla Cœnæ, but various passages of the canon law which are cited by Benedict XIV. (De Synodo Diœcesana, lib. xiii., cap. 20, No. 2), anathematize those who supply the Turks with arms, or in any way assist them in their wars against Christians; and yet the same learned Pope (Ibid, No. 5) holds that it is an indifferent action to supply the Turks with arms, which may, therefore, be justified by necessity; and (No. 6) that the Christian captives who during a naval battle rowed the galleys of the Turkish fleet against those of the Christians were free from all blame. The sufficiency of the reason, in each particular case, depends upon the proximity and amount of my co-operation, and on the heinousness of the sin which I foresee. This is not the doctrine of weighing interest against interest, but the doctrine of weighing one moral duty against another, because I have got from God the perfect right and duty to preserve my life. Perhaps I have a family to support: and am I, therefore, to risk my life because another person will rob me of money that does not belong to me? Now, to apply this principle, the evil to be feared is bad legislation. In our elections for members of parliament, it is obvious that the degree in which any individual elector contributes to bad legislation is very small. If he think that one candidate will promote the public good better than another, and he has no sufficient reason either to abstain from voting or to vote for the opposing candidate, he should certainly vote for the person whom he believes to be the best qualified. But, in fact, in a great many cases—and especially where the excitement is greatest, and where the man who has the courage to brave popular clamour, and to vote according to the dictates of his own conscience, will most surely be branded as a traitor to his country—one candidate is just as good as another. The electors surely cannot be blind enough not to see that men on whose election they were assured that the salvation of the country depended—whom they were assured that they were bound to support by their votes, at all risks to themselves and their families—have taken the very first place they could get, leaving the people and the country to get on as well as they can without them. I know there are many exceptions; but every man must see that an election is a scramble for places, generally speaking, on the part of the members, as it is for power between the great parties in the state. I say, therefore, from the principle I have laid down, that if a man have no sufficient reason not to give his vote—if he really think that there is one candidate who will do a great deal of good, he ought to give his vote to him. But voting at an election for a member of parliament, though circumstances may make it a duty, is one of those things which are indifferent in themselves. The action of voting at all, or of voting for this or that candidate, is not enjoined by any specific law. An action objectively indifferent does not remain indifferent when performed, but becomes good or bad, according to circumstances. Walking is an action objectively indifferent; but it is good when an individual walks to a house to console the afflicted; bad, when he seeks evil company. It may be the duty of an elector either to vote at an election or to abstain from voting, or to vote for or against a particular candidate. None of these actions being evil of their own nature, he can select any of them, according to the circumstances in which he is placed. He has to consider what evil will result to the community, on the one side, and to himself or his family, on the other; because a man sins most grievously by bringing desolation on his own family. To provide for his family is a duty both of the natural and divine law. "He," exclaims St. Paul, "who hath not a care of his own, and especially of those of his own house, hath denied the faith, and is worse than an infidel." I admit that there might be a case in which a person should make a very considerable sacrifice; but, ordinarily speaking, I do not see why an elector should make any great sacrifice. I think it not only no sin for an elector not to incur any serious risk of injuring himself or his family at an election, but that nothing but ignorance can excuse the person from committing a sin—and often a grievous sin—who tells a poor man that he ought to ruin himself by voting against his landlord. I do not say that the landlord is justified in punishing him; quite the contrary. He is as much to be blamed, on one hand, as the priest or parson is, on the other. The priest who forces him to vote for a particular candidate, by telling him, as his spiritual superior, that if he does not so vote he will sin, or by threatening to refuse him the sacraments, grossly abuses his power. Voting at an election is a purely temporal action, on which every layman has just as good a right to make up his mind as the priest—for it is only as a layman that he can interfere in such matters at all. As a priest it is his duty to teach his parishioners to observe the decalogue, to be loyal subjects of the church in spiritual, and of the state in temporal matters. He does not act as Christ's minister, or by His authority, when he identifies himself with a mob at an election. The layman is not, therefore, bound to obey the priest, under pain of sin; he is simply bound to vote according to the dictates of his own conscience, considering the circumstances in which he is placed; and if a bishop make it a reserved case not to vote in a particular way, or a priest refuse the sacrament for the same reason, the acts of both are utterly invalid. Any authorized priest could administer the sacraments, and absolve the elector who votes according to the dictates of his own conscience—not from the reserved sin of voting *wrong*, as it is called, for that is no sin at all, in the case I have stated—but from his real sins and offences, in spite of these prohibitions and reservations. This is the Catholic doctrine; and I ask those who hold the contrary to refer the matter to Rome, and to abide by the decision of the Holy See. Indeed I know that the Pope has expressed strong disapprobation of the part which some priests have taken in elections; and I recently read

To coerce a voter to vote for a particular candidate, by denouncing his refusal as a sin, or threatening to withhold the sacraments, is an abuse of power on the part of the priests.

Expression of the Pope's disapprobation of the part taken by some of the clergy in elections.

some fiery orations delivered by priests, which were so far from being expositions of the divine law, that some propositions advanced in them have been anathematized by the Council of Trent.

64. Even though its effects might be indirectly for the advancement of the Church, still the exercise of the franchise, being a temporal act in its original nature, it would be one in which the priest could not make it a sin to act one way or the other?—Yes, it is a purely temporal matter. A man may sin by voting against his own conscience, or perhaps the priest may make him sin in this way:—he may convince him that he will commit a grievous sin by voting one way or the other, which the priest should not do. I say more: you may trace the same principle through every gradation, from the simplest curate to the head of the Church. A bishop has no right to command his priests, as their spiritual superior, to interfere in an election. I think it would be for the good of the Church that there should be no such interference. It is an abuse of spiritual power when it is ever used for this purpose. The bishop, therefore, has no right, and the priest is not bound to obey him, when he commands him to interfere in purely temporal matters. In the same way, if the Pope commanded the bishop, by virtue of his spiritual authority, to use his spiritual power in an election, that command would be invalid. Am I, because I believe in the Pope's spiritual power, to believe in the optimism of clerical government in temporal affairs, or in the perfection of the government of the states of the Church? The Pope had the same spiritual power, the same pre-eminency, from Christ, before he became a temporal soveriegn, as he has since he became a temporal sovereign; and if the Pope may govern badly in his own states, if he be not divinely directed, as head of the Church, in his own temporal government, how should I think that it was a part of his office to teach the governments of other countries?

As to right of interference of the clergy in elections.

65. The spirit of your observations has governed your teaching in Maynooth?—Yes.

Witness's teaching governed by the spirit of these observations.

66. Is the application of these general principles to the priesthood when they go out into their parishes considered a part of the duty of the professors of Maynooth?—I cannot answer that generally for the professors, but I can say for myself, that I have never allowed students to leave me without impressing upon them the necessity of great moderation in politics, and of confining themselves as much as possible to their own spiritual duties, as that would be for the advantage of the Church.

67. Do you think it for the advantage of the Church that the Catholic clergy in Ireland should take the active part that they do in temporal affairs, for instance in elections?—I do not; I agree with the head of the Church that it is not for the good of the Church, and that it does not tend to the advancement of religion.

Not for the advantage of the Church that clergy should take so active a part in elections.

68. When they do that they do it from excited feelings, or from natural causes, and it is not owing to any instruction that they receive at Maynooth?—Not owing to any instruction that I ever heard of.

69. What is your opinion of the feeling of the students now in regard to their relation to political affairs, comparing it with what it may have been at any other time?—I think the students are gradually becoming more moderate every day, and that this is owing to the teaching, or, in some degree at least, to the known opinions of certain of the professors whose opinions are respected by the students.

70. Do you think that the increased grant has had any effect either way?—Not the slightest effect; it depends partly on the religious and theological teaching in the College, and a good deal depends upon the state of the country.

71. In fact, the state of the public mind will, to a certain degree, react upon the mind of the priesthood, irrespectively of any teaching?—Yes.

72. Are the Commissioners to understand that you not merely teach them that they have no right, in their spiritual capacity, to interfere in politics, but that they ought not to interfere in that capacity?—I advise them to that effect at the end of the year. The last lecture is what is called "a speech from the Professor." It is not on the usual business of the class; it is generally only a few words—a friendly address to the students at parting; and it is on those occasions that I take the opportunity to advise, and to show them the advantages that would result to the church in Ireland, from their pursuing when they leave the College, a moderate course, especially in politics.

Advice given by witness to his pupils on foregoing subjects.

73. Do you inculcate this feeling of moderation as well during the course that you give in Maynooth, as on taking leave of the students?—During the course it may come in accidentally.

74. When the opportunity arises you do so?—I am sure I have done so; I cannot charge my memory with any particular occasion, because the lecture of the Professor is confined to the business on which he is employed at the time.

75. The proper distinction between temporals and spirituals would pervade your course in its proper place?—Yes.

76. Is the physical condition of the College materially improved since the augmentation of the grant?—It is greatly improved.

Improvement of College since augmentation of grant.

77. Has that contributed not only to the comfort of the students, but to a general improvement of their habits?—It has tended greatly to the improvement of their habits, and to the respectability of the establishment generally.

78. Have you any reason to believe that it will make any difference one way or another, as to the class from which you will draw your students?—I think it will not make the slightest difference one way or another.

79. Do you think that the students are better dressed?—Decidedly.

80. And their habits more cleanly?—There is a great want of baths in the College.

81. Has not an alteration been made as to the regulation for cleaning their rooms?—

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There is the greatest possible change. The corridors of the College formerly were swept by one or two, or three servants—I do not know how many; but since the increased grant there have been two servants appointed to each corridor, who keep it clean, or ought to be able to do so, if they were kept to their business. Moreover, the students formerly arranged their own rooms, even as to the matters of sweeping and carrying water; now, from the increase in the number of servants, they arrange the students' rooms, and clean their shoes, that was formerly done by the students, now they have no such things to do.

82. You believe that all these are important improvements in themselves, with regard to the character and habits of the young men?—Yes, they are. I may mention another, which Sir Robert Peel alluded to in his speech on the endowment of Maynooth, it is this: the students were crowded formerly, as many as five occupying one room, but now almost every student has a room to himself.

83. You think it desirable that every student should have his own room?—I think it desirable that every student should have his own room, unless you except a few of the freshmen, some persons come in so young, that they might prefer to have some one with them. They are not generally very young, and I think that in a very short time they will all prefer that each person should have a room to himself.

84. With regard to the private devotions of the young men, is it not desirable that they should have a room to themselves, that they might be alone?—Their devotions are all performed in common; they all attend mass, and morning and evening prayer.

Recreation grounds.

85. Do you think the students have sufficient ground for recreation?—I think it would be desirable that the grounds for recreation in one part should be enlarged. I am not sure whether the Commissioners are aware that the grounds inside the College are not all open to the students, but only a portion, and not a very large portion of them. I should think that this could be very advantageously enlarged. It is a matter of no consequence at all to the College: the only use made of these grounds is to put sheep on them for a few weeks; but it would be a great advantage to the students if they were allowed a larger space for recreation.

86. The ground which is now used for sheep, adjoining the College, in your opinion, should be thrown into the play-ground for the students?—Yes, a portion of it.

87. It is the fact, is it not, that the increased buildings have taken away a considerable portion of the ground formerly used for recreation?—Yes; but the Trustees ordered an enlargement at their very last meeting, and that enlargement, which only applies to one side of the recreation grounds, could, I think, be very advantageously extended to the other.

88. Is the ground now used for recreation as extensive as it was before the new buildings were put up?—Yes, I think it is.

89. But the number of students is increased by 100?—No, I think the increase is not so great: there were pensioners before the increased grant, and we have no such thing now. I think the increase is about sixty or seventy.

Council of the College.

90. How many members compose the Council of the College at present?—The Council is composed of twelve members:—The President, the Vice-President, the four Deans, the four Professors of Theology, the Prefect of the Dunboyne Establishment, and the Professor of Scripture and Hebrew.

91. Is not the Professor of Ecclesiastical History one?—No.

92. He is not at all at present under the statute?—No.

Duties of the Council and President.

93. What are the duties of the Council and the President?—There is another Council which is not appointed by statute, but which really does exist; consisting of the President, the Vice-President, and the deans alone. With regard to the Council appointed by statute, the only duty it exercises is to fix the time for the breaking up of the lectures, at the end of the year; to elect students to the Dunboyne Establishment, and to preside at a concursus for a chair: each chair must be disposed of by concursus; the members of the Council attend all the time, and the concursus lasts four days; the last day is occupied by writing only. The concursus is held during the three first days, in the public hall, and the candidates examine each other; the Council attends, and each of its members writes out what is called a vote; that is, his opinion of the whole concursus, and he votes in the end for a certain person. Those votes are sealed and given to the President: he does not see them; he seals his own also, and they are all put into a cover and sealed up until the meeting of the Trustees; the Trustees open them, and then they proceed to elect the successful candidate; but those votes are not decisive; the Trustees are not bound to follow those votes at all, but they generally, though not always, follow them, if there be any decided preponderance in favour of any of the Candidates. The Trustees are very seldom present at a concursus, and they have no means of judging but by the votes of the professors, and of course they must be guided by them.

94. Are these all the duties which are discharged by the President and Council?—All that I remember.

Other Council in the College.

95. You stated that there was another Council not ordained by statute existing in the College?—Yes.

96. What are the duties of that Council?—The duties discharged by that Council are chiefly to regulate the list of persons on whom orders will be conferred, at the end of the year, and to examine the conduct of the students. They assemble frequently and make up the list of persons to be called to orders. This list is read in the public hall, towards the end of the academical year.

97. That Council consists solely of those supposed to be the governing body of the College?—Solely.

98. Have you any suggestion to offer on the subject of the Council ?—I think it would be well if there were two Councils appointed by Statute in the College, and that one of those Councils should perform the functions which the present Council performs, especially the important one of electing professors and Dunboyne Students. The manner in which the Council is at present composed, I think, is so absurd, that when the Commissioners hear it they will be astonished. By the present arrangement, under the Statute, every young man appointed dean—(and it is generally some student after finishing his course, almost always one of the Dunboyne students who is appointed to this office: there were two students appointed to the office of dean within the two last academical years)—by the very fact, takes precedence of all the professors in the College, not even excepting the professor whose class he has just left. He becomes, as a matter of course, a member of the Council for electing professors, though he never was a professor himself, and though, as sometimes happens, he may not be a person of sufficient abilities to enable him to succeed in getting a chair. Now, as an instance of this, the present President, Dr. Renehan, was a dean for a year or two; he afterwards succeeded in obtaining by concursus the chair of Scripture and Hebrew; and immediately a young man, who was a student when Dr. Renehan was dean, being appointed to succeed him in that office, took precedence of Dr. Renehan, both in his standing in College, and in the Council for electing professors. This young gentleman who succeeded Dr. Renehan as dean, offered himself as a candidate for the chair of humanity, which is one of the very lowest in the College, and having obtained it, he at once ceased to be a member of the Council; and thus having gained a higher office than that of dean, he was obliged to occupy one of the lowest places in the College. Another student was appointed to the vacant office of dean, and he in his turn took precedence of all the professors, including, of course, those who had preceded him in the office of dean, and who had succeeded in elevating themselves to a higher position. No professor can obtain a chair except by a public examination, or concursus, where he should be obliged to compete with many others; and the chair which he thus obtains being generally, though not necessarily, a chair in the junior department, he ranks in one of the lowest places in the College. He is no member of the Council, nor has he any voice, generally speaking, in the election of professors, and never in that of Dunboyne students. If he desires to occupy a higher place in College he must study diligently, and obtain it by another concursus. In this he is often disappointed altogether, or is obliged to pass through the ordeal of several concursus, before he succeeds, so that the senior professors, who alone are members of the Council, must, as a matter of course, be persons of considerable abilities and acquirements. A dean, on the contrary, is elected by the Board of Trustees, without any examination or test of his literary abilities. Indeed literary qualifications are considered so little necessary for the office of dean, that there is a rule of the Board made for the express purpose of preventing them from applying themselves very much to study. Formerly deans were permitted to stand for chairs, and to become professors, but latterly they are prohibited by a rule of the Board from standing for chairs at all; and consequently they are not in any way supposed to devote themselves to study, because their duties are different; yet they are constituted judges at every concursus, and at every election of Dunboyne students; and from the moment of their appointment take their place above all the professors in the house.

Suggestion that there should be two Councils, viz., one of discipline and one of studies.

The composition of the present council objectionable, and why?

99. Would it not be necessary if the Council were reconstituted, that those who are chargeable for the morals and discipline of the students should have a preponderance on the council constituted for that purpose ?—Certainly.

100. But you suggest that there should be two councils, one for the discipline and government of the College, and another for the studies of the College ?—Certainly.

101. Would you think it desirable that the body of professors should have some direct communication with the Trustees ?—I think so, decidedly.

102. There is not that communication at present, is there ?—No, there is not; one or two persons generally attend during the Board, and, in fact, transact the whole business.

Communication between the professors and the Trustees.

103. Would it not be desirable that the body of professors should be referred to by the Trustees, before any change was made?—Yes, it would be very desirable if the Trustees would make a rule that no new regulation should be passed, unless a draft of it should have been sent in to the Secretary, at least a fortnight before the meeting of the Board; and this should be immediately communicated by the Secretary to the professors.

104. It is now open for any professor to address himself to any of the Trustees, if he likes, is it not?—Yes; but he does not know what is going on.

105. The Statutes contemplate a senior dean and a junior dean ?—Yes.

106. How many deans are there now ?—Four.

107. Three junior deans ?—Yes.

108. Have they been appointed under any new statute ?—No. When I was a student in the College, there were only two deans—a senior and a junior dean. There was afterwards a third dean added, during the time I remained a student. That state of things continued, and three deans were in existence when Sir Robert Peel's act passed. There was a provision in that act for additional professorships, but none for additional deans; a fourth dean was, however, in contemplation for a considerable time. The professors—at least a great many of them—were opposed to this, and they communicated their opinion to several of the Trustees; and, in fact, as long as the late Roman Catholic Primate and the late Archbishop Murray lived, there was no chance of the appointment of a fourth dean, for they were both strongly opposed to it. At the last meeting of the Board of Trustees the appointment was made; but the fourth dean is not on the establishment; he is paid out of the entrance fees of the students.

Appointment of additional Junior Deans.

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109. But he equally takes his place in the Council, does he not?—Yes; which is, I think, illegal.

110. Why has it been thought necessary to have more deans than the two deans under the Statutes?—I do not know the reason. I do not think a fourth dean was necessary.

Fourth dean unnecessary.

111. Will you have the goodness to read the seventh section of the fourth chapter on the deans?—"Let the deans select whatever assistants they shall think fit from among the elder students and those more distinguished for their progress in study; let them be called monitors, and share with the deans the more minute and arduous duty of inspection; let them faithfully note and report such as may deserve it."

112. Is that Statute observed?—It is, fully.

Monitors.

113. Then there are monitors, are there not?—Yes, a great many. I do not know how many; but I know that there are monitors for presiding in the study-halls, because the deans only visit them occasionally; there are monitors for presiding over the junior students; there is a dean also in the junior house, as it is called, but there are four monitors there, at least; and those monitors who preside in the study-halls, together with some others, are appointed to preside in the prayer-hall, to see that the students attend prayers regularly.

114. The junior deans lately appointed are not in any way to perform the duty that was contemplated should be performed by the monitors?—In no way whatever.

115. The last junior dean was not appointed under the statute?—No.

116. Nor paid from the funds of the College?—No, he is paid from the entrance fees.

Order of precedence in the College.

117. Will you look at the first clause of the twelfth chapter—"We appoint the officers of the College in the following order:—Vice-President, Deans, Prefect of the Library, Procurator, Professors of Sacred Theology, according as each may be longer elected; Professor of Physics, of Logic and Metaphysics, of Rhetoric, of Greek and Latin Literature, of English Elocution, of the Irish Language, of Modern Languages." Is that the order in which you take precedence?—Yes.

118. Then the Bursar takes precedence of the Professors of Theology?—He does.

119. He follows the Prefect of the Dunboyne Establishment?—Yes.

120. How is it that the Professor of Sacred Scripture and Hebrew comes in as a Professor of Theology?—Because, teaching theology is teaching Scripture, and teaching Scripture is teaching theology.

121. But the Professor of Ecclesiastical History does not rank as a Professor of Theology?—No he does not; there is no Statute about him.

122. Who appoints the dean?—The President recommends him to the Trustees, or some of the Trustees themselves select a person. He is then appointed without any concursus, or any test, in fact the professors do not know who will be appointed until the appointment actually takes place.

123. Has the President a casting vote in the Council?—He has.

124. So that the President, the Vice-President, and the four deans, can outvote the whole of the professors?—Yes.

125. Whereas, before this last junior dean was appointed, the professors were in the majority?—Yes; but not in a sufficient majority. There was such a number of deans—even when there were three deans, that the professors had a very small majority.

126. Still they were in the majority?—Yes; just a bare majority.

As to employment of Dunboyne Students in the function of teaching.

127. Will you have the goodness to turn to the tenth section of the seventh chapter, which states—"It will, therefore, be their business, at stated times, to question the pupils of the various classes, concerning the subjects which have been discussed under the direction of their master; and when the professors are prevented by business or ill health, to take on them the entire duty of teaching. And since the Theology Class has increased exceedingly by the number of pupils, the President having distributed it into several parts, will appoint over each part one of the senior students, whom he himself, in conjunction with the council above named, shall judge most qualified for that office. But if the question be concerning any other class, that, for instance, of philosophy or humanity, let the professor whose province it is be also consulted." Is that part of the Statute observed?—It is not observed.

128. It was contemplated by that Statute, was it not, that the Dunboyne students, in certain cases, might take part in the instruction, not merely of the students in the Theology Classes, but also of the students in the classes of philosophy and humanity?—Certainly.

129. Are you aware that that has ever been practised?—It has never been practised since I entered College as a student, in the year 1829, except in this way, that when the professor of any department is absent, a Dunboyne student is sent to lecture in his place, but as to lecturing along with the professors that has not been done.

130. If the Dunboyne students were to take some part in lecturing the classes of humanity, it would contribute very much, would it not, to supply what is meant by the function of a tutor, in reference to the junior classes?—It would.

131. Are you of opinion, looking to the state of preparation of the junior classes, that it would be of importance that they should be in some degree subject to the tutorial, as distinguished from the professorial form of instruction?—I think it would be decidedly advantageous.

132. If the mode contemplated by the Statute were put in force in a certain degree, the tutorial office would be effectively performed?—There might be founded on the Statute a plan which would bring the tutorial system into operation.

133. Will you have the goodness to point out in what manner this Statute could be put in force?—The Statute could be put in force, I think, very advantageously, if a plan were

agreed upon by the Board of Trustees, by which two Dunboyne students, at least, or perhaps more, should be appointed to assist the professors of the junior classes, adopting the tutorial method of teaching at a different time from that at which the professors of those classes lecture; and I think that those Dunboyne students should receive a higher salary than the rest, which might be done in various ways. I think also that those persons might be very useful afterwards when they would leave College, in teaching in the diocesan seminaries; but I think that a longer time should be allowed to those tutors on the Dunboyne Establishment, for various reasons—first, because they would not be continually changing; they would have a longer time to perfect themselves in the languages, and the risk of inefficient persons being appointed would be much lessened; secondly, because it would be an additional inducement for a number of the Dunboyne students to prepare themselves for competing for the office of tutor, when they would be allowed to remain for a longer period in College. The appointment should be made by public competition, the subject of which should not be general, as in the case of a concursus for a professor's chair, but should be confined to languages. This would be no inconvenience to a bishop who might require the services of a Dunboyne student from his diocese, because any bishop can take his own subject out of College whenever he pleases; and, therefore, it occurs to me, that allowing them to remain a longer time in College will not in any way prevent a bishop from employing any such person in his seminary. Each bishop has his own subjects, and he can call on them when he pleases; and, therefore, it would not have any practical effect in restraining a bishop, except that he might not wish to deprive the student of the advantages he would enjoy in College. I think that the tutors should get a larger salary than others not similarly employed, and this would be advantageous in other respects. The Dunboyne Establishment is so managed now, that the very weakest student, who can get the merest qualification for being admitted on the establishment, gets as much as the best student on it; and as this is an unequal distribution of rewards, this increase might be so regulated as to amend that great defect. I think that the students of the Dunboyne Establishment, appointed to those offices, should get a larger salary, and that they should be allowed three additional years on the Dunboyne, that is, six years altogether.

Power of Bishop to recall a Professor to his diocese. Exemption of Professors of Theology.

134. Has a bishop the power of recalling to his diocese even one of the professors?—Any professor, except the Professors of Theology. The canon law gives a privilege to the Professor of Theology, teaching theology, to be exempted.

135. And the President and the Vice-President he might call away, might he not?—Yes.

136. Could the Professor of Ecclesiastical History be called away?—He could, the Professor of Scripture could not, nor the Professor of Canon Law.

137. Is it not necessary to be a Doctor of Laws to enjoy that privilege?—It is not. An approved Professor of Theology, of Sacred Scripture, or Canon Law, actually teaching in a University, or public school, is exempted by the canons. The bishop cannot force any of these to leave the school, so long as they conduct themselves properly; and even if they have a prebend or benefice, they are allowed the revenues without being obliged to residence. The chief business imposed on the Professor of Theology, by the canons, is the reading and explanation of Sacred Scripture.

Disadvantage of want of power to give degrees.

138. Is it any disadvantage to your College, that it is not able to give degrees, and how are degrees in divinity obtained by Roman Catholics in this country?—It is; the degrees that are given, are written for to Rome, and sent over to the individual who is then a doctor. Any bishop may apply for power to confer degrees on certain persons, and I believe he is never refused; it is a mere honorary title, and is often conferred without any reference to qualification in theology, or, indeed, anything else that I know of.

139. Would it be an advantage to the College of Maynooth, if it had the power of giving degrees?—I think it is most extraordinary that such a large college should not have the power of giving degrees, at least in divinity, because it would give degrees to qualified persons only; and as to those who get foreign degrees, without any examination, it would be known what such degrees were worth. At present, degrees are for the most part conferred by the newspapers; an absurd letter is quite sufficient to make the writer a Very Rev. Doctor.

All professorships open to Dunboyne Students.

140. If a Dunboyne student were to aspire to a professorship, he would, of course, aspire to the professorship of humanity, in the first place, would he not?—He might aspire to any professorship that was vacant. I was not a junior professor myself, but obtained at first a professorship of theology. A junior professor has no privilege over any other person in competing for a senior professorship. He may be, and often is, opposed by Dunboyne students, or by persons outside of the College; but a person coming into the College when there are professors already prepared to stand for a senior chair, generally has a worse chance, not being so well made up on the various subjects; but there is no privilege whatever, the professor must take his chance, and he is not unfrequently unsuccessful; but the usual way is, that a person obtains a senior professorship by getting a junior chair, on first becoming a professor, and afterwards by rising to a senior chair. Three out of the four present theology professors occupied junior chairs.

141. Are you of opinion that the practice of assisting in the tutorial form, as contemplated by the Statute, would be attended with advantage, and lead to the fulfilment of the ninth clause, namely, by preparing Dunboyne students to become professors?—It certainly would be most useful.

142. Do the junior deans perform any functions like to those of a tutor?—None at all,

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they merely attend to discipline; they occasionally give the students a spiritual lecture during the time of prayer.

143. It would seem, therefore, that the business contemplated by the Statute, of assisting in those junior classes, would be a better preparation for a professorship than the office of dean?—Infinitely better; the office of dean is not a preparation, and on the ground, I believe, that it would withdraw them from their proper duties, there is a rule of the Board, that they shall not offer themselves for a chair, or stand a concursus.

[*The Witness withdrew.*]

4.

Rev. John Harold.

The Rev. *John Harold*, R.C.C., examined.

1. You are one of the Curates of the parish of Kingstown, in the diocese of Dublin?—Yes.

2. Were you educated in the College of Maynooth?—I was.

3. At what age did you enter the College?—I entered the College when I was eighteen years of age. The date of my entrance was September, 1838.

4. How long did you continue there?—Five years and four months.

5. Had you previously been at any other college?—I received my preparatory education at the seminary of St. Vincent, Castleknock; under the clerical professors of this establishment, I remained nearly five years.

6. Were you well grounded in the English language before your entrance into Maynooth?—I consider I was very well grounded in English grammar, geography, and general and particular history. I was also conversant with the rules of good English composition, and the rules of good reading and delivery.

7. In what books were you examined on entering Maynooth?—Of the Greek authors, I was examined in Homer, of the Latin, in Cicero's Orations.

Entrance examination of witness.

8. What was the nature of the examination?—I considered my examination severe, fairly testing my proficiency in the Greek and Latin classics up to that time. It was not confined merely to the construing of the authors, but embraced the grammatical construction, the derivation of words, and, in the Greek author, the formation of the tenses, and the dialects.

9. For what class were you a candidate?—The first class of rhetoric; but being deficient in science, I was entered but for the second class, or the class of humanity.

10. By how many professors were you examined on your entrance?—I think my examination was conducted but by one professor; but there were others present, as, I believe, the Statutes of the College are distinct and imperative on this point, requiring the presence of the President and at least three professors at the examination of each candidate for admission.

11. Was that number constantly present during your examination?—I think so.

12. Were others examined at the same time in the same room?—No.

13. Then the professors who were present were witnesses of your examination, and could form a judgment upon it?—Certainly; so that when the candidate retired, their votes decided his rejection or admission.

14. Was there any examination in order to ascertain your proficiency in English?—None whatever.

15. Were you at all requested to write?—No; English composition formed no part of my entrance examination; it was solely confined to the Greek and Latin authors, and science.

16. To what science do you refer?—When I was a candidate for admission, the entrance programme for the first class of rhetoric required a knowledge of six books of Euclid, or Darre's Geometry; it also required a knowledge of algebra as far as quadratic equations, included.

17. How many students were in the second class of rhetoric?—I think the number was from forty to forty-five; but on this point I do not speak with certainty.

Rank in life of students.

18. Of what rank in life was the majority of the students in that class composed?—As far as a limited knowledge would enable me to form an opinion, I would say they were the sons of persons in business and trade in the cities and provincial towns, and the sons of the comfortable, middle, and humble farmers in the country. I answer from a limited knowledge, because, generally speaking, diocesan associated with diocesan: the students of each province generally associated together.

Proficiency of students in English grammar and composition.

19. In your opinion, was the majority of that class well grounded in English grammar and composition?—I knew a few that were very well grounded, while I knew many to be sadly deficient. About one-half the class had acquired a fair knowledge of English grammar and geography.

20. What age were they, generally?—Their ages ranged from sixteen to twenty; a few exceeded the latter.

21. Were they deficient in orthography?—I considered a few were deficient.

22. To what do you attribute their deficiency?—To the want of a proper preparatory education.

23. Were you asked whether you were capable of answering in English grammar?—There was no allusion whatever made to my English education.

24. Would it have been possible to infer, from your mode of construing, that you had a knowledge of the English?—It certainly could, to a limited extent. My pronunciation and knowledge of the rules of syntax could be ascertained, but very little more.

25. You were not asked to translate any book into English?—No, merely to construe; that is, to give a verbal, not a written translation.

26. You were competent to have translated at the time, if you had been asked?—I should say so, judging from the preliminary education I had received. I was in the habit of writing weekly essays for nearly five years previous to my entrance into Maynooth.

Preparatory schools.

27. Is it your opinion that the practice of composition before entrance into Maynooth is not universal in the preparatory schools?—I think English composition is always taught in the preparatory schools; but these schools are not sufficiently numerous. Many dioceses in Ireland are without them, and to this want may be attributed, to a very great extent, the deficiency in English found in many of the candidates for admission.

28. In the dioceses which have not seminaries of their own, there is not, then, the facility of an inexpensive and good preparatory education for those who are going into orders?—With a few exceptions, I would say, such is the case. I should, however, remark, that from dioceses so circumstanced, some young men seek their preparatory education in diocesan seminaries elsewhere.

Seminary at Castleknock.

29. Is the seminary at Castleknock a diocesan seminary?—When I entered Maynooth, it was so considered. The late Archbishop, Dr. Murray, placed two free places in the College of Maynooth at the disposal of the President of this establishment, for those of his subjects who had distinguished themselves in their preparatory studies.

Lay seminary.

30. Are others received in Castleknock besides those going into orders?—Yes; there is also a lay seminary, in connexion with the ecclesiastical.

31. Do the young men mingle together in their studies?—Yes.

32. And in their recreations?—Yes.

Expense at Castleknock.

33. What was the expense at Castleknock?—The pension of the ecclesiastical students was £25 per year; that of the lay students £30. It was subsequently raised, but I believe the increase was only temporary.

Number of students.

34. What number of students were there?—I think the united number of lay and ecclesiastical students was about fifty; the accommodation, in my time, did not admit of a greater number.

35. Ranging between what ages?—I think no student was taken into the lay establishment who had attained his fourteenth year: I do not remember the rule in reference to ecclesiastics.

36. Do you believe that the parents generally of the young men who are going into the Roman Catholic priesthood take pains to prepare them in the English language previously?—I think when a young man announces his intention of embracing the ecclesiastical state, his principal attention is directed to what seems to be the essential in the entrance programme of Maynooth. In my time the classics were considered to be decidedly that essential.

Knowledge of English grammar not tested at entrance.

37. Are you aware that there was a resolution of the Trustees, in the year 1821, that no scholar should be admitted who was not capable of answering in Murray's Grammar?—Such a resolution may have been made, but there was no formal interrogation at entrance to test such knowledge in each candidate.

38. Therefore, in regard to a considerable proportion of the students, if they are to be good English scholars at all, they ought to acquire that knowledge in the College?—I think so. At present the entrance programme specifies a larger knowledge of English, but I believe the entrance interrogation extends only to some questions in History.

39. In your opinion, then, any presumption that may exist as to their preparation in English, would not be very well founded?—Certainly not.

Irish language.

40. What proportion of the class in which you entered spoke Irish vernacularly?—I cannot speak with certainty. It was confined to the students of the West and South, and even of these some spoke it but indifferently. Supposing the class to be about forty in number, I would say ten or twelve spoke it vernacularly.

41. In your opinion was the course of education through which that class passed sufficient to supply any deficiency in their previous education, especially with regard to the English language?—With regard to the English language, in my opinion, it was not sufficient to the desirable extent.

As to acquisition of English during collegiate course.

42. You think, then, that young men might pass through their collegiate course without having acquired much knowledge of the English language?—The only class in the College in which, in my time, the English language was taught was the class of Belles Lettres; and, for many reasons, I considered it insufficient to supply adequately the deficiencies in English of the students who composed it. In the first place, it was too large, being composed of the freshmen logicians, and the students of the first and second Class of Rhetoric, the united number being more than one hundred, so that very many escaped the class-book, interrogation. In the second place, we had but one compulsory essay during the year; any other pieces of English composition received by the professor were purely optional; and of these optional compositions, I think not more than one-third of the class were contributors. Moreover, the studies necessary for the other classes prevented a sufficient time being devoted in preparation for this. The freshman logician had, besides his logics and metaphysics, a class of French every Wednesday and Saturday, and the usual study time was curtailed in his regard, the class of Belles Lettres being held each evening from

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seven to eight o'clock. In the same way, the students of the Rhetoric and Humanity Classes had, besides their Greek and Latin studies, their class of mathematics and Scripture, so that little time remained at their disposal to prepare for the class of Belles Lettres. Joining these facts to another, namely, the absence, to a very great extent, of reading and declamation, I am of opinion that, in my time in Maynooth, the early course of education there was not sufficient to supply adequately the deficiencies in English of many of the students who entered it.

43. Was there much English reading going on in private?—Speaking generally, I would say not.

44. Is the English language used in the lecture room?—The language of the Logic and Metaphysic Class is Latin; the same is to be said of the class of moral and dogmatic theology; the language of the class of Sacred Scripture and that of natural philosophy is English.

45. There was no writing or general English literature during the studies?—Apart from the class of Belles Lettres, to which I have already alluded, I would say not. I should except the duty which devolved on each student, of preparing sermons towards the close of his collegiate course.

46. There is exercise, then, in the composition of sermons?—In my time the students of the second and third class of divinity were obliged to prepare a sermon and deliver it.

47. Some of the students never preach?—That may accidentally happen; speaking personally, I never preached.

Instruction in preaching.

48. Did you never receive any instruction in preaching?—In the College of Maynooth, certainly none.

49. Do many students go out of Maynooth without having received any instructions in preaching?—During the collegiate year, I know of no formal instruction that was given in preaching, unless we can consider the criticisms on the sermons preached, in that light; those criticisms were given verbally after the sermon—first, by a student of the Divinity Class; then by a student of the Dunboyne Establishment; and, lastly, by one of the superiors or professors present.

50. Are those criticisms, in your opinion, sufficient?—I never could so consider them.

In the art of catechising.

51. Was there no specific instruction in the art of catechising?—None whatever.

52. And would it not be desirable that all the students should receive instruction in preaching and catechising?—Certainly, both as to delivery and the art of composing a discourse The clergy of the Roman Catholic Church do not read but deliver their instructions; and I believe it is universally admitted, that good delivery is essential to an effective discourse. The same may be said of good arrangement.

53. Is there any habitual reading of the best sermons, such as those of Bossuet and Massillon?—I knew many students thus to employ their leisure time, but I would not say it was general.

54. Is not the duty of preaching each Sunday to their parishioners imperative on every parish priest?—Yes; unless he is prevented by some legitimate cause. The Council of Trent has so decreed it.

Elocution.

55. Were there not some instructions given in elocution in your time in Maynooth?—In my time, very little.

56. Was not Mr. Stack so engaged?—He was, for a few weeks during the Summer vacation, when the majority of the students were absent from the College. During the collegiate year we knew nothing of his services: at present, I am told, he attends during the Christmas and Easter vacations; but as each of these continue but for one week, I consider but little proficiency can be attained.

Use of the Latin language in class.

57. Do you consider that the exclusive use of the Latin language in the classes of which it is the language is on the whole advantageous, looking to the advancement of the study itself of each class?—It is decidedly advantageous, having regard to the syllogistic form adopted in those classes; moreover, it is much easier to give succinctly definitions in the Latin language than in English.

58. Do you think that the use of the Latin language in examining a class, and in answering, tends to advance and perpetuate the knowledge of that language?—It certainly preserves a knowledge of the language, but not always its classical purity.

59. Would not the use of the English language in the theological department tend to facilitate the practice of preaching?—It might certainly create a facility for catechetical explanations, but I consider the reasons paramount for retaining the Latin language in the theological department.

60. Is the dogmatic teaching, generally speaking, in the syllogistic form?—It is.

61. Are the objections proposed in the same way?—They are.

62. How long did you remain in the second class of rhetoric?—One year.

63. Into what class were you next admitted?—The class of logics.

64. Did you read in the first class of rhetoric?—I did not. Such is very common in Maynooth; and, generally speaking, arises from the peculiar wants of some dioceses.

65. Did those students who did not read in the first class of rhetoric make much proficiency in English in the second class?—Many of them made very little proficiency.

66. During the passage of the students through the theological classes, is not their attention exclusively confined to the study of theology?—Their attention is principally confined to the study of theology and the Sacred Scriptures. A class of ecclesiastical

history has been lately established; but I believe that is in connexion with the class of natural philosophy.

67. Did you study Hebrew while at Maynooth?—I did not.

68. Is not that optional?—No: I would rather say, it is confined to the students of the Dunboyne Establishment, and the students who have distinguished themselves in the class of divinity.

69. Is there any instruction in music, in the College of Maynooth?—There is instruction in the Gregorian note. Music.

70. Is such instruction necessary?—Certainly. The music belonging to the ceremonies and offices of the Church is arranged in this note; and the duty of singing that music usually devolves on the clergy.

71. Do you consider the instruction given in the Gregorian note sufficient?—By no means. There is no professional teacher; and the students who compose the senior choir, from which the heads of the different singing classes are selected, are very often deficient themselves.

72. You consider, then, the instruction in this respect inferior?—Certainly. Time and method, so essential to correct singing, form no part of the instructions given; a knowledge of the mere note is the only thing attended to, and even in this proficiency is exceedingly limited. For this department the College should have a professional teacher. If the children in national schools, under professional management, have progressed, why not the students of Maynooth? There should also be an organ in the College. On the continent, in those churches where the Gregorian note is adopted, there is usually an organ accompaniment. Without some such auxiliary, experience has proved that the human voice cannot be sustained; it will gradually fall from the original note, a fact that must have occurred to every student who heard the choir singing in the College of Maynooth.

73. If there was an organ, some of the students of taste could with advantage be instructed in it?—Certainly.

74. Is it not the fact, that in the majority of cases where the parish priests have to perform divine worship there is no organ?—There are very few organs to be found in the country districts: this arises from their poverty. They are almost entirely confined to the churches in the cities and provincial towns. There are many choirs, however, where organs are not found; but it is not the Gregorian note they adopt: this, I may say, is confined to the ecclesiastical colleges, in the principal of which, with the exception of Maynooth, there is an organ.

75. Are you acquainted with the curriculum of study in any other institution like that of Maynooth from which the clergy are ordained for the Roman Catholic Church?—With the exception of Castleknock, where students have been ordained for the Society of St. Vincent of Paul, I am not. I considered the English language admirably professed in this seminary. We had weekly compulsory compositions, specimens of good style weekly read to us from the English classics; and every Wednesday and Saturday we had exercises in reading and declamation. In these respects I considered it superior to Maynooth.

76. Did the professors associate with the students in the College of Maynooth?—Outside of class there was no intercourse or association whatever. Intercourse of the professors with the students at Maynooth.

77. Intercourse, then, between professor and student, which is of great importance in forming the disposition, was altogether omitted?—Viewed in that light, no such intercourse existed.

78. How many years is it since you left Maynooth?—About ten years.

79. Are you acquainted with the standard of education there now?—I think very little alteration has been made.

80. Is it not an admitted fact, that the education of the laity in Ireland has been very much enlarged of late years?—Certainly. The National System of Education has opened the way to improvement. The Mechanics' Institutes have been also so many auxiliaries. Enlargement of the education of the laity during late years.

81. Do you think the standard of general education in the lower department in Maynooth, sufficiently high for the clergy, having regard to the enlarged education of the laity?—I think the standard of education in Greek and Latin too high, while I consider the standard of education in English too low.

82. Was it much the practice for the students to continue their classical studies after they had passed through the classes in which they read them as a matter of necessity?—I knew some few students who, from very great taste for the classics, continued to read them during their senior studies; but such was not general.

83. Is it advisable to give an entire year exclusively to natural philosophy?—The many branches it embraces could not be properly treated in less. Chemistry is excluded from the course, from deficiency of time. Natural philosophy.

84. Are the different treatises taught in a proper manner?—Yes, they are all taught mathematically.

85. Are there lectures in spherical trigonometry?—Yes. Trigonometry.

86. How far do they read in astronomy?—The entire course. Vince's Treatise was the class-book, and the mathematical method of demonstration there adopted was always followed. Astronomy.

87. Were the students, at the end of their year of natural philosophy, examined as to their proficiency?—Yes.

88. Are not some premiums given?—Yes; the usual number is three, to each of which three students may be called.

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89. Is there an advantage in confining the attention of the mind exclusively to these single subjects: for instance, logic exclusively, one year; natural philosophy exclusively, another year; or would it be more advantageous if they were combined?—I think it is well to relieve the mind by some easy and interesting study when difficult and abstruse treatises are at the same time to be mastered. I think it is on this principle that French is read with logics; and at present a class of ecclesiastical history is united to the class of natural philosophy.

Advantage of a concomitant study during the physic year.

90. Some students would, probably, not be able to make any great progress in the mathematics, and that being the case, their whole year would be lost; whereas, if some other study were brought into that year, they would turn it to some good account?—It is certainly true that many students are deficient in the mathematics, or early part of natural philosophy studies, and who subsequently read the popular treatises exceedingly well; for such, a concomitant study, as that of ecclesiastical history, must be of advantage.

Religious instruction.

91. Having been educated in Castleknock in the earlier part of your career, you were well instructed, of course, in religion when you entered Maynooth. Are you of opinion that, for those who have not that advantage, the religious instruction given in Maynooth is sufficient in the junior classes?—The religious instruction given in the junior classes was confined to a weekly explication of the method of meditation; and every Wednesday evening we received an instruction from the senior dean on the necessity of observing the College rules. These rules were embodied in a small book called the "Regula Pietatis." If I except these, and a few instructions proposed to us on the vigils of festivals, in the form of meditation or mental prayer, I am not aware of any other religious training we received while passing through the junior classes.

92. What religious instruction was given in the senior classes?—I cannot specify any, beyond the meditations to which I have already alluded, and which were sometimes proposed to us in the form of a discourse. We had also a spiritual retreat at the commencement of the collegiate year, and a second at Pentecost, before the reception of orders.

93. Was there no continuous course of religious instruction that would be suitable to a young man at a certain period of his course, and again rising, as he came nearer to the priesthood?—I am not aware of any such instruction.

94. Was there any habitual reading of the Scriptures?—There is a class of Sacred Scripture attached to the first and second classes of rhetoric, which is held every Saturday. During the four years of divinity, there is also a class of Sacred Scripture every Wednesday and Saturday in the reading of which the utmost industry is employed. But independently of these, I have known students to employ their leisure time in other years in this study.

95. Was the instruction which you say was given on the vigils of festivals proposed in certain points?—Yes; it was proposed in the form of a meditation, divided into points; these points were enlarged on by the clergyman proposing them.

96. Was not the College, in your time, divided into two distinct parts—namely, the senior and junior house?—It was.

97. What were the numbers in each?—If I remember well, about 300 in the senior house, and 150 in the junior.

Proposed division of senior students.

98. Would it be an advantage, as regards the discipline of the house and the better instruction of the students, if the senior students were divided?—I have certainly known a few instances where evil has resulted from association between the students of the class of natural philosophy and the senior divines. Judging from the system adopted in ecclesiastical colleges on the Continent, I think such a division would have its advantages.

Mode of raising the standard of English education.

99. Can you suggest any mode of raising the standard of English education in Maynooth?—I would certainly suggest that English composition should be added to the entrance programme, for I consider composition, in any language, the best test of proficieny. If the candidate, then, for admission were called on to write a short essay on some historical subject, by such essay his knowledge in history could be ascertained; so, too, could his knowledge of the rules of English grammar and orthography; and if he were subsequently obliged to read his essay, he would give proof of his good reading and correct pronunciation. The same knowledge could be nearly arrived at, were translation substituted in the Greek and Latin authors for verbal construing. In reference to the English teaching in the College, I would suggest the adoption of more frequent compulsory English compositions, more frequent reading from the good English classics, and instructions in the method of preparing a good discourse. I think, too, that the services of Mr. Stack should be retained for a larger period of the collegiate year, and that they should not be confined merely to vacations. And as a preservative for the English knowledge thus acquired in the junior classes, I think frequent historical essays could be introduced in the class of ecclesiastical history, in the year of natural philosophy. What I now suggest may be in existence; but in this examination I principally speak from my personal knowledge while a student in the College of Maynooth.

[*The witness withdrew.*]

THURSDAY, 6TH OCTOBER, 1853.

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Rev. Henry Neville.

The Rev. *Henry Neville*, examined.

1. You are the professor of first year's theology at Maynooth, are you not?—Yes.

2. You have suggested some alterations in the system of lecturing by the professors of theology?—Yes.

Suggested alteration in Divinity Classes.

3. Will you have the kindness to amplify your answer upon that point?—At present each professor of theology has to give two lectures a day for four days of the week, Mondays, Tuesdays, Thursdays, and Fridays, and one lecture on Saturdays. The improvement that we look for, is, that each professor should have to give only one lecture on each day; and this, we say, could be effected without at all diminishing the number of lectures that the students will have to attend. Thus, at present, there are four classes of theology, consisting on an average of about seventy each, and four professors, one for each. We propose that the four classes be formed into two larger classes, and that one professor should lecture them in the morning, that is, from half-past ten to half-past eleven, in dogmatic theology, and another professor lecture them from two to three in moral theology. Thus the students will have the same number of lectures to attend as in the present arrangement, and the same quantity of business will be gone through in the year, whilst time shall be at the command of the professors to prepare their lectures with greater care and research, and also to arrange, concurrently with their teaching, new treatises of theology, or to accommodate existing ones to local peculiarities—a matter of the greatest necessity, but now absolutely impossible to compass, the time of the professors is so completely engrossed.

Statement of witness's views on that point.

4. You mean by the mere act of teaching?—Yes; and the preparatory study.

5. Would not that plan make the classes too large?—I think not. The class of Scripture is considerably larger than any class of theology could be in our system, and yet it receives but two lectures in the week.

6. But still having the classes large makes it almost impossible to ascertain the proficiency of the several students, does it not?—I think not; we could interrogate four students at each class. A quarter of an hour would be quite enough to examine each.

7. What time would be then left for your own teaching if you gave a quarter of an hour to each student out of the hour, and had four?—Our teaching is not prelectionary. The lessons of the students are, for the most part, portions of the house treatises, marked out by the professor. If the students' answering in these be inaccurate, or not sufficiently full, the professor corrects or explains. I conceive that there are two capital tests to determine the efficiency of any system of teaching, viz., that it enforce constant application on the part of the body of students, and that it enable the professor to discover the talents and proficiency of each individual—now the proposed change contains both provisions. For the professor is at liberty to interrogate any student whom he pleases, and as frequently as he pleases; hence, the whole class must be prepared in the business of every lecture. There could not be a better provision for constant and regular study. For ascertaining the talents and proficiency of each, he can call upon four at each class, as I have already said; he will thus have examined each of the students five or six times during the year. He will, besides this, interrogate, say eight or ten on each first Tuesday of the month, which is a revision day. He will, again, have two examinations, one at Christmas, in the matter discussed up to that, and the other in June, in the business of the whole year. These are, I think, sufficient data to judge from.

8. But the examinations only last for ten minutes?—I think the examination time too short, as also the time allowed to prepare for them, which is only three days.

9. You have seventy students in your class at present, have you not?—Yes.

10. How many lectures do they at present attend every day?—Two on four days in the week;—I speak of my own class, for the three senior professors have but one class on Fridays.

11. According to the arrangement which you propose, the students in your class would still receive two lectures daily, would they not?—Yes.

12. One in the morning, in dogmatic theology, and one in the evening, in moral theology?—Yes.

Present distribution of teaching in Moral and Dogmatic Theology.

13. How are the lectures on moral and dogmatic theology given at present?—At present we teach dogmatic theology up to Christmas, and moral theology from Christmas to the end of the year, the same professor teaching both.

14. How many lectures do the students receive in theology now?—Two from the same professor. This for four days in the week from the Junior Professor of Theology.

15. What lectures do they receive on Wednesday and Saturday?—They receive no lecture in theology on Wednesday

16. Do they attend any lecture?—The students of theology from the three senior classes receive a lecture in Scripture, and the students in the first class of theology receive a lecture in ecclesiastical history. On Saturday, all the theological students receive one lecture in theology; the students of the three senior classes a lecture in Scripture; and the students of my class a lecture in ecclesiastical history.

17. The students would not have more work in the proposed arrangement?—No; and we would have more time to prepare the matter of each lecture.

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Rev. Henry Neville.

Suggested alteration in Divinity Classes.

18. Independently of the advantage of more leisure to the professors, you seem to contemplate an advantage in the students pursuing two courses at the same time?—What I stated was, that in every other Catholic college the classes of dogmatic and of moral theology are conducted at the same time, hand-in-hand.

19. By two different professors?—Yes, by two different professors everywhere; and I suggested the propriety of conforming our mode of teaching to one universally prevailing. But there is a utility in this system of teaching theology which I may exemplify. The treatise I teach now is that "De Sacramentis in genere." In it are discussed dogmatic questions relating to the sacraments, and also moral or practical questions, both closely connected; the questions regarding practice arising out of dogmatic truths, frequently determined by dogmatic principles, and in turn serving to illustrate those truths and principles. Obviously these studies should not be separated by reading the dogmatic business at one part of the year, and the moral at another, but should proceed conjointly, the corresponding subjects in both being read simultaneously. The diversifying of the study, which experience proves to be of very great assistance to the student, may be considered as another advantage in this system.

The largeness of the class, under the proposed system, no ground of objection.

20. The only objection seems to be, making so very large a class as 140?—I do not think there is any ground for objection in that.

21. Is not thirty considered, in most places, a very good class in theology?—I should say not. In seminaries they must be content with that, or even a smaller number; but in colleges of note the classes are much larger. The theological classes at the Roman University exceed 200. There is not a sufficiently stimulating emulation among the students of a small class. The emulation increases with the number; and I am, therefore, of opinion that the studies of the house would be promoted considerably if the classes were enlarged. There can be no doubt of it; the competitors would be more numerous, and the distinction acquired by the successful one necessarily greater, for the student who receives a prize among 140 will prove himself of higher merit than he who obtains his prize in a class of seventy. There is a rather remarkable fact it may be well to mention here. We find from experience that, frequently, one class has a great number of persons of talent in it, and the next class very few: the distribution of talent in the classes is remarkably unequal; the result is, that an equal number of persons get on the Dunboyne out of the inferior class, and receive as many prizes, and of the same value, as those of the more talented one; and even, in some instances, persons succeed in obtaining the Dunboyne who are absolutely unfit for that distinction. That inconvenience would be obviated by combining two classes in one.

22. You would get a wider area of selection?—Yes.

23. Are you acquainted with the curricula of other Colleges?—Sufficiently. I know the general mode of teaching. In Rome, for instance, there is a distinct Professor of Dogmatic and Moral Theology; they never think of combining them. The students attend the dogmatic class one hour of the day, and the moral class another. In the smallest seminary in France, they have distinct professors.

24. Is there not this objection to your suggestion—that there would be very great discontent among the men of the junior class called up to compete with those who had been studying the general science of theology a year longer than themselves?—Whatever disadvantage the junior class labours under one year will be compensated by a corresponding advantage the next; for the class that competes with the senior class this year will itself compete with a junior class next year.

25. Would not the alteration which you propose also involve an alteration in the arrangements in the junior department, which itself might be advisable—namely, that of combining two subjects by uniting two classes in one?—I think the alteration might be advantageously extended to the junior classes.

26. Your arrangement would break up the system of single year's men, and the division of one year, two years, and three years; they would be combined in periods of two years, but in the upper department you would have two large classes; the one studying dogmatic theology, under what is now termed the Professor of the first year's theology, and who would become Junior Professor of Dogmatic Theology, and the other studying under the professor of the second year's theology, who might become Junior Professor of Moral Theology; there would be a curriculum of two years, and they would then pass into the senior department, and be under the Senior Professor of Dogmatic Theology, and the Senior Professor of Moral Theology?—Yes, exactly so.

27. In the lower school, there should be, in your opinion, an analogous arrangement?—I do not think the change for the junior classes equally necessary; I am, however, of opinion that even in them it may be made with advantage.

28. So that they would come up in two years?—Yes. There is another advantage in combining the classes of theology which just now occurs to me; it is that the students in the junior class would derive considerable advantage from being engaged in the same study with the students of the class above them; their immediate seniors who had read one year's theology, for the students of the same department do confer a good deal on the subject matter of their study, and those men would be better qualified to understand even a new portion of theology than the juniors who had not read any theology at all.

29. Would you confine a professor permanently to his own branch, going back on the original system, or change it among them each year?—I would not confine each professor to the same department permanently, as that would be irksome and unimproving.

30. Do you think that a similar evil exists in the lower classes of the students being confined too much to one special study successively, and would not what you suggest in the senior class be an advantage in the junior, namely, that two classes should be bracketed together instead of being in successive years, so that each student should not be confined for his one year to one branch of study, but pursue two branches of study along side of each other?—I think it would be an improvement; and I may state, that there are a number of students, who apply themselves successfully to other studies but on whom the physic year is really lost. Combination of junior classes.

31. The Commissioners are led to think from what has been stated, that too short a period is given to the study of the Greek language in the College; and, on the other hand, that the department of physical science comprehends too large a field of subjects to be studied with advantage in a single year. Are you of opinion that by combining the two upper classes of the lower department in one, so that they should be able to study their logic and ethics during two years, and a curriculum of physical study also in one of the two years—proceeding, therefore, *pari passu* in the two studies would be an advantage as compared with the present system?—I do not see exactly how it would enable them to have a larger course of Greek study; at present Greek is read only in the classes of humanity and rhetoric.

32. They do not read Greek in the logic year?—The course is this:—In the first year are read the classics of the humanity course; in the second, those of the rhetoric; in the third, logic, metaphysics, ethics, and French; and in the fourth year, physics, and some mathematical science; so that there is no study of Greek after the first two years.

33. And then the consequence is, that many of the students totally forget all their Greek before they get to theology at all?—Yes, or very soon after. Greek.

34. Can you suggest how that could be remedied in the most suitable manner; do you think that encouragement and facility should be given for the continued study of Greek?—Yes.

35. Could you suggest any mode by which that could be arrived at?—I do not think it would be a sufficient ground for the creation of a new professorship; I think it should be provided for by getting some of the present professors to give an hour or two in the week to a permanent class of Greek; that hour or two, taking the place of one or two of their present classes, or that it should be done by lectures given by the Dunboyne students. Suggestions for promoting that study.

36. You think that the Dunboyne students might be made available for the instruction of the other students?—I think they might, and ought. Employment of Dunboyne students.

37. You are aware that it is so contemplated by the Statute, and you think that the object of the Statute should be carried out?—Yes, decidedly.

38. Have you thought of any plan for carrying it out?—I never have thought of definitely marking out the details of the plan, but I do not think it can be very difficult.

39. You studied yourself in the Logic Class at Maynooth, did you not?—I studied in that class, and afterwards taught it for a year, before I was made Professor of Theology.

40. What are the subjects on which you lectured in that class?—The treatises from which the Professor of Logic lectures are the Lyons Course of Philosophy.

41. Is that in the French or Latin language?—Latin. It is reprinted in Dublin for the College. There are three tracts, "Logica," "Metaphysica," "Ethica." The tract "Logica" treats of definition, of the nature and varieties of terms, the nature and the qualities of propositions, the kinds of propositions, syllogisms, the rules of syllogisms, and various kinds of argumentation, in its first part; in the second part, it discusses the motives of judgment. In the first part, the student is taught the abstract rules of logic, and in the second, the condition of the applicability of these rules, that is, the existence of certain means in men of discovering real absolute truth—actual existence. These means or sources of actual knowledge are enumerated, and explained and established. "Sensus intimus," which informs him of the present actual state of his own mind, the ideas he has, the judgment he forms, the sensations he experiences, and so on. "Evidentia," pointing out the relations between ideas, their agreement or disagreement. "Memoria," by which we become cognizant of former conscious states of our minds. "Relatio sensuum," through which we are made aware of material existence. "Testimonium Hominum," on which we rely for our knowledge of facts occurring not in our presence, &c. Logic.

42. In addition to logic, you also study ethics?—Metaphysics and ethics. The metaphysics treatise commences with what are called general metaphysics, which teach the general properties of beings, such as the nature of possibility and of essence, of nature, *natura*, the relation of cause and effect, and the general qualities of being, as they are called, the transcendental qualities. After general metaphysics, comes the treatise of special metaphysics, which is divided into two parts, the one regards God, the "Spiritus Increatus," the other regards the human mind, "spiritus creatus," and is called psychology. In the first part we prove, by five arguments, the existence of God, and meet the objections of the infidels. We then pass on to establish the various attributes of God, and mention the principal errors that have been broached regarding them. In the second part we treat of the human soul, its spirituality, its simplicity, its power of thinking, experiencing sensations, forming judgments, reasoning—entering meantime into the various speculations of philosophers, Descartes, Mallebranche, Clarke, Locke, and any others that the professor may deem fit to introduce; but those mentioned are treated of in the tracts themselves. Metaphysics.

43. In metaphysics?—Yes; in ethics we first treat of the nature and circumstances of a human, that is, an imputable act, then lay down the internal rule of morals, namely, Ethics.

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conscience, and explain its nature, the various kinds of consciences, the timorous conscience, the lax conscience, the scrupulous conscience, the erroneous conscience; we then pass to what is termed the external rule of morality, which is law, and discuss various questions relating to the natural law, whence it derives its force, whether it can be dispensed with, even by God; refuting, as we proceed, the opposite errors of Hobbes, Spinoza, &c. These three sets of subjects form the study of the logic year.

44. Is the study of ethics confined to the study of natural law?—We do not, in our study of ethics, investigate any but the natural law.

45. You do not go to questions of positive law?—No; those are reserved for a special treatise of theology.

Authors referred to on the subjects of metaphysics and ethics.

46. These treatises being the Lyons course, does the professor at all refer to any of the treatises of Aristotle on metaphysics, or ethics, or topics, or any of those subjects?—Not to the treatises of Aristotle himself, these are too difficult and too complicated for an elementary course of studies, but the Professor frequently refers to logicians and metaphysicians who have made Aristotle their text-book, to Latin writers generally, those called scholastics. Indeed, our treatise itself is the logic of Aristotle made elementary.

47. Will you mention a few of the authors you refer to?—We refer to the writers of the rival schools of Scotists and Thomists on the points controverted between them, also to Sanderson, Drouas, and the "ars cogitandi," and amongst the moderns to Noget, La Coudre, to Dmowski, a very celebrated professor of logic in Rome; and Ubaghs, who is now, I think, president of one of the Louvaine Colleges. There are several others on special subjects referred to—for instance, Berkely, whom we read in class occasionally.

48. Berkely's Minute Philosopher?—We generally read Berkely for the purpose of refuting his theory of the non-existence of matter.

49. The Greek language is not at all used in this class, is it?—The study of Greek ceases when the student commences logic.

50. Does not the subject-matter of this class embrace a very wide field of subjects?—It does, and a very interesting one.

Combination of Logic and Natural Philosophy Classes.

51. Are you now of opinion or not, looking at the large field of mental philosophy which is discussed in the Logic Class as distinguished from the large body of physical philosophy in the other classes, that the biennial course might be very advantageously given up to the study of each by the side of one another?—I am decidedly of that opinion. I think, even granting that they have only the same time in the two years for each study which they have now in the one, that still the more lengthened period given to each will enable them to digest it better. Besides, the study of the physical sciences simultaneously with the logic, will afford an opportunity of exercising the latter.

52. Will you just go back for a moment to the classes of humanity—in the Rhetoric Class the second book of Aristotle's Rhetoric is studied, is it not?—I never read in Rhetoric Class in Maynooth; but I have heard that it is optional with the professor to introduce it or not. The present professor has introduced it, but not as a fixed class-book; I believe he varies the books every two or three years.

53. You are not aware whether the Third Book of Rhetoric upon style is used?—No, I am not aware of that.

Latin the language of the Logic Class.

54. Is the language of the Logic Class exclusively Latin?—Yes.

55. Are these difficult subjects all taught exclusively in Latin, and so answered?—Yes, except for the first week or fortnight; the students are then rather stiff in their Latin, and the professor, as he finds it necessary, passes into English now and then.

56. When you were Professor of Logic, did you find that many of the students lost a considerable portion of the year from want of familiarity with speaking Latin?—I think not; the difficulty, as long as it continued, was in expressing themselves, not in acquiring a knowledge of the subject from the Latin—the Latin of our treatises is sufficiently simple.

57. You think that they were all capable?—Yes; a student of ordinary ability is able to speak Latin very well at his Christmas examination.

58. Latin, I presume, is not the language of physical science?—No.

Advantage of this.

59. Do you conceive it to be the most advantageous mode of discussing questions involved in logic and metaphysics, to confine the teaching of it to Latin?—I do; there are terms in both sciences, but particularly in metaphysics, consecrated by use, whose meanings, though perfectly definite, cannot be translated into corresponding English terms, but must be conveyed in an explanation.

60. Would it not be possible to adhere to those terms, and yet employ the English language?—I think there is a pointedness in the Latin language, and a conciseness that suits it very much to the teaching of logic.

61. Do you think that the mind as fully embraces the whole of these subjects, when confined to a learned language as when taught or discussed in the common language in which a man thinks?—I think a person who reads his logic in Latin, and answers upon it in Latin, comes even to think in Latin upon logical subjects.

62. Does it not rather lead to a technical mode of thought than otherwise, and to the danger of mistaking words for ideas?—I do not think so; the terms we use have all very definite meanings, and in most instances have not been translated, but adopted in their Latin form by such writers as have written on logic in spoken languages. Take, for instance, the words "Conversa, convertenda"—"subalternans, subalternata"—"comprehensio et extensio"—the term "medium" when speaking of contradictory propositions—the terms "Dictum, modus" in the modal propositions, and, indeed, the entire terminology of syllogisms.

63. Are the Commissioners right in supposing that you teach these sciences after a strictly scholastic method?—I would not say strictly scholastic, we do not follow the schoolmen into their more abstruse and unimportant speculations—as, for instance, "Quomodo ens contrahatur ad inferiora ejus," &c.

Study of logic chiefly looked upon as preparatory to theology.

64. To make logic practical, is it not desirable that the student should be accustomed to treat matters in the form in which they will be presented to him afterwards by his flock in English?—Logic is a practical pursuit for our students, not merely in the way you contemplate, but also as preparatory to the study of theology and the discussion of the doctrinal questions they shall have to investigate therein. It is chiefly in this way that it is a practical pursuit for them; and as those studies are conducted in Latin, the propriety of acquiring logic in that language is quite obvious. I would not, however, exclude the object you propose. I only say that it is not our sole nor our principal end in this study.

65. Is the Latin of the class-room scholastic Latin rather than classical Latin?—Yes; not crabbedly scholastic. Some of our writers write what I may venture to call classical scholastic Latin, which we endeavour to imitate as much as possible.

66. If you illustrate by reference to the modern writers, you must translate those modern writers into another language?—No; we read them in the language in which they have written.

67. Then those modern writers have contrived to deal with this difficulty of the definitions of logic without the aid of writing in the Latin language?—Some have, and some have not; and, as I have stated already, they have adopted the Latin terminology.

68. You alluded to Locke and Clarke?—Yes; but neither has left us a complete system of logic or metaphysics. Clarke has treated some metaphysical questions remarkably well in English, in his "Demonstration of the Being and Attributes of God;" however, I am inclined to think that both would have managed their subject better in Latin.

69. This alteration which the Commissioners have been considering would entail an alteration in the junior classes of the junior departments—for instance, with regard to the two humanities, supposing they were combined in a biennial curriculum instead of an annual one, would there be any objection to that?—I can see none. I think it would be more easily effected in those classes than in the Logic and Physic Classes.

House treatises.

70. You have stated, in your answer to a former question, that the house treatises are Delahogue's Theologia Dogmatica and Scavini's Theologia Moralis. What are the Commissioners to understand by "house treatises?"—Those adopted by the College Trustees for the use of the students, in which their lessons are marked by the professors.

71. In fact they are to indicate the course of study to the students?—Yes; just as the Lyons treatises do in philosophy.

72. Are they to be regarded as an expression of the opinions of the house?—No, decidedly not; they contain several opinions not adopted in the College.

73. They are merely text-books adopted as the most convenient?—Yes; in which to mark the lessons. The professor follows them as closely as he can in the examining of the students; but is, in many instances, forced to depart from them, and give explanations of his own.

Writers in dogmatic theology referred to.

74. You have stated that you also refer to other writers in dogmatic theology—such as Suarez, De Lugo, Becanus, Tournely, &c.?—Yes.

75. Are those scholastic treatises?—Not all.

76. Will you specify which are the scholastic writers?—De Lugo discusses scholastic questions, but does not confine himself to them; his dogmatic and moral writings are incomparable. Suarez has treated nearly the same subjects, and his character as a theological writer is scarcely inferior. Becanus is both scholastic and controversial. Tournely's work comprises the whole course of dogmatic theology; it is styled "Prelectiones Theologicæ quas habuit in Scholis Sorbonicis Honoratus Tournely."

77. Is he a modern writer?—No, of 150 years ago.

Expediency of professors preparing house treatises.

78. If your plan was adopted, do you think that the professors could write out treatises on different subjects?—Yes; for, beside that they would have more time at their disposal, they would have also more vigour for such a task than they can feel at present, when the whole day is occupied, either in teaching or preparation for teaching. And, really, nothing can be more desirable; for we have not any printed theology at present that we can point to and say, "this is the theology of the professors of Maynooth."

79. They are desirous of having one which really expresses their own views?—Yes.

80. That would, probably, only answer for a time?—It would be very likely to continue. Succeeding professors may differ on a point here and there, but the substance they would be agreed upon, as they would, or most of them, have studied in Maynooth themselves.

81. The professors would generally feel it satisfactory to themselves that the opinions which they profess should be fairly understood by all?—Yes; and I will venture to assert that, both in the opinions and the manner of treating certain subjects of several of the theological writers, there are things that we would unanimously condemn, and which are, nevertheless, every day urged as objections against Maynooth.

82. Is it the usual practice in the universities for the body of professors to have text-books of their own belonging to their special classes?—Yes; and not only in universities or colleges of note, almost every seminary in France has a theology of its own.

83. Is the treatise of St. Liguori on moral theology, which you use, a treatise in Latin or in Italian?—In Latin.

Employment of

84. You have alluded to the employment of the Dunboyne students in the instruction

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of the juniors; in what mode do you think they could best be employed, or what is the idea that you have as to the mode in which they could be employed in accordance with the Statutes?—I think their services might be availed of for continuing the study of Greek among the students of philosophy and divinity. They might also be occasionally employed as lecturers in theology.

Dunboyne Students in teaching.

85. You are aware, probably, that the Statutes contemplate that at times they may take part in the instruction in philosophy and humanity?—Yes.

86. Are you of opinion that they could be employed a certain portion of time to perform something like the part of a tutor, as distinguished from that of a professor, in reference to the junior departments?—Yes; for I am convinced that our humanities are not taught in a sufficiently tutorial style.

87. The professorial system of instruction is rather vague for the juniors, is it not?—It does not keep them closely enough to the work.

88. It rather addresses itself to the subject than to the mode of learning the subject?—Yes; and it rather provides that a certain amount of business shall be treated before the whole class than that each student shall accurately know every part of that business.

Entrance Examination—English Grammar.

89. There is a resolution of the Trustees in reference to the entrance course, that no scholar shall be admitted into the College of Maynooth who shall not be found capable of answering in Murray's Abridgment of the English Grammar; is it the practice to examine candidates for admission into the College in English grammar?—I never saw that rule enforced.

Rule on that subject not enforced.

90. Are you aware for what reasons this resolution has not been enforced or followed?—I presume, that it was thought unnecessary to enforce it "ad literam:" that the candidate's translation of the classical books afforded sufficient means of determining his knowledge of English grammar.

91. Do you mean oral translation or written?—Oral translation.

92. They are not required to translate, in writing, any Latin or Greek work into English?—They are not.

93. Therefore, the examination in the books would only go to test their mode of speaking English?—Yes.

Instruction in English.

94. Are any lectures given in English after the student comes into Maynooth, and what is the nature of the instruction given in English composition?—Lectures are given in English on the evenings of the study-days, from seven to eight. The system of teaching presumes the students to be acquainted with English grammar, and commences with the grammar of rhetoric, portions of which they commit to memory, and are interrogated in by the professor. Once a month a subject is proposed to the whole class, on which they write for an hour. The essays are all handed in to the professor, who selects some of the best, and calls upon the writers to read them publicly. He reads afterwards, without mentioning names, some of the worst, and points out the defects. The students are free to compose and present to the professor private essays during the course of the year. Persons who look for prizes frequently write and give in, perhaps, as many as fifteen or twenty, written on any subject they choose; others, probably, would give only two or three, and some none.

95. You have stated in your answer to the question respecting the examination at the entrance, that there is at present no examination to test the candidate's knowledge of the English language, and that this should be remedied?—Yes.

96. In what way could it be best remedied?—I have thought the matter over, and I am of opinion that there should be some examination in English composition.

97. Would it be an advantage if the student was required to translate one or two authors into English?—It would be well to give him a passage in a Greek or Latin author, and require him to write it into English, allowing him ten minutes or a quarter of an hour.

98. Is there any means of testing by oral translation whether the candidate for admission can spell English?—No.

99. That test can only be applied by a written translation?—Yes; that would be one of the beneficial results of the change.

100. What is the state of the proficiency, from your observation among the students, as to spelling English?—Some of them are rather deficient in that respect.

101. Is there any part now of the education in Maynooth which tends to teach them spelling of English? Does the lecture in Belles Lettres at all direct itself to spelling of English?—I think not; I think the only provision made is the writing of essays; if they misspell in them the professor calls attention to it.

Irish language.

102. Are the students examined in the Irish language on admission?—No; except the student declares he has not learned the English catechism, which sometimes occurs, then he is examined in the Irish catechism as a means of testing his religious knowledge.

103. Do the majority of the students speak Irish?—No.

104. Or learn it?—A good number do.

105. There is a professor in the Irish language, is there not?—Yes; but only students from certain dioceses are bound to attend his class: from those dioceses where it is required. I think from all Munster, from all Connaught, from two or three dioceses in Ulster, and from Ossory, in Leinster.

106. Is it a fact, as far as has come under your observation, that the necessity of employing the Irish catechism as a test at admission, increases or decreases—in other words, does

the knowledge of the Irish language rather increase or decrease on the part of the students? I think the knowledge of the Irish language amongst the students is decreasing rapidly.

107. It has been stated by one of the professors, that the Irish language is rather decreasing than increasing?—Yes; but in religious matters the people still adhere to it. They invariably prefer the Irish language as a means of conveying religious instruction to their children, or receiving religious instruction or exhortation themselves.

108. In fact the Irish language is more intelligible to them than the English?—Yes; they are more at home in it.

Theology.

109. It appears that since the increased grant of 1845, one year has been added to the course of theology?—Yes.

110. Has the addition of this year caused an extension of the subjects?—Yes; subjects that were never read before by the ordinary students, are now read: a treatise on Grace is read, and one on the Duties of States, and other treatises that before the increased grant had frequently to be omitted, amongst which were the treatises on Confirmation and Orders.

Extension and improvement of that department since increased grant.

111. The education, therefore, in the senior department, is a more comprehensive education, and more complete for a theologian, than it was before the increased grant?—Yes; and a considerable improvement in that department is the result.

112. How many students are there in the four senior classes altogether?—About 250.

113. How many in the three senior classes?—About 180.

114. You have stated that premiums are given at the examinations?—Yes.

Premiums.

115. How often do those examinations take place for the purpose of giving those premiums?—There are two examinations every year, and premiums are given after the second examination at the end of the academical year.

116. Are you of opinion that the premiums are adequate in number and in value at present?—They certainly are not such in value as to stimulate the students to study.

117. Are those premiums given in money or in the form of books?—In the form of books.

118. Are they well selected, do you think, for the purpose?—I think the books are well selected—that is, that the kind of books is well selected. I do not say that the particular copies they get are—I do not think so; but the class of books is. For instance, the students in theology obtain breviaries and missals as premiums, both which are necessary to them for professional purposes.

119. Have the professors any choice as to the editions?—No. Some editions are not well selected, and there are even some books which I think quite unsuitable to be premiums for students.

120. Would you not think it advisable that they should have, as premiums, sometimes, books which it would be desirable they should possess, as a part of a clergyman's library, but which they would not of necessity possess?—I think so.

Library.

121. The students in the lower classes have not, generally speaking, the use of the library?—No.

122. It is confined, principally, to the students in theology, is it not?—Yes, exclusively.

123. Considering that the students in theology are entitled to an allowance of £20 a year each, over and above their expenses, would it not be fair that they should pay an entrance fee of a guinea or two for the use of the library?—I do not think it would be necessary to tax the students—there are, I think, sufficient funds at the disposal of the Board, to improve the library.

124. Do not the students constantly abuse those books which they use?—There is very little abuse of the books.

125. Have the junior students a library of their own?—When I was a junior student, they had: we had a small library, where we read on wet Wednesdays, and other idle days; I have been told that that has been abolished; I think it would be an improvement if there were a library suitable to their studies, containing books of English Literature, &c.

Library for junior classes.

126. Have you any idea as to what would be the best way of forming such a library?—Those books which formed the library when I was a student must still be in the College. They could be restored to their former destination, and be added to from time to time. Perhaps, also, some books might be given from the senior library.

127. Might that addition be made at a small cost?—Yes, I should think so.

128. Could a portion of the eight guineas entrance fee be applied in that way?—I do not know how that has been applied up to the present; I believe it now forms the salary of one of the Deans. There are, I am certain, other sources from which a fund for the library might be obtained without levying it on the students; I think it unnecessary to have recourse to that; it would, perhaps, be somewhat too hard also, seeing that deductions are already made from the £28 a year allowed by the act of 1845, for each student's commons.

Intercourse between professors and students.

129. Have the professors any intercourse with the young men whom they teach, beyond that of the class room?—No.

130. They have no opportunity of inspecting their studies, or of forming their minds or characters?—No.

131. They are, in fact, mere lecturers?—Yes, lecturers and examiners; we meet them in the class halls, and nowhere else.

132. Do you conceive that the professors might be more intimately interwoven with the system?—It has occurred to me frequently that it would be advisable that the professor

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of each class had something more to do with conducting and regulating the studies of the members of his class. This should be attended with decided advantage to the students.

133. Has a professor no control or direction of the studies in the rooms of the students?—None at all; he meets them in the class halls, and nowhere else.

134. He takes no part in their discipline?—Not in directing the studies of individuals

135. Do any officers of the College direct the studies of individual students?—No one: general provisions are made for the promotion of study, such as the rule of silence, and the rule obliging the students to remain in their own rooms, or halls, during study time, but they are not individually directed in their studies—that is, no one suggests to individuals how they might apply themselves most efficiently; as, for instance, to point out to each person what works he should particularly consult, and what avoid. From the want of some such supervision, a good deal of time is lost, particularly by students of moderate abilities, attempting authors too difficult for them.

136. There is nothing to prevent you doing that, I presume. At your lectures you direct their studies by setting them a task for the next day?—Yes, but that is *en masse*.

137. Do you never send for an individual student to communicate with him on the subject of his reading?—Scarcely ever, except where he has been very deficient, and we may then, out of charity to the person, send for him and suggest that it will be necessary for him to improve his studies, if he expects to be promoted to orders.

138. Is it against the rules for an individual student to come to a professor to seek an audience, to ask him any questions?—It is not. On the contrary, students frequently come for that purpose; sometimes with questions that have occurred to themselves in their study, sometimes with difficulties they have received from missionary priests to get solved by the professors.

139. If a student finds some difficulty—in a work of theology, for instance—which he cannot master, is he allowed to come to the professor to ask him to assist him?—He is free to do it, but it is not very usual.

140. Is that encouraged by the professors?—The professors do not give the students any positive invitation to consult them in such cases, but whenever consulted they comply with the greatest readiness.

No intercourse between Professors and Students in hours of relaxation.

141. Do the professors associate with the students at all in the hours of relaxation?—No; never.

142. Or do they hold any intercourse with them?—No.

143. Is it, in your opinion, advisable or unadvisable that they should do so?—The present system is so inveterate, that I think it would be very hard to change it.

144. Supposing that it could be changed, do you think that it would be advisable?—It would certainly tend to improve the students, if it were practicable, but our numbers are too great.

145. The juniors would probably regard the presence of the professors as a sort of surveillance?—No, not of the professors; the chief difficulty consists in the number.

Difficulty of effecting a change in the present system.

146. Do not you think, supposing it could be done, that it would have a good effect in educating the dispositions and hearts of the students more than the mere teaching?—Considering the number, and the short time that the professors could afford them, I do not think that they could make any marked change.

147. You know that the intercourse of young persons, as they are growing up, with persons more advanced in life, tends very much to their improvement. If that could be effected at Maynooth, would not you think it an advantage?—It would be, I think, impossible, for the reasons I have given for it, to have any important influence.

148. If the house could be further divided, might not it be done?—Yes, and the professors multiplied considerably: it would require both.

The Deans.

149. There are twenty professors, and more, in the house, are there not?—No; there are twenty in all, between the President, Vice-President, and deans. The deans have considerable intercourse with the students.

150. The deans are the officers who, as it were, are responsible for the conduct of the students; they regulate their conduct?—Yes; they attend morning and night prayers, conduct the students on the walks outside the College, are present in the refectory whilst the students are at meals, and also visit them occasionally in their rooms.

151. You think that the course suggested would be advisable, but that it would be impracticable in so large a college as Maynooth?—Yes.

152. Are the deans the officers who may be said to mould the minds of the students by their intercourse with them, by their control of their conduct, and by, in fact, maintaining the personal discipline of the individual?—I would scarcely say that their mere personal dealings with the students could be characterized as moulding them. I think they are rather moulded by the discipline itself, and they mould one another.

153. You have stated that the deans are the officers of the college who are responsible for the conduct of the students?—Yes.

154. Is it the practice for the deans to select any of the elder students to act as monitors?—Yes; I think the deans suggest them, and the president approves.

The Monitors.

155. What is the business of the monitors?—The monitors have two chief duties, the one is, to see that the students be at morning prayer regularly, and to return those that are absent. For that purpose, there are some twenty-four or thirty students committed to the charge of each monitor, the complement of three or four benches in the prayer hall. At the end of the prayers, the dean reads aloud the names of the monitors, when each

makes his return publicly, stating that all under his care are present, or in case of any person being absent without leave, mentioning his name aloud.

156. Does the whole of their duty consist in observing the students in the prayer-hall?—No; they are allotted fixed rooms in the house, one or two on each corridor, for the purpose of preventing irregularities during study hours, or reporting, should any occur. It is their duty, also, to see that the candles of the students are extinguished at ten o'clock. But the most important duty of the monitors is this:—to each study-hall there are appointed one or two—generally two; they have to observe the students, as to their times of coming in to study, continuing regularly at study, not going out before the study time closes; not speaking with one another in the hall, or doing anything to interrupt the studies; and at the end of the year they are called upon by the deans to report of the students that have been under their charge in the halls. This report has, of course, a great deal to do with the promotion to orders.

Duties of the monitors.

157. Are the monitors of each class selected from the class itself?—They are all selected from the two senior classes.

Monitors selected from the two senior classes.

158. Are the monitors in the junior departments selected from the senior classes?—Yes, they are generally the men in whom the superiors have most confidence that are sent to the junior departments.

159. Does not this business of the monitor interfere with the study of individual students, or is it so arranged as not to have that effect?—The office of monitor interferes very little with the study of the individual, because he is supposed to be engaged himself at the time that the other students are studying; and the supervision required from him cannot materially interfere with application. There are monitors, however, whose duties do interfere with their studies—namely, the infirmarian, and the two sacristans. The hall monitors merely preside.

160. The infirmarian is appointed to keep general order in the infirmary?—Yes; and if a student be suddenly attacked, so as to want a doctor or priest, he sees to it.

The infirmarian.

161. Are the monitors authorized to go into the room of each student?—No, that is confined to the deans at present.

162. Are the rooms visited at regular times or chance times?—The deans are bound to visit each student's room twice in a fortnight, and they are free to visit them at any other time that they wish.

163. That is agreeable to the Statute, is it not?—Yes.

164. Are there any other practical rules in the College which are maintained, for the purpose of preserving order and discipline?—The rule of silence appears to be the chief provision for the preservation of order and discipline, and for preventing interruption in, or interference with, the studies of the students on the part of one another.

165. Are the rules of silence now the same as they were when you were a student?—Yes.

166. Are there any rules or regulations which are observed at the periods of recreation, in reference to the division of the students?—None, except that, after dinner, the students meet in dioceses, and generally take their recreation thus.

Custom of associating with fellow-diocesans.

167. Would it be considered a breach of rule if the subjects of one diocese mixed with the others at that period?—To do this on one or two occasions would not be noticed; but if done frequently, or persevered in habitually, the student so acting would be reprimanded by the superior, and probably not promoted to orders at the end of the year.

168. The arrangement to which you have referred, of requiring the students to assemble together in dioceses, at certain periods of their recreation is calculated to prevent the formation of sets in the College, is it not?—Yes, for that time.

169. Can you state what the advantages of that arrangement are?—I think one advantage in it is, that those persons who will have to spend their lives afterwards more together would be, as it were, forced into a closer connexion during their College course. This is the only advantage I can see in it.

170. Is there not this disadvantage, that a senior student may be, as it were, to a certain extent, obliged to associate with a junior student, instead of with a senior student of his own class, with whom he would like to converse?—He will have seniors and juniors of his own diocese to associate with, because each diocese has students spread over the whole course. He will have, probably, a class-fellow from his own diocese; at all events, there will be a fellow-diocesan in the class under him, or in the class immediately below that.

171. Is not this rather calculated to prevent the formation of friendships based upon common intercourse in recreation?—It can scarcely prevent them, for they have frequent opportunities of meeting and mixing together; the only time at which this limitation holds, being after dinner.

Extends only to after-dinner recreation.

172. The students are not allowed to have any intercourse with one another in their private rooms, are they?—No.

173. Therefore, the only intercourse that they can have, would be in the hours of recreation?—Yes; after breakfast, after supper, five minutes before each class, a quarter of an hour before seven o'clock, in the evening, and some vacant time on Wednesdays, Saturdays, and Sundays, and during the walks on Wednesdays.

174. Those would be all open, common periods for friendly intercourse, without any rules or regulations?—Yes.

175. Practically friendships are formed at College which endure through life, are they not?—Decidedly, in innumerable cases.

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Choice of confessors.

176. Are the professors brought into contact with the students in any other manner except in the class?—Yes, through the confessional. Each professor has a certain number of students penitents of his.

177. How is the selection of a confessor made by the student? Is it optional, or is a certain confessor assigned by the President to each student?—The selection is optional with the student. At the commencement of the year the dean calls upon each student to name the confessor whom he would select for that year, and a list of the names thus taken is given to the professors.

178. So that each professor has that amount of spiritual charge of a certain number of the students?—He has; and this obviously requires considerable time and care. I remarked that the confessors are selected in the beginning of each year; however, a student is at perfect liberty to change his confessor as often as he thinks fit, and in difficult cases, frequently has recourse to other confessors besides his own, to solve his doubt or difficulty.

Effects of increased grant.

179. Do you consider that the increased resources of the College since 1845, have been of material advantage to the students generally?—Decidedly.

180. And to the character and standing of the College?—Decidedly. The chief physical advantages to the students are, that now, each student has a single room; before, there were as many as five and six in each room, which must have been prejudicial to their health and comfort; at present they have distinct halls for study, and for lectures; formerly, they had to receive their lectures in the very same hall in which they had been studying for hours previously. These are very great advantages. The new prayer-hall is also a great improvement on the former condition of things; the former prayer-hall was too small for the number, and without any convenient arrangements for kneeling.

Temporal power of the Pope or the Church.

181. What doctrine is taught at Maynooth, respecting the civil or temporal power of the Pope or of the Church?—The opinion of the College, as far as I could learn, has always been, that no such power, direct or indirect, belongs to the Church, or to the Pope. I was taught this doctrine when a student, by Mr. Crolly, at present Professor of third year's Theology; and since I became a professor, I never knew any one in the College to hold any other.

182. Do you give any special instructions to the priests relative to their duties, in the position in which it is likely they may be placed?—We give no special instructions; but in the course of moral theology there is one treatise, called "De Obligationibus Statuum:" it sets forth the various duties arising out of the principal mutual relations in which men may be placed, amongst which are, of course, found the duties of a parish priest towards his parishioners.

183. That will, of course, embrace their duty of preaching and catechizing?—Every duty towards his parishioners.

184. Is the duty of loyalty to their Sovereign amongst those that would be impressed upon them?—Not exactly there—that would not be the place for it; but in another part of the same treatise, in the "Obligationes subditorum erga Principem," also in the treatise of laws, and in the question, "De conditionibus Belli justi."

Interference of a priest with his parishioners as to matters which he conceives may indirectly affect the good of the Church.

185. Will you state what doctrine is taught as to the duty of a student when he becomes a priest, in case he should think that the conduct of a parishioner with regard to a temporal matter may have an indirect influence on the prosperity of the Church?—I do not think that we enter specially into the case, as it is now proposed by the Commissioners, but I think that the principles by which it would be solved are sufficiently clearly conveyed in the parts of theology that are taught. In matters of clearly a spiritual nature, of course, obedience is due to the Church; matters of clearly a temporal nature, are, on the other hand, obviously beyond the pale of its jurisdiction. The question, therefore, can only refer to matters temporal in themselves, but attended with results, favourable or unfavourable to religion; now, I conceive, that the case, thus narrowed, can be most reasonably adjusted. If the matter be certainly attended with great good or great evil to religion, then the priest should interfere by representing to the laity that line of conduct to which they are bound independently of his interference; where, however, there is a reasonable doubt as to whether or not this line of conduct would be serviceable to the Church, I think it would be very unadvisable to permit interference to the priests, indiscriminately, each according to his own judgment, because, in addition to the probability of its being in many instances misused, it would be too great an onus on the laity to be subject to the influence of the priest in their temporal affairs, whenever he pleases to think that this interference tends to the good of the Church; hence where there is merely a doubtful opinion, whether the temporal matter may result in good to religion or not, interference appears to me unlawful.

186. If the subject be doubtful, do not you think that every opinion upon it ought to be considered as doubtful?—Does the question mean whether the spiritual authority extends to that subject.

187. No; by the subject being doubtful, I mean a matter to which human knowledge can never extend: for instance, you cannot tell whether A B, as a matter of certainty, is in his heart a better man than C D, that is a matter of doubt?—I understand. Of course, if the nature of the subject matter be not determinable by human reason, every opinion directly regarding it must be doubtful.

188. You used the word "indiscriminately;" what did you mean by that?—I meant, leaving every priest, without distinction, to his own option in the matter.

189. To whose option should it be left?—I think, not to the option of any individual,

but to the unanimous, or nearly unanimous consent of the more sensible, and best advised bishops and priests in the particular church; for, of course, we speak of questions of public moment.

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190. You mean that the priest should take advice in a matter of doubt from those whom he thought best competent to advise him?—I mean something more than that. I mean that when there is a real doubt whether the thing would be of that service to religion that he presumes it to be or not, and consequently whether it falls within his province or not—when this is really doubtful, because of very wise and prudent persons of his own Church holding the contrary—in such case, that since this interference involves a great onus on the laity he should not interfere. There is a distinction not usually made in this matter, and the omission of which leads to a great deal of misunderstanding, namely, not distinguishing between power and influence. We hold, of course, as I said, that the Pope has no temporal power, direct or indirect: indeed that, I may say, is the universally prevailing opinion at present; for, as is stated in Bouvier's Church Treatise on this question, the opinion of the Pope's temporal power, even indirect, is not held as a practical opinion at present; it is a power he could not now practically exercise. Indeed, one of the reasons why it was maintained, and the strongest reason, too, was, that a certain condition on which princes in those times when that power was attempted to be exercised, held their kingdoms, was allegiance to the Holy See: that condition not existing anywhere now, as it were, an essential requisite for the exercise of the power is removed. However, though we admit that the Pope has no temporal power, direct or indirect, still it is plain to every one that every priest, every bishop, and the Pope, above all, have great influence—every man of respectability has influence, every man of education has influence, every priest has influence, and it too often happens that the priest is looked upon as exercising a power, when he is only using his influence.

Distinction between power and influence.

191. Should he use his influence in such a manner as to make it clear to the laity that it was his influence, and not his power, that he was exercising?—Certainly, because power is coercive: the being subject to influence rests with the parties themselves.

192. Do you think that a priest, speaking from the altar, or in his sacerdotal robes, upon temporal matters, would lead the uninstructed to suppose that he was exercising his power, where, in fact, he was only attempting to exercise his influence?—I think that, unless the priest by his manner or by his language communicated the contrary, he would be apt to leave them in that error.

193. If, in any instances in Ireland priests have interfered improperly and authoritatively in temporal matters, that was not owing to the principles they would have received at Maynooth, but must be attributable to other local or personal causes?—Yes; such conduct was directly contrary to the principles which were inculcated in them at Maynooth. I may add, that persons who have examined the matter statistically find, that of the priests who have interfered rather prominently, and, perhaps, unwarrantably in politics, the average majority were not educated at Maynooth.

Any improper interference on the part of the clergy directly contrary to principles inculcated at Maynooth.

194. Are you able to state that fact of your own knowledge?—I am able to state that fact from having, with one or two others, gone roughly over the list of the priests who were interfering in politics of late years.

[*The Witness withdrew.*]

Friday, 7th October, 1853.

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The Rev. *Charles William Russell*, D.D., examined.

Rev. Charles William Russell, D.D.

1. You are Professor of Ecclesiastical History in the College of Maynooth?—Yes.

2. In the account which you have furnished to the Commissioners, of the studies in ecclesiastical history, you have enumerated certain volumes which the students use. In what way do the students obtain access to such volumes?—I have stated that I have the charge of two classes—a senior and a junior class. All the students of the senior class have access to the College library. But in the junior class, which consists of the students of the first year's theology, and the students of natural philosophy, the former only have access to the library; the others are obliged to provide for themselves, or to find among their friends, whatever books they may use in the studies connected with my class.

Ecclesiastical History Classes.

Limited access of the students to books.

3. That is a practical inconvenience, is it not?—Yes.

4. What would you suggest as a remedy for that inconvenience?—One of two courses. Either that the students in natural philosophy should have access to the general library, or (which, perhaps, would be better for my purpose, and would interfere less with the general arrangements of the College) that a special library, suitable for my department, should be provided for the use of the entire class.

Suggestion of special library for these classes.

5. Such a library as would be suitable for the junior classes generally?—Yes; but which would contain a special provision for the studies of my class.

6. At present the students must either purchase books themselves, or apply to their friends, or labour under a deficiency of information upon different points?—Yes; about seventy of my pupils are in that position; from seventy to eighty, and sometimes nearly ninety.

7. Do you find that any inconvenience arises from the number of students who attend your class?—They are too numerous for frequent catechetical examination, but not too numerous to receive instruction by lectures.

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8. But, perhaps, too numerous for you to be able to test with sufficient accuracy as you go along, the attention which they are giving to their studies?—Greater accuracy in this respect would, of course, be desirable, if it were compatible with other objects; but I think it of so much importance, that the whole, or as many as possible of the theological students, should attend lectures upon ecclesiastical history, that the inconvenience which arises from my not being able to test their relative merits as accurately as those of a more limited class, is counterbalanced, in my opinion, by the advantage of having a larger number engaged in a study of so much moment, both in itself, and as a means for the formation of their literary tastes.

Supply of books.

9. Can you give a rough guess as to what proportion of your students purchase Alzog?—I should say, almost all.

10. And what proportion do you think purchase Receveur?—I have no means of testing that accurately, because a great many persons may use the same book; but I should say that a large proportion of them use that book.

11. Do they bring those books into the lectures?—Yes; but, of course, in answering, they are obliged to close them. At other times, however, they are permitted to open and use them during the lectures. I impose, in this respect, no restriction whatever.

12. When you say that neither the students nor the professors are obliged to follow implicitly the opinion of these authors upon most points, I presume you express your opinion freely?—Yes; freely, within the limits of faith, and of sound historical criticism. I mean to say, that by adopting Alzog as a text-book, or by recommending Receveur, or any other author to the class to be used in private study, I do not tie up either my own liberty of judgment or that of my pupils. I do not always myself follow, or hold the students bound to follow, the opinions contained in the books which I have recommended to them. On the contrary, I differ freely in opinion from each and every one of them, as occasion arises.

13. What is the text-book of the junior class?—It is Alzog.

Lectures in ecclesiastical history.

14. You have enumerated in your written answers the books employed generally by the students in ecclesiastical history. Do you yourself employ other books for the purpose of preparing your lectures, and do you refer to them?—I compile the information for my lectures from a great variety of sources. First (chiefly, however, in the way of reference), from the original authorities; as the Apostolic Fathers; the early ecclesiastical historians, Eusebius, Socrates, Sozomen, and Theodoret; the Byzantine Historians; Hardouin's "Collectio Conciliorum;" the "Bullarium Romanum;" the "Acta Sanctorum," &c. Secondly, from the standard Catholic historians of the various schools; as, in the Ultramontane school, Baronius, (with his continuators), Orsi, Saccarelli, Berti, Zaccaria, Palma, Salzano, and the recent French historian, Abbé Rohrbacher;—in the Gallican school, Fleury (with the continuation by the Carmelite, Alexander a S. Johanne de Cruce), Tillemont, Natalis Alexander (with the notes of Mansi and Roncaglia), Berault-Bercastel, and, for literary questions, Ceillier, Oudin, or Dupin;—in the German school, Döllinger, Katerkamp, Rauscher, Ruttenstock, Alber, and Klein. As a Protestant authority, I habitually use Mosheim (Soames's edition); but, on all important subjects, I refer to some leading writer in each of the communions, as Schröckh, Schlegel, or Neander, for the Lutheran view; Foulkes' Manual, or Collier, for the Anglican; Milner or Waddington, for that of the Evangelicals; and Henke, or Gieseler, for that of the Rationalists. Thirdly, on the subject of church antiquities, my ordinary authority is Selvagi; but I consult, in addition, Martène, Thomassin, Pellicia, Binterim's "Denkwürdigkeiten;" and on the Protestant side, Bingham or Guericke's Manual. Fourthly, I am frequently obliged to consult (in addition to these general histories of the Universal Church) the special histories of the several countries. I need scarcely add, however, that most of these authorities are employed as works of reference in particular difficulties, and not as books for constant use.

Authors.

15. Is there any text-book in the senior class?—No; the students make notes of the lecture. But I also refer them, for private study, to the works which I may deem best on the subject of each course.

16. The students in ecclesiastical history attend your lectures during a period of five years?—Yes.

17. So that they go through an extremely comprehensive course on ecclesiastical history?—Yes; it is not, however, so very comprehensive as might appear at first sight; for, during three out these five years, they attend but one lecture each week, and only two each week during the remaining two years.

18. Are you of opinion that this is the best arrangement that can be made, looking to the number of students in your class; or, in other words, do you think it desirable that all of them should attend, say for the whole five years, or, on the other hand, that they should attend lectures for a shorter period, say three or four years for the course, so that the classes might be a little reduced in number?—It might be so, if a different arrangement of lectures were adopted; but as the lectures are now distributed, I prefer the present plan. It was thought extremely desirable that, during the entire time while the students are engaged in theological studies, their attention should, in a greater or less degree, be directed to what is a most important branch of theological study—namely, the history of the doctrine and the discipline of the Church. It was arranged, however, that the number of lectures which they should attend during those five years should not be so great as materially to interfere with the attention which is necessary for their more directly professional studies. As I have already said, during the first two of those years they have but two lectures, and, during the last three, only one lecture each week.

Reason for arrangement of lectures.

19. Is there not found some practical inconvenience in the present arrangement? You have stated that your junior class consists of the junior theologians, and the natural philosophy class, and that the senior class consists of the three classes of theologians?—The three senior classes of theologians.

Arrangement of courses of study in ecclesiastical history classes.

20. If I understand the system of the College correctly, the student, at the end of each year passes into the upper class; consequently, supposing you have commenced your lectures this year, with a course of history for the junior class, and another course of history for the senior class, at the end of the first year, the upper part of your class will pass out of the junior class into the senior class, consequently, it must take up the lecture upon ecclesiastical history, where it finds it. Does not that cause a considerable gap in the study of history, or how do you meet that difficulty?—I have explained in my written answers, that the course of the junior class is quite independent of that in the senior class; the former being on the history of the Church, in chronological order, the latter being a series of lectures on certain more important subjects or periods which it is necessary to treat more in detail. The students attend the former course for two years, with two lectures in the week; they attend the latter for three years, with one lecture each week. Now, as regards the junior class, since it is clearly impossible that in two years, at the rate of two lectures per week, they could satisfactorily go through, in chronological order, the entire of the history of the Church, the arrangement which I have adopted is this:—I have divided the history of the Church into four periods; the first from the birth of Christ to the sixth century; the second, from the sixth to the fifteenth; the third, to the end of the sixteenth; and the fourth, to the present time. With the first class of which I had the management, I, of course, began with the first century; and, following the chronological order, I found that in four years I was able to go through the entire history of the Church. Each student, however, only attended the lectures during two of those years; so that, practically, each student only went through two of the periods described above, or one half of the history of the Church. But I think it much better for them to read one half carefully, than to read the whole superficially. So far for the junior class. In the senior class, the difficulty contemplated by the question cannot possibly arise; because in that class, without attempting to follow the chronological order, I take every year a distinct subject or period, on which I deliver a regular connected course, which begins in that year, and terminates in that year;—each course being quite independent of what has been taught in the previous year, or what will be taught in the following year, and all being intended to furnish a supplement for those subjects which could not well be treated fully in the chronological course. The system of the junior class, however, is certainly liable to the objection which is proposed in the question; but although according to that system, one portion of the students must begin with the history of one of the four periods into which the course is distributed, and another with an entirely different period, yet, to repeat what I have already stated, as I believe it impossible that they could go satisfactorily through the entire history of the Church in the space of two years, I consider it better to limit the course, in order that the portion which they do read, they may read minutely, and in detail: and I think it of great importance, that, by the way in which they read it, their tastes for historical inquiry should be so formed, as that in their after studies during life, and even in their private studies in College, they may find it easy to complete, by their own research, what they have begun in the History Class.

Difference of method in teaching junior and senior classes.

21. In your junior class, therefore, there is an annual change in half of the students?—There is.

22. How do you divide the subject of your lecture for the lower class, so as to meet this change, and so make certain that each of these annual divisions shall go through the course in your lower class?—I do not attempt to divide it so that each of the annual divisions shall go through the entire course. In each successive year, I resume the history at the point at which the studies of the class in the former year had terminated.

23. Your arrangement secures that every student shall, in the five years, go through the entire course?—It does not.

Entire course of ecclesiastical history cannot be gone through by the students under the present arrangement

24. Can any student go through the whole by your course?—No student can go through the whole in chronological order, nor do I know any college where this is attempted, except in a way so superficial as to be of little value for theological students.

25. That is not caused by your arrangement, but because the course cannot be reasonably got through in five years?—Yes; I believe it to be impossible, supposing the students to attend but two lectures per week for two years, and one per week during the remaining three, making, in all, about two hundred and fifty lectures.

26. Then the difficulty which you allude to is a difficulty with regard to the time allotted for ecclesiastical history?—It is; but considering the other studies of the College, it is difficult to require a larger apportionment of time.

27. Within what period of time do you consider that a course which you would hold to be a proper course of ecclesiastical history, might be gone through?—I think the whole course of ecclesiastical history might be fairly gone through in five years.

28. With the number of lectures which you have the power to give?—With two lectures each week.

29. You have not two lectures, have you?—I have two lectures per week for the junior class, but only one for the senior.

30. If you gave two lectures to each, you could get through the whole in the five years?—I think I could.

31. In that case, every student would have passed through the whole course?—Yes; however, even in that case, all would not begin at the first century, some would commence

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at the first, some at the sixth, others at the fifteenth century: still they would all have gone through the entire course. But I have already said that I do not consider this a serious inconvenience; and, on the other hand, I see many advantages in the system of connected lectures upon particular subjects taken out of the chronological order.

32. There would be one inconvenience in the present arrangement of the annual classes, would there not—that some would commence the study at an earlier period, say at the proper period, and others would have to take up the study at a later period, and then go back to an earlier one?—Yes, that inconvenience would still subsist; it is inherent in the system, and cannot possibly be avoided, unless the students of each year be taught separately. Wherever the students of different years are united in one class, it is impossible to escape that inconvenience.

33. But they can supply that deficiency by private reading, can they not?—Yes, and it is intended that they shall do so.

Combination of Logic and Philosophy Classes.

34. It has occurred to the Commissioners that the arrangement of the studies in the junior department will admit of an alteration or modification, which might be advantageous to the students there, namely, that the studies in natural philosophy, and in mental philosophy, might be conducted by the side of each other during the period of two years. Do you consider that that would be a more advantageous course for the students, looking to the comprehensive course of studies in the two departments?—I think it would, unquestionably, have some advantages, if the time were judiciously distributed.

35. You think, in such a case, that the Natural Philosophy Class, as at present constituted might be released from attendance upon the lectures on ecclesiastical history, with advantage, generally speaking, to them, seeing that they would have a larger course of study in mental philosophy?—I think, that if any increase of study in their own peculiar department were contemplated, it would be almost necessary that they should be released from the study of ecclesiastical history. But if the time devoted to the study of ecclesiastical history, during the four years' theology were somewhat increased (provided this could be done consistently with the requirements of the Scripture Class), all the advantages of the present system might be secured. The students of natural philosophy were assigned to the Church History Class in the first instance, chiefly because on Wednesday and Saturday they had no class to attend previously, and it was considered that this undisposed time might be well employed in a study which was felt to be a useful preparation for theology.

Suggestion of releasing Philosophy Class from ecclesiastical history, and enlarging the time for that study during divinity years.

36. It has been suggested that the upper department might, with advantage, be divided into a senior and junior branch, so as to allow of a biennial course of study, rather than an annual course?—Yes, I have heard that suggestion made.

Biennial course of study.

37. Do you think that, in your department of Ecclesiastical History, such an alteration might be made with advantage to the students?—It might be made, at all events, without any disadvantage; and I dare say that it could be made a means of advantage to the study of history; but I am not so sure that it might not clash with the arrangements for the Scripture Class.

38. Are you not inclined to think, upon consideration, looking at the study over which you preside, it being one which involves chronological order, that an arrangement of that sort will enable you to conduct the students through a longer course of study with a better arrangement in reference to its chronological order?—I still think, as I have already said, that there are some advantages in the present plan; as it enables me, without attempting to conduct the whole class through the entire course of the history of the Church, to treat certain especially important periods in a more extended and a more careful way. I am of opinion, therefore, that there has been some advantage in the plan by which the three senior classes, hitherto, instead of following the chronological order, have had lectures upon particular periods, unconnected with one another, and taken out of chronological order. However, this could still be done under the arrangement which the question contemplates, just as well. Or, on the other hand, if that were thought more desirable, the whole body of the students could be conducted through the History of the Church in chronological order. The plan proposed would be perfectly compatible with either one or the other system.

Advantages of present method of teaching senior class.

39. Do any of the Dunboyne students attend your class?—No; they have lectures of their own in ecclesiastical history, delivered by their Prefect.

40. You think it of advantage to the mind of the student not to be confined exclusively, year after year, to separate topics successively, but to be carrying on studies together during that period?—Unless the topics be excessively multiplied, they may be pursued simultaneously with advantage.

41. Would it be desirable or practicable that the professors should publish text-books on their several departments?—There are some departments on which I think it would be desirable that the professors should publish text-books.

42. Do you see any objection to that course of the professors publishing text-books?—None whatever.

43. There would be no difficulty in preparing a manual for your department?—The difficulty would be, to combine the solidity and minute accuracy of a student's hand-book with the attractiveness of a popular history.

Publication of text-books.

44. Would it be practicable in your department?—I have always desired the publication of a text-book of Church history.

Of text-books of Church history.

45. Would such a text-book be a mere recital of topics, or an expression of opinion upon the topics as they arose?—In order to be really useful, it should, as far as possible, be an expression of opinion on the topics that should arise.

46. Do you think it would be a considerable advantage to young men, when they went out into their parishes, to have with them, for reference, an authoritative record of the studies which they had pursued in the College?—Of course it would.

47. Are there inconveniences at present arising from the absence of books adapted to the circumstances of the country in which the students hereafter find themselves?—There are many points on which such inconvenience arises. I would instance, particularly, the treatises On Justice and On Contracts, in the theological course. On those subjects, I consider it a matter of great importance that a text-book should be published, applying the abstract theological principles in a form accommodated to the laws of this country.

Importance of having College text-books.

48. Are the books which they are obliged to have recourse to on such subjects often entangled and embarrassed with a reference to the customs, and habits, and laws of other countries, which it may be difficult, perhaps, for the students to extricate themselves from?—They are frequently so entangled, by references to French, Italian, and German laws and customs. They contain no reference to the laws of our own country; consequently the students have no real assistance, except what they derive from the lectures of the professors, or their own reference to Blackstone, or other authorities upon legal subjects.

49. Your professorship, you stated, was founded in June, 1845?—Yes.

Foundation of professorship of Church history.

50. You were the first professor?—Yes.

51. There is no mention of your professorship in the Statutes?—No.

52. Are there any regulations respecting the duties of your professorship?—None embodied in the Statutes.

53. How is the professorship regulated?—It was regulated by an arrangement proposed to the Board of Trustees when I first commenced my duties, and approved of by them.

54. Your professorship was instituted, the Commissioners understand, to carry out the provisions of the 8th and 9th of Victoria, chapter 25, as to the increase in the number of professors?—It was.

55. Have any other professorships been instituted since that Statute, and in accordance with that Statute?—An additional Professorship in Theology was instituted in accordance with that Statute.

56. Are you a member of the Council of the College?—I am not.

57. But you lecture the whole of the senior members, exclusive of the Dunboyne students?—I do.

58. Do you think it desirable that the professorial body should be admitted more distinctly into the Council upon any of the changes that may take place in the regulations of the College?—With respect to any changes that may take place in connexion with the studies of the College, I consider it of great importance that the professors, who are principally charged with the care of the studies, should be admitted into the Council.

Suggested change in the constitution of the Council.

59. It appears from the Statutes that the selection of the Dunboyne students is confined to the President and the members of his Council?—Yes.

60. Do you consider that the departments which are not represented in the Council are, on that account, less estimated in the elections for the Dunboyne students?—As a matter of course, they are. There is no reference to proficiency in ecclesiastical history in the question of the election of a Dunboyne student.

Operation of present constitution to render the branches of study not represented in the Council less estimated in the election of Dunboyne students.

61. Do you think that that has a tendency to diminish the ardour with which the studies are pursued in those departments which are not thus represented?—Unquestionably it has that tendency.

62. You consider that the department of ecclesiastical history is a very important one to those who are pursuing theological studies?—Yes; and I think it of especial importance to those who, like the Dunboyne students, will have a greater amount of literary leisure and opportunity of improvement than the generality of the students; I consider that this department is of special importance to them.

63. Those lectures are conducted in English, are they not?—Yes, they are.

64. Therefore they are of great advantage in enlarging the literary qualifications of the student?—Certainly, they have that advantage.

65. There are only two deans contemplated by the original Statute, a senior and junior?—Only two.

66. There are at present three junior deans?—Yes three junior and one senior dean. The number of students has very much increased.

67. Is there any Statute respecting either of the junior deans?—There is no special Statute regarding any one of them in particular, but the Statute which applies to the deans has been altered, so as to admit of being applied to a greater number than one.

68. Are you aware for what reasons no Statute has been made in reference to your own professorship?—I dare say the reason is, that, although it was proposed some years since, the Statutes have not been remodelled since the establishment of the professorship.

No Statute as to chair of ecclesiastical history.

69. On what footing does your professorship stand?—It has been formally established by the Trustees, with the consent of the Lord Lieutenant; but nothing regarding it has been embodied in the code of Statutes.

70. You state that the number of premiums is inadequate to stimulate the emulation of the pupils as you would desire?—In my opinion it is quite inadequate.

Premiums.

71. What is the nature of the premiums at present distributed in your class?—They consist of books.

72. Of what nature, and how are they selected?—They are selected by the President and Bursar. Generally speaking, they are connected with the studies of the class.

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73. Do not you think it desirable that the professor of every class should have a hand in the selection of prizes appropriate to his own class?—Most desirable.

74. At present what is the value of the premiums so employed?—I cannot undertake to say precisely.

75. But you think they are not of the value or of the nature that you would think, yourself, quite desirable?—No; neither of the value nor the number that I would myself desire.

76. Are the students ever permitted to choose a book for themselves?—As a general rule the books are fixed; but there are certain kinds of books, out of which the students are allowed to make a selection. If it should happen, too, that a student has, at some former distribution of premiums, got a particular book, which may chance to be assigned as a premium to him in a subsequent year, he is, of course, at liberty to return such book, and ask for another of the same value.

Defects in literary education of students

77. Do you consider that the literary character and the literary education of the student is, on the whole, sufficiently provided for?—I do not.

78. Does that arise in any, or what degree, from want of proper education?—It arises, in a great degree, from a want of proper education. Very many of the students, at entrance—although there are many very striking exceptions, too—have not received that degree of preparatory education—especially in the English language, in history, in geography, &c.—which would enable them to benefit to the full extent by the lectures which they afterwards receive in the College.

Remedy by raising standard at entrance.

79. Could you remedy that, in some degree, by raising the standard of the literary acquirements on admission to the College?—I think it might be done, and ought to be done.

80. And partially by increased study and practice in the English language during the course?—I think that, also, most desirable. After the students have left the Logic Class—I may say, after they have left the Rhetoric Class—there is no direct provision in the College course for their literary education. It might be practicable to stimulate their industry by annual prize essays in each class.

Greek.

81. Do you conceive that it would be desirable to take better security for a continued acquaintance with the Greek language; for instance, after the Rhetoric Class has been quitted?—I think that also most desirable, particularly in connexion with the studies of the Scripture Class.

82. Or the Greek Fathers?—The necessity for familiarity with the Greek is felt most directly in connexion with the studies of the Scripture Class and that of ecclesiastical history. But, of course, the study of theology must necessarily imply, or ought to be made to imply, a constant reference to the works of the Greek Fathers.

Other studies during divinity years.

83. Do you conceive it desirable that, for four years, young men should have no intellectual exercitation, except in the department of theology delivered in Latin?—So far from this, I am convinced that even the theological studies might be made more agreeable and useful, if the students' attention were also, in a minor degree, directed to other lighter studies: I mean studies connected, at the same time, with the general objects of their education.

Advantage of combining lighter studies

84. In what language do you deliver your lectures?—In English.

85. You have stated that the candidates at entrance are not examined in English composition?—They are not.

86. Are they not required to translate any books into English in writing?—No; no translation in writing is required.

87. There is no test applied to them as to their knowledge of spelling English?—None whatever.

Orthography.

88. What means are pursued in the College to secure a sufficient knowledge of exact orthography in English?—In the English Class the students are required to deliver in, at frequent stated intervals, written essays, and the orthography of these essays, of course, is subject to the inspection and correction of the professor.

89. Do you ever propose to your class questions to be answered in writing?—I do.

90. And to be answered in English?—Yes; the occasions on which I propose those questions are these:—In the junior class, once each year, a subject is proposed on which the entire class write for an hour and a-half; and also, at the close of the year, a subject is proposed, on which a select number, not exceeding one-fourth of the class, are required to write for two hours. In the senior class there are three such compositions each year.

91. Is it the fact that the orthography in those exercises is creditable to the students?—Very many of the students, of course, are in this respect entirely beyond exception. Of the great body, I may say that their orthography is sufficiently satisfactory; but I am obliged to acknowledge that there are some cases in every class in which it is very defective.

92. You have mentioned the period of time during which they are employed in composition, what is the ordinary length of such a composition?—The length of the composition varies exceedingly—in some cases it may not exceed one page of ordinary letter paper; in others it is much more; strange as it may appear, I received, in one instance, as many as twenty pages, written within two hours.

93. I suppose it would vary a little with the nature of the subject as to the amount of thought and consideration required?—Yes; but the youth to whom I refer was not only a ready, but a most correct writer.

94. Can you, from your observation, say whether the shorter compositions have generally been accompanied with inaccurate spelling?—I have observed that, generally speaking, the shortest compositions are those which are most defective.

95. So that, in fact, the difficulty of writing the English language correctly has been a practical difficulty in expressing their thoughts?—I ascribe it partly to that difficulty; but I take the chief reason to be that the person who gives in a shorter composition is more deficient, not only in talent and immediate preparation, but, probably, also in early education.

96. You do not conceive that the teaching of correct orthography is the business of the College, but that such preliminary instruction ought to be completed in their previous education?—Not only do I think it not the business of the College, but I consider it a business which it is impossible that any large College could satisfactorily discharge. It can only be effected by individual training.

Language used in Logic and Theology Classes.

97. Do you think it desirable that the lectures and examinations in logic, ethics, and theology should be exclusively confined to the Latin language?—That is a subject on which I have not thoroughly made up my mind; but I think there are some parts of these courses which might be taught with more advantage in English than in Latin. Confining the question to the class of logic and metaphysics, I think that the study of logic might be conducted with advantage in English: it would be easier to present to the student, in English, intelligible illustrations of the rules of propositions and syllogisms. In metaphysics, I am not so certain that it would not be better to adhere to the present plan, particularly as preparatory for the study of theology, which I am quite satisfied should be conducted in Latin.

Substitution of English for Latin in teaching logic.

Petits Seminaires.

98. Are you acquainted with the system of preparation in the Petits Seminaires in France?—Not in detail. When I alluded to the Petits Seminaires as a model which might be adopted by our bishops, I looked rather to the object for which the Petits Seminaires are intended, than the details of the manner in which they are conducted.

99. Are you acquainted with any of the foreign seminaries of education generally?—I am somewhat acquainted with the Collegio Romano and the Collegio di Sant' Apollinari in Rome.

100. Is the College of Maynooth more or less extensive than those of Rome?—As to the number of students, it is much more extensive.

Course of study in Maynooth as compared with that in foreign Colleges.

101. Is it more or less extensive as to the course of study?—The curriculum in theology is at present very much the same in all these colleges, although the treatises are different.

102. Is it arranged pretty much in the same order?—It is arranged substantially in the very same order, with the exception of the course of one year, which is called "The Philosophy of Religion," and which, at Rome, is prefixed to the study of theology. At Rome, however, the instruction is chiefly by prelections; there is much less catechetical teaching than at Maynooth.

103. Should you say, generally, by a comparison of the Colleges at Rome with that at Maynooth, that as much attention to the literary character of the students was given at Maynooth as at Rome?—I think that, as regards modern literature, it is very much the same. As to classical studies, the Roman Latinity is much superior to ours; but Greek is comparatively little cultivated by the generality of ecclesiastical students in Rome.

104. You have stated that it was once proposed to make the presentation of certificates of certain Colleges a title to the same status in the College of Maynooth, did you refer to any definite Colleges?—The College to which I referred in my answer was the College of Carlow. Such a proposal was made many years since, by Dr. Doyle.

105. Do you think that there is any advantage, or otherwise, in the young men pursuing the whole of their studies, from beginning to end, in the same College?—Supposing the studies of that college to be arranged on a liberal and well digested plan, I think it has most decided advantages.

College of Carlow.

106. Of course the studies at Carlow are cast very much in the same mould as that in which the Maynooth studies have been formed?—Very much the same.

107. Are you at all practically acquainted with the proficiency of the students who come up from Carlow College to Maynooth—have they come under your observation at all?—They have.

108. Are you disposed to say, from your observation of them, that the knowledge of English grammar is carefully provided for in the preparatory education at Carlow?—From my knowledge of the students who come from Carlow, I should say that, in general, this part of their education is very carefully attended to.

109. Are you aware whether or not, upon entrance to the College of Carlow, the knowledge of English grammar is tested by examinations conducted in writing, as well as *viva voce*?—I cannot speak positively. In Carlow, I should observe, there are two distinct colleges; one is a lay college or school, affiliated to the London University; and the other is an ecclesiastical college; and it very often happens that ecclesiastics who are educated at Carlow have also passed through the schools of the lay college, which, as I have frequently taken part in their examinations, I know to be extremely well conducted.

110. It is stated in the programme for admission to the class of logic at Carlow, that "an accurate knowledge of English grammar is required, and this knowledge will be specially tested by examinations which are conducted in writing as well as *viva voce*." Are you aware whether that provision of the programme is observed at Carlow?—I am not aware, as a matter of fact, whether it is or not; but as I know that the Carlow students generally come to us very well prepared in this department, I presume that it is observed.

111. Do you conceive, if it were once generally known that strict inquiry would be made on these points, previously to entering, that adequate care would very soon be taken in the preparatory schools all over Ireland to effect an improvement in these respects?—I have no doubt that this knowledge would produce a very beneficial effect in a short time.

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112. Is it the fact that the students at Carlow College come from a more restricted range of country than the students at Maynooth?—They are, for the most part, natives of a single diocese—that of Kildare: those at Maynooth, of every diocese in Ireland.

113. And from a wealthier country, I imagine?—Kildare is one of our wealthiest counties.

Recreation in Maynooth.

114. Do you think that more time could be allowed to the students for recreation, without prejudice to their literary and theological studies?—Never having directed my attention to the subject, I am not prepared to offer an opinion.

115. Are not the hours of study required in Maynooth, per day, greater than almost in any other college that you are acquainted with?—I do not think that they are; but I speak without exact information.

116. Do you perceive that the hours of study seem to press heavily upon the constitutions of the students?—There is one usage, certainly, which I think might very well be altered. For a part of the year—from Easter until the end of the academical year—the students rise at five o'clock. The studies of that part of the year, I certainly think, are found very oppressive, and particularly by the younger students.

Nine hours a day allotted for study.

117. Nine hours a day are allotted, are they not, for study in Maynooth?—Yes, including the two hours of lecture. Of *private study* there is certainly a greater amount in our College than there is in the colleges in Rome; there is there a greater amount of *attendance at lectures*, but the time for recreation I believe to be very much the same.

118. You were a student at Maynooth, were you not?—Yes.

Beneficial effects of the late alterations.

119. Do you conceive that the late alterations have been of great importance, not merely to the material comfort of the students, but to their general condition?—I think they have been already felt to be of great importance.

120. The importance of which will be felt in future, as well as at present, with regard to their convenience and accommodation?—I am sure it will.

121. Do you conceive that the improvements are of great value to the formation of the future character of the students?—I think they are. They are now enabled to purchase many useful and improving books, which formerly were beyond their reach.

122. Do they tend to raise the tone of the young men?—That has certainly been the effect; and I am sure it will be still more so hereafter.

123. More especially, considering the humble condition in life from which many of them come, from the remoter parts of the country?—Certainly, for these the advantage which I have described is of more importance than for those who have come from a higher and more opulent class.

124. Have you perceived any change at all, one way or another, with respect to the classes from which the students have come, within your experience of Maynooth?—I cannot say that I have perceived any change

125. Do they come from a higher or a lower class?—The proportions in this particular seem to be quite such as they were before.

Elevation of habits and tone of mind.

126. Are you satisfied that the prevailing habits and tone of mind of the students in the College of Maynooth at present are more elevated than they were when you were a student?—I think they are; the students enter at an earlier age; they derive more benefit from the training in College, and acquire more information on general subjects.

127. Have you reason to think that, amongst other causes, the improved system of the College, resulting from the increased grant, has contributed to that improvement?—In conjunction with other causes, it has certainly contributed to that result, and especially in the way which I have described.

128. In other words, do you consider that the increased grant, looking to the increased comfort which is afforded to the young men, and their release from some menial services, has tended to improve their tastes and general habits of thought?—I think this change of circumstances has contributed to that effect. At the same time, we can scarcely say, as yet, that the full benefit has been derived from the increased endowment; because, during the interval since 1845, the College has been, and up to this time is, in what I may call a state of transition; nor do I anticipate, until the buildings shall have been quite completed—particularly until sufficient chapel accommodation shall have been provided—that the full benefit of the endowment can be felt.

Inadequate chapel accommodation.

129. Might not something be done to lessen the inconvenience of the want of sufficient accommodation in the chapel, by making the prayer-halls into chapels?—Certainly, so far as the *private* devotional exercises are concerned, that might be done, but not as regards the *public* offices of the Church.

130. In fact, the prayer-halls are occasionally used as halls for examination?—One of them is so used; and, besides, there are rooms over it.

131. For what you may call secular purposes?—Yes.

132. Do the professors in the College consider themselves in any way charged with the discipline of the students?—No; except in their respective classes.

133. Except in class, there is very little communication between them?—Except in class, and in the accidents of occasional intercourse, which is always perfectly familiar, there is very little communication—very little direct communication—between them.

Proposed further division of the College.

134. Do you think that it would be an advantage or a disadvantage to divide the College into three divisions, rather than two, with respect to discipline, if accommodation for them could be obtained in the buildings?—If the arrangement of the buildings permitted it, I think the College might, with advantage, be separated into three divisions, rather than two.

135. The course of your lectures must bring you more especially into frequent contact with the great questions on which different branches of the Roman Catholic Church have been divided at times?—My lectures necessarily involve those questions.

136. Questions as to councils, the limits between national churches and the central authority of the Pope, and such like?—My course brings me necessarily into contact with these questions; more, however, as to their history, than as to the doctrine which they involve.

Course adopted by witness in class as to free questions in the Church.

137. Upon such questions, when they come before you, do you express your opinion freely to the students, expressing the conclusions of your own understanding upon them without being attached to the conclusions which the books to which you refer involve?—Yes, I do; of course, within the limits of faith.

138. And it is the opinions which you so express which you would be desirous of giving forth to public observation?—Certainly.

139. You think it especially important, do you not, considering the number of questions that have been debated during the different periods of the Church in which the State has been more or less concerned, that a definite understanding of what is the teaching of the Roman Catholic Church in Ireland should be arrived at?—I think it is unquestionably desirable, that, so far as there is a definite teaching on these questions, that teaching should be known and understood.

140. It would tend to prevent misrepresentations, would it not?—Yes, it would have that effect. At the same time, I must say, that, with regard to a great many of these questions, there is no definite practical teaching. With regard to a great many of them, opinion is left free.

141. Still every man comes to some conclusion in his own mind, does he not?—Individuals come to conclusions in their own minds; but no one who is rightly informed will consider himself entitled to put them forward with more than his own authority, unless they have received higher sanction.

142. The course of your teaching must bring you, of course, into contact, from time to time, with the questions of the limitations between the temporal power and the power of the Popes, which has, at different times, been in action?—Yes. That is a question which presents itself at every turn in the history of the Church.

Temporal authority of the Pope.

143. Will you inform the Commissioners whether your course of teaching has been such as to maintain, or otherwise, the temporal authority of the Pope, either directly or indirectly?—I have always maintained that neither the Pope nor the Church possesses, by divine right, directly or indirectly, any temporal authority.

144. And that is the common opinion of theologians, is it?—I may say that it is now the all but universal opinion of theologians.

145. Has such been the doctrine maintained, as far as you know, within the walls of Maynooth, during your acquaintance with it?—Yes; that has been the doctrine uniformly maintained, without any exception, in the College, during the whole time of my acquaintance with it.

146. So that, if any other doctrine should appear to have been brought into action by individuals in the practical concerns of life subsequently, in your opinion, that can, in no degree, be attributed to the course of teaching within the walls of the College?—Not only can it not be attributed to the course of teaching within the walls of the College, but it would be in direct opposition to that teaching.

147. Has it been general, in your experience, as a part of the teaching in Maynooth, to express a definite opinion upon such subjects?—I never heard a second opinion expressed upon the subject, either since I have been a professor, or when I was a student.

Authority of priests in matters temporal.

148. Would such an opinion go to the extent not only of limiting the interference of the Pope himself in temporal matters, but also that of the priest?—It would go to the extent of limiting the authoritative interference of the priest, and the interposition of what I call his sacerdotal authority, in temporal matters; unless where, in those temporal matters, there might be involved a clear and evident question of moral and religious duty; in which case, too, the interference of the priest would be of a directive, and not a coercive, character.

149. In the character of such influence as he might possess, but not as one entitled to speak with authority, making that a sin which a member of his flock might not consider to be so?—We do not recognize any authority on the part of the priest to make anything a sin which is not in itself a sin.

150. By "itself a sin," you mean declared by the Church to be so, do you not?—I mean in its own nature—in the nature of the thing itself—a sin.

151. The mere act of declaring a thing to be a sin, on the part of the priest, does not make it, in its own nature, to be a sin?—Certainly not.

152. Who is to be the judge whether it is of its own nature a sin, when the priest declares it to be a sin?—Upon matters of temporal or civil policy, each citizen can exercise his own discretion.

153. Then no priest would be authorized to excommunicate or withhold any of the rites of the Church from a citizen who had not complied with his exhortations upon a matter of a temporal nature, however much, in the opinion of the priest himself, that matter of a temporal nature might have a bearing upon the interests of the Church?—The question consists of two members. As regards the first, I should observe that no priest has authority to excommunicate—this is a power reserved to the bishop. As to the second, I can conceive an extreme case (as, in the first French Revolution, the election of

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members to vote upon the "Civil Constitution of the Clergy," or the abolition of celibacy, &c.), in which the exercise of the electoral privilege which, at first sight, seems to be a mere temporal matter, in reality is a spiritual matter, and one in which the adoption of a certain determinate course is clearly obligatory, as a matter of conscience; in such a case a priest, even in his sacerdotal capacity, would, I conceive, be entitled to instruct the elector, and warn him of the danger or of the sinfulness of such a particular course. I can conceive cases in which this would not only be lawful, but a duty. But in matters of a merely temporal nature I think a priest is never authorized, as a priest, to interfere; further than by general instructions as to the moral principles by which the conduct of the laity in these matters should be guided, and without authority to withhold any of the rites of the Church from a citizen who should not have complied with his exhortations.

154. You have alluded to the case of the French Revolution. Supposing the case had occurred of an alteration in the distribution of ecclesiastical property there, which, of course, would very much interest the clergy individually and the Church generally, do you conceive that a priest could in that case make it a sin to vote for an alteration in the distribution in the French legislature?—He might *represent* its injustice; but he could not *make* it a sin.

155. He might urge strongly every reason against it, but he would not be entitled to make it a sin?—Unquestionably not, unless it were a sin in its own nature; and in deciding that point, at so fearful a crisis, there would be many considerations to be taken into account besides the abstract question of the alienability of church property.

156. And the priest always exercises all authority of that kind under the surveillance of the bishop, does he not?—He is always considered to exercise his authority under the surveillance of the bishop.

157. Are the Commissioners to understand by the word "sin," as used by you, a violation, either directly or indirectly, of the law of God?—It was in that sense that I used the word.

Authority of Roman Catholic clergymen to refuse the sacraments to voters.

158. Is it taught at Maynooth that it is lawful for a Roman Catholic clergyman to refuse, or threaten to refuse, the administration of the sacraments to those who vote against his wishes at an election?—I have always heard public threats to withhold the sacraments, in such cases, most strongly censured. The private granting or withholding absolution is a matter regulated by the ordinary principles of morals. Unless the contemplated vote were in itself a sin, the confessor could not withhold absolution. In an extreme case, such as I contemplated just now, when the vote would be clearly sinful, such a course might be lawfully pursued; but, in ordinary cases, certainly not.

159. When you say, an extreme case, such as you contemplated, what kind of case do you contemplate?—I mean a case in which such conduct on the part of a voter would be a clear violation of the law of God.

Extreme cases in which a particular vote might be a sin.

160. Without referring to any particular case, does such a case occur to you as having happened in the history of England or of Ireland since the Union?—It may have occurred with reference to Catholic Emancipation; because there, *cæteris paribus*, an adverse vote on the part of a Catholic, being an active co-operation in maintaining a system of laws devised for the persecution of what he believes to be the true religion, would involve grave moral guilt; and such purpose would disqualify him for absolution. But again, I must be understood to speak of the priest's giving or withholding private absolution, and not of his publicly threatening to refuse the sacraments to persons who declined to follow his advice. I also abstract altogether from the corrupt motives under which men may act; as, for example, the influence of a bribe. I am speaking of the thing considered strictly in the abstract.

161. You were asked whether you thought such an extreme case had occurred at any time since the Union in these countries, or since 1830?—While I claim to hold my own opinions as to the justice or policy of certain of the measures enacted since that date, I do not say that any case has occurred since 1830, which I could consider an extreme case, in the sense which I have explained, or warranting this extreme interference. I mean, supposing the voter to be himself satisfied in his own conscience, that the vote which he purposes to give does not, in the circumstances in which it is given, involve on his part any violation of the moral law, and to assure the priest with whom he is in communication, that he has *bona fide* so satisfied his own conscience.

162. Do you consider that it would be taught at Maynooth, that a priest could interfere in his sacerdotal capacity of priest, in any questions concerning temporalities, in which it would not be, in your opinion, equally open to the Pope himself to interfere?—*A fortiori*, a priest could not authoritatively interfere, in his sacerdotal capacity, in any matter in which the Pope could not authoritatively interfere.

163. If you consider that the Pope himself could not interfere in any matter of a temporal nature, directly or indirectly, in this kingdom, can you conceive that a priest within this country has any other or more extensive power of interference?—It would be absurd to say that the priest has more power of authoritative interference than the Pope.

Distinction between authority as a priest and influence as a priest.

164. You make a distinction; do you not, between his authority as a priest, and his influence?—I have already implied a distinction between his authority as a priest, and his influence as a priest. The latter I do not restrict, except by the rules of prudence and clerical propriety; for the exercise even of this, so far as it is *strictly priestly*, influence, will be controlled and modified by the consciousness of the sacredness of the character to which it is due, and of the ends to which it is destined.

165. In the course of your lectures you occasionally come to periods when there have

been conflicts between the temporal and spiritual power, do you not?—Yes; there are many such periods.

166. On such occasions do you follow a course of instruction in such matters, which corresponds with the doctrines or the opinions which you have just expressed to the Commissioners?—I always assume, as a fixed principle, that neither the Pope nor the Church possesses, by divine right, any direct or indirect temporal authority.

Temporal power of the Popes in the middle ages.

167. Is there any period of history in which these subjects necessarily demand attention from you?—A most prominent example occurs at the time of Pope Gregory the Seventh. The whole history of his pontificate turns upon the question of the conflict between temporal and spiritual authority.

168. And do you take occasion in the course of lecturing upon these periods to point out the excesses to which occasionally the administrator of the Church personally has been led?—I have always explained the history of those periods in strict accordance with the principle which I have now laid down. For example, in all allusions to the history of Pope Gregory VII., I uniformly explain that the temporal power which he exercised in reference to the Emperor Henry IV., was not held by him in virtue of any divine right of his office, direct or indirect, but was vested in the popes by the consent of the princes and peoples of mediæval Christendom, and by the expressed or understood principles of the common constitutional law of the period. I show that by the common rules of mediæval legislation (which were maintained even in the post-Reformation Law of England), the sentence of excommunication, though a spiritual one, was made to involve a forfeiture of civil rights; that the law of Spain, as laid down by the Sixth Council of Toledo (in 638); the law of France, as admitted by Charles le Chauve (in 859); the laws of England under Edward the Confessor; and the laws of Germany, called the Saxon and Swabian codes—applied these principles to the case of kings themselves; that the German law expressly recognized in the Pope (to whom it reserves it) the right to excommunicate the Emperor in certain specified cases; that it even directed the deposition of the Emperor, in case he remain for twelve months unabsolved from a papal excommunication; that this law was expressly alleged by the Saxon nobles in their appeal to the Pope against Henry IV.; that it is formally described as the ground of Henry the Fourth's deposition, by his own contemporaries, Lambert of Aschaffenburg, Paul of Bernried, Nicholas Roselli, and others; and that the force of the law was admitted not only by St. Louis of France and the council of his nobles, but even by Henry IV. himself, provided he had been proved guilty of heresy. I show, further, that the coronation oath which was taken by the Emperor, and still more, that taken by the kings feudatory to the Holy See, (and there were many who became so in the middle age, as Roger of Sicily, Peter III. of Arragon, Guiscard of Naples, Godfrey of Jerusalem, and even John of England), contained an express promise "to be the protector and defender of the Sovereign Pontiff, and the Holy Roman Church in all their necessities and utilities, and to guard and maintain their possessions, honours, and rights;" this promise being understood, within certain limits, to be the condition of their tenure of authority. From these and a great variety of similar indications of the nature and principles of the constitution of the mediæval monarchies, I infer that orthodoxy, obedience to the Pope in matters of faith and essential discipline, and communion with the Holy See, were, by the express or tacit consent of the kings and subjects in those ages, made a condition necessary for the tenure of supreme civil authority—just as by the 1st William and Mary, St. 2, c. 2, the profession of the Protestant religion is made a condition of the succession to the throne of England; and therefore, that it was by this consent of the Christian world, and not by any divine right of their office, that the Popes occupied the position of arbiters between kings and their subjects, and especially that of judges as to the observance of the compact in reference to religion, which was part and parcel of all the mediæval constitutions. Lastly, I show that this view is admitted even by those who are most opposed to ultramontane doctrines; by French writers, such as Fenelon and Gosselin, and even by Protestant antiquarians, jurists, and historians, as, for example, Leibnitz, Pfeffel, Eichhorn (in the "Deutsche Staats-und-Rechts-geschichte"), Voigt, Hurter, and others. It is plain that this explanation of the temporal claims of the mediæval pontiffs removes every difficulty as to our present teaching on the temporal power of the Pope. While it does not suppose that this exercise of temporal authority was an excess at the time when it was universally recognized, it completely excludes all idea of the applicability of such principles to the modern constitutions of European kingdoms. In order to revive the papal claims as thus explained, it would plainly be necessary to restore the condition of society, and of constitutional law, both national and international, in which they originated, and (as is actually proposed by Leibnitz in one of his letters to M. Grimarest, *Opp.* V., p. 66) to procure a new international consent to the establishment of the papacy as a common tribunal of arbitration among the Christian kingdoms.

Arose from common law of mediæval Christendom.

169. In all your teaching you take great care, do you not, to enforce upon the students the importance of keeping the distinction between temporal and spiritual matters constantly in view?—The principles which I lay down in teaching uniformly involve that distinction; but I cannot say that I have ever formally laid down a proposition on the subject. My teaching, as I have already observed, regards rather the *history* of these questions than the *doctrine* which they involve.

Desirability of house treatises on Justice and Contracts.

170. You have stated that it would be very desirable that there should be special treatises on the subject of "Justice" and "Contracts" for Maynooth?—Yes; treatises accommodated to the circumstances of this country, and especially to its laws.

171. Are you aware what are the house treatises on these subjects at present?—I am not able to say positively. The subject is at this moment under consideration.

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172. Or whether there are any house treatises?—The house treatise on these subjects was Bailly's Moral Theology, but that has been discontinued; and although the Moral Theology of Scavini is at present in use, no permanent substitute has as yet been finally determined upon.

Placing of Bailly on the index.

173. Can you state the reason why Bailly was placed on the index, and consequently discontinued by the Trustees?—Bailly's treatise consists of two parts, the "dogmatic theology," and the "moral theology." The "moral theology" of Bailly alone was read as a part of our College course. The course of "dogmatic theology" which we read was not that of Bailly, but a course written by one of our former professors, Dr. Delahogue. The reasons for the condemnation of Bailly's Theology, I never heard authoritatively. It has been said that it was condemned on account of certain Gallican opinions which it contains. That reason, of course, would apply solely or principally to the dogmatic, and not to the moral portion of the work. But, although this has been publicly alleged as the cause of its condemnation, I have been informed by a clergyman, who heard it from the Pope himself, that the work was not condemned because it contained Gallican doctrines, but because it contained erroneous doctrines on other points. Though he did not ask what those doctrines were, I have heard it said, and I am inclined to believe, both from what I have heard and from certain documents which have appeared in reference to the affairs of the Church in the kingdom of Sardinia, that it was, partly at least, on account of some propositions which it contains on the subject of marriage.

Doctrine as to marriage.

174. If the treatise of Bailly has been so discontinued by reason of any doctrine contained in it on the subject of marriage, among other reasons, state whether such doctrine was taught at Maynooth, and if the discontinuance of the treatise of Bailly will affect the teaching at Maynooth on the subject of marriage?—The doctrines regarding marriage on account of which, I understood, whether rightly or wrongly, it was condemned, were doctrines which were not taught at Maynooth even while Bailly was a class-book, but of which the direct contrary was taught; so that the condemnation of Bailly, and its consequent withdrawal from the College course, will not have any effect upon the teaching of Maynooth in that particular. The doctrines on account of which, I understood, it was condemned, were doctrines on which we always differed from the text-book, and departed from its teaching. The public do not understand the degree of freedom which, in the schools of Catholic theology, we enjoy in relation to the works which we employ as our text-books. We do not consider ourselves bound to hold—except in those matters which are of faith or closely connected therewith—the doctrine laid down in a text-book. On the contrary, in many cases, I have known the professor's lecture to consist in disproving the doctrine which is laid down in the text-book.

Teaching in Maynooth on that subject not affected by Bailly's condemnation.

175. It has been stated that Bailly's doctrine on the subject of the separability of the contract from the sacrament in marriage has been disapproved of by the authorities at Rome, who take cognizance of such subjects; and that for that, among other reasons, the work has been placed in the Index. If such has been the case, does Bailly, as you know, in making such a distinction between the contract and the sacrament in marriage, allude to a civil or a spiritual contract, as distinguished from the grace of the sacrament?—The question contains a supposition. In reference to that supposition, I must say, that although the doctrine of the separability of the contract from the sacrament was one of the doctrines connected with marriage, (not the only one, however,) on account of which I heard it was condemned, I am disposed to think the statement somewhat doubtful. With regard to the question itself, as to the nature of the contract which Bailly contemplates, namely—"whether it is a civil contract or a spiritual contract," I would say that neither of these designations is fully descriptive; but that what Bailly contemplates as separable from the sacrament, is what I would rather call a *natural* contract than a *civil* contract—that is to say, it is a contract freely entered into by parties who are not incapacitated by divine or ecclesiastical law from validly contracting, but devoid of those forms which the civil or municipal law of particular countries may have prescribed. What Bailly contemplates is, simply, a contract naturally valid between the parties, abstracting from the formalities or conditions which the civil law of any particular country may have required.

Bailly's opinion as to separability of the contract from the sacrament of marriage. Difference of opinion on this point arose from the controversy as to whether the parties or the priest be the minister of the sacrament of matrimony.

176. What he maintained was, that it could be separated from the sacrament?—Yes; that there could be a valid contract, though the sacrament was not validly received by the parties thus contracting. That opinion had formerly been held by many theologians. There was one large school of theologians by whom it had been always held. I must explain that there are two opinions as to the question, who is the minister of the sacrament of marriage. One school holds that the priest, and the priest only, is the minister of the sacrament of marriage. All the theologians of that school (and they were very numerous, especially in France), must hold that the contract of marriage may be separated from the sacrament of marriage; because, if the priest alone be the minister of the sacrament, then, in a marriage in which the priest does not officiate, the sacrament cannot be administered. Now all divines admit that there are cases in which a marriage may be valid although the priest does not officiate; and, therefore, all the theologians of the school referred to have been obliged to uphold the separability of the contract of marriage from the sacrament of marriage. Even in the other school, which holds that the minister of the sacrament of marriage is not the priest, but the contracting parties themselves—even in it there have been some who held the separability of the contract from the sacrament. It was on account of the opinion of these theologians, many of whom are of high name, that I thought the allegation as to the reason of the condemnation of Bailly an improbable one.

177. Which doctrine does Maynooth teach—that the sacrament invariably follows from the contract, or, on the other hand, that the validity of the contract depends upon the

sacrament?—We teach that the contract is the basis of the sacrament, or, to speak precisely, the "matter of the sacrament;" and, therefore, that the validity of the contract is the foundation of the sacrament. *7th October*, 1853.

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178. Of the two alternatives, the first one is the one which is taught at Maynooth, is it not?—Yes.

179. When you speak of a natural contract, one might speak of it as a moral contract?—Yes; perhaps you might speak of it as a moral contract, provided the term be understood in the sense which I have explained. When I took exception to its being called a "civil contract" in the question just proposed, I merely meant that to hold the civil contract to be the basis of the sacrament of marriage, would be to imply that the state, which has the direction of the civil contract, must have power to institute what we call "diriment (or invalidating) impediments" of marriage—a doctrine which we do not hold at Maynooth, but rather directly contrary to our teaching. That is another peculiar opinion of Bailly's (although he limits it very considerably); and I think it highly probable that this is the opinion, on account of which, principally, his theology has been condemned. He lays down a formal proposition to the effect that "secular princes have power to institute impediments whereby the marriages of their subjects are dissolved, even as to the bond itself."

Taught at Maynooth that the contract of marriage is the basis of the sacrament; and that the state cannot institute diriment impediments.

Taught also that the civil effects of marriage depend altogether on the civil law.

180. For civil purposes you admit these impediments?—Yes; not only do we admit them, but we hold that the civil effects depend entirely upon the dispositions of the civil law.

181. Is it taught at Maynooth that a marriage celebrated according to the requisites of the municipal law, between a Roman Catholic man and a Protestant woman, but not according to the requisites of the Roman Catholic Church, is valid, so as to preclude the Roman Catholic man from contracting, during the lifetime of the woman, a marriage according to the forms of the Roman Catholic Church, with a third party?—If by the "requisites of the Catholic Church" are understood those conditions which, as the ordinary rule of marriage, the Catholic Church requires as necessary for its validity—namely, the presence of the parish priest and of two witnesses, as prescribed by the Council of Trent—then I answer, that we do teach such a marriage between a Protestant man and a Roman Catholic woman, or *vice versa*, to be valid when conducted merely according to the forms of the municipal law; although, if both the parties were Catholic, it would be invalid, on account of what we call the impediment of clandestinity.

Validity of marriages between Roman Catholics and Protestants not solemnized according to the requisites of the Council of Trent.

182. The decrees of the Council of Trent on that subject do not apply to Protestants at all?—They have been explained by a decree of Benedict XIV. for the Low Countries, and a decree of Pius VI. (or a letter of the Cardinal Prefect of Propaganda, approved by him), for this country, as not applying to the marriages of Catholics and Protestants.*

183. And that is now the law within this country, is it not, of the Roman Catholic Church?—Yes.

184. Could any alteration in that law be made by the same authority?—Certainly, it could; it is a mere matter of discipline.

Alteration in the law might be made by the same authority.

185. Would the admissibility of that depend upon its receiving the sanction of the Irish Roman Catholic bishops?—I may say that, practically, it would depend upon that circumstance; because, if the Irish Roman Catholic bishops remonstrated, and represented the alteration as one not suited to the circumstances of the country, it would, doubtless, be withdrawn.

186. Would the remonstrance of any one bishop prevent its action within his own diocese?—Certainly not—at least authoritatively. Possibly, however, the remonstrance even of one bishop might be acceded to.

* At the desire of the Commissioners, I annex extracts from the decrees referred to in this answer. The first is entitled "Declaratio, cum instructione, super dubiis respicientibus matrimonia in Hollandia et Belgio, contracta et contrahenda." It is found in the Bullarium Benedicti XIV. Tom. 1, p. 178 (Mechlin, 1826), and is dated November 4, 1741:—

Decree of Benedict XIV. as to validity of mixed marriages in the Netherlands not solemnized according to the decree of the Council of Trent.

"Quod vero spectat ad ea conjugia, quæ pariter in iisdem Fœderatis Belgii Provinciis, absque formâ à Tridentino statutâ, contrahuntur a Catholicis cum hæreticis, sive Catholicus vir hæreticam fœminam in matrimonium ducat, sive Catholica fœmina hæretico viro nubat, si fortè aliquod hujus generis matrimonium, Tridentini formâ non servatâ, ibidem contractum jam sit, aut imposterùm (quod Deus avertat) contrahi contingat, declarat sanctitas sua, matrimonium hujusmodi, alio non concurrente canonico impedimento, validum habendum esse, et neutrum ex conjugibus, donec alter eorum supervixerit, ullatenus posse, sub obtentu dictæ formæ non servatæ, novum matrimonium inire."

The second is in the form of a rescript from the Cardinal Prefect of Propaganda, addressed to Archbishop Troy, and is found in the Statuta Diœcesana per Provinciam Dubliniensem observanda (Dublin, 1831), pp. 133–5:

Letter of Pius VI. to the same effect as regards Ireland.

"Exploratum est Amplitudini Vestræ, nonnullos Hiberniæ Antistites Sacram hanc Congregationem de Propagandâ Fide pluries postulasse, ut Sanct Sedis judicium ipsis innotesceret circa validitatem matrimoniorum, quæ, inter unam partem Catholicam et alteram hæreticam, non servatâ formâ concilii Tridentini, in isto regno contrahuntur. Cum itaque necessariæ ad resolvendum dubium notitiæ requisitæ fuerint, ac demum, sub die 3 Martii currentis, in maturum examen in Sacrâ Congregatione S. Officii, coram Sanctissimo Domino Nostro Pio PP. VI. revocatum fuerit; Sanctitas Sua, auditis Eminentissimorum DD. DD. Cardinalium Generalium Inquisitorum suffragiis, decrevit matrimonia mixta, in Hiberniâ contracta et contrahenda, non servatâ formâ Concilii Tridentini, iis in locis in quibus sive Concilium Tridentinum sive etiam ejus Decretum Sess. 24, cap. 1, de reform. forsan fuit promulgatum, alio non concurrente canonico impedimento, quamvis illicita, habenda tamen esse uti valida. Quod cùm ita sit, Sanctitas Sua vult universos istius Regni Archiepiscopos et Episcopos, ut nihilominus curent retrahere Catholicos ab hujusmodi illicitis nuptiis. Dum itaque Amplitudinem Vestram de Pontificio hoc Decreto certiorem facimus, hortamur etiam ut illud quantocitius omnibus Episcopis suffraganeis suis, pro eorum regimine et normâ, communicet. De quo dum minimè dubitamus, Deum Opt. Max. precamur, ut eamdem Amplitudinem Vestram sospitem diutissimè servet.

Amplitudinis Vestræ,
Romæ, 19 Martii, 1785,
Uti Frater Studiosissimus,
L. Card. Antonellus, Præfectus.
S. Borgia, Secretarius."

I may add, that a declaration of similar import was issued for the Duchy of Clive, by Pius VI., dated June 10, 1793, and will be found in the appendix of a treatise, "De Impedimentis Matrimonii" (Mechlin, 1834), pp. 155–6.

Similar declarations were issued by Pius VII. and by Leo XII. See Scheill's edition of Schenkl's *Institutiones Juris Ecclesiastici Communis*, a work especially useful on the more recent ecclesiastical law of Germany. Vol ii. p. 417.

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187. Then it is the synodical consent, as it were, of the bishops in the several nations that should be considered?—Their action need not be what is called strictly synodical; I speak of their joint or common action as remonstrating.

188. The remonstrance of all, or of a considerable proportion?—Yes.

189. You imagine, do you not, that if there were such remonstrance, such a resolution would not be adhered to; but, if adhered to for any reason, would it still have the force of law, in spite of that remonstrance, in the minds of Roman Catholics in Ireland?—In that case, the discipline of the Council of Trent, which at present only applies to the marriages of Catholics, would be extended to the mixed marriages also. Attention was first called to the subject of the applicability of this decree to mixed marriages in Holland, Belgium, and some of the German States; and it was in consequence of this application that the rescript of Benedict XIV., to which I have referred, was issued. A similar one was addressed to this country, in similar circumstances, in consequence of an application made by the bishops of this country. Both rescripts declared that the decrees of the Council of Trent on that subject did not apply to marriages between Catholics and Protestants. They are rather *declaratory* than *dispensatory*.

190. Are you aware that it was stated in evidence before the Commissioners, in 1826, that the law of clandestinity, founded upon the decrees of the Council of Trent, had been published in the greater part of the dioceses of Ireland, but not in the province of Leinster nor in the wardenship of Galway?—Yes.

Law of the Council of Trent not in force until thirty days after publication.

191. Is not that at variance with what you have stated as to the power of an archbishop or bishop to exempt his district from their operation?—No; because my answer regarded the Pope's explanation or interpretation of the decree where it had been *already published* and was already in force; but the answer of 1826 regards *the first* promulgation of the law. Now the decree of the Council of Trent contained an express clause that it should not be held to be in force until thirty days after publication, not merely in each diocese, but even in each particular parish of every diocese; so that the decree of the Council of Trent on the subject of marriage is, as regards the law of promulgation, an entirely exceptional case, and it had not come into force in the dioceses referred to, simply *because it had not been published there.*

192. At present there is apparently a variation in the general rule permitted specially in certain cases?—Yes, for these countries, and for mixed countries generally; I should rather, however, call it an *interpretation of* the rule than a *variation in* the rule.

193. Has that been published in each particular parish?—It has; I cannot say the precise year, but it has been published both in the wardenship of Galway, and in the other dioceses in which it had not previously been published, and in the several parishes of these dioceses, with the formalities required.

Marriage of two Roman Catholics where requisites prescribed by the Council of Trent are not complied with.

194. Is it taught at Maynooth that a marriage celebrated in Ireland between two Roman Catholics, by a Roman Catholic clergyman, but not in conformity with the decrees of the Council of Trent, with regard to clandestinity, is a marriage valid, so as to preclude the parties, during the lifetime of each other, from contracting marriage, according to the requisites of the Roman Catholic Church, with other parties?—Certainly not—the contrary is taught; such a marriage is held to be invalid: we look upon the parties in such case as not legally married; so that, as far as mere validity is concerned, and apart from all question of the rights of the other party, which may arise from injury sustained, each of them is as much at liberty to contract a new mariage as if no former marriage had been performed between them. By "legally," I mean legally, in reference to the ecclesiastical law.

Such marriages void by ecclesiastical law.

195. Are you aware whether such a marriage would be valid by the law of the land?—It would be valid; but a bill was suggested some years since, the effect of which would be to make the law of the Catholic Church the standard of the legal validity of Catholic marriages. However, for all consequences which involve any civil right the marriage, even though invalid in the eyes of the Church, would be held to be valid. Its ecclesiastical invalidity would not be held by us to produce any civil effect; and therefore, for all those consequences of marriage which depend upon the civil law, its invalidity in the eyes of the Church would not have any influence; so that the rights of succession, the rights arising out of settlements based on the marriage, the legitimacy of children, and all the other civil consequences, would proceed precisely as if we held it to be valid by the Church law.

196. Would it be held that a man could, without sin, abandon the woman and children?—Looking to the mere question of the validity of the marriage, and apart from the consideration of injury done to the woman, and the obligations imposed by paternity, even when unlawful, not only would it be held, that the man could, without sin, abandon the woman, but it would be held that, living with her, he was living in a state of concubinage, unless there were *bona fides*. The children, of course, would have rights independently of the validity of the marriage.

197. And without sin, he could contract another marriage?—Certainly: at least, so far as the tie of the former union is concerned, and abstracting from any right the woman may have acquired, in virtue of injury done, or of a promise expressed or implied.

198. Then the impediment created by the decree of the Council of Trent, is an "impediment diriment?"—Yes.

199. That does not apply to the case of mixed marriages, but only to the case of marriages between Roman Catholics?—To the latter only.

But the priest in such a case would urge the parties to become properly married.

200. In the case of a marriage being void from clandestinity, the priest would, of course, urge the parties to get married in the proper way?—Certainly. That was the meaning of the reservation used in my former answer.

201. He would not exhort the man, or countenance his abandoning his wife?—No, he would exhort him to contract marriage with her anew, with the required formalities.

202. Suppose the mere existence of a civil contract, recognized by the state, would that be considered as that kind of pre-contract which would prevent a sacramental marriage being engaged in subsequently with another person?—The existence of a civil contract, without the ecclesiastical formalities, would not be *a bar to the validity* of a subsequent marriage; but, in most cases, it would render a subsequent marriage *unlawful*, and would, at all events, be regarded by us, in virtue of the very engagement which it implies, as imposing a conscientious obligation on the parties to contract a valid marriage, that is, to renew their marriage with the formalities which we consider essential.

Conscientious obligation to validate the previous invalid marriage.

203. You would urge in conscience upon the man, not to incur a second obligation, but you would not feel yourself entitled to withhold the sacrament of marriage from the party so applying, in case he refused to comply with what you considered his moral duty, involved in the previous contract?—There are many cases in which I would not only consider myself fully justified in resisting the application under such circumstances, but would consider such resistance a manifest duty. I would regard the previous marriage, though void from want of formality, yet equivalent to a promise, binding in conscience, and as a matter of strict justice. The attempt to desert a woman in such circumstances, and to contract a marriage with another, would be a violation of what is a strict right in justice on her part; and to persist in the intention of violating that right, would establish the want of a disposition for the sacrament, which would not only warrant me in resisting his application, but make it my duty to resist it.

204. In the case of two Catholics having contracted marriage, void from clandestinity, and that the man came with another woman to you to be married, you would do all in your power to induce him to cohabit, and make valid his marriage with the first woman?—Yes.

205. And unless coerced to it, you would not celebrate a second marriage?—Certainly not.

206. Supposing two Roman Catholics to enter into a contract of marriage, *per verba de presenti*, where the decrees of the Council of Trent had not been received, but the clergyman does not perform the marriage ceremony; in that case, is the marriage a valid marriage, both as to the spiritual, as well as the civil consequences?—Certainly, it is a good and valid marriage.

Supposed inference from the correspondence between the Cardinal Prefect of Propaganda and the Ecclesiastical Trustees, in 1796, as to teaching in Maynooth on the subject of the temporal power of the Popes.

207. Reference has been made to the original correspondence on the foundation of Maynooth, between the Cardinal Prefect of Propaganda in 1796, and the original Ecclesiastical Trustees of the College upon one point, to which I will just call your attention. The passage is this—"Verum cum et nonnullæ adhuc supersint quæstiones quæ in Scholarum disputationibus in utramque partem salva fide et pace versantur, magni quoque refert statuere, quibus potissimum ducibus, ac magistris in earum explicatione utendum sit. Quo in delectu ne diutius hæsitandum sit, faciunt duo illa quæ se statim omnium oculis offerunt splendidissima ecclesiæ lumina, et ornamenta, Augustinus et Thomas, quorum excellenti doctrinæ orbem prope totum theologicæ disciplinæ complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni ætate, sapientium omnium consensu, summorum Pontificum notissimus decretis tributa sunt plena laudis et commendationis insignia." The answer to which, from the Ecclesiastical Trustees, is this—"Ad juvenes in sortem Domini vocatos atque sacris disciplinis in Collegio imbuendos quod attinet, maxime interest, uti sapienter monet Eminentia tua, ut sanæ doctrinæ pabulo enutriantur atque a noxio vel suspecto arceantur: Cavendum item ab inutilibus et stultis quæstionibus quæ lites generant. In dubiis vero de quibus salva fide et pace in scholis hinc inde disputatur cum nobis exploratum sit quot, et quam eximiis præconiis summi Pontifices et Ecclesia universa omni ævo exornaverint doctrinam St. Augustini et St. Thomæ fidelissimi ejus interpretis, hos tanquam duces et magistros in ejusmodi quæstionibus amplectendos et sequendos curabinius." From these two passages it has been inferred that an engagement has been entered into by the Trustees of the College of Maynooth, upon all questions which are in doubt amongst theologians, and which are not decided by the Church itself, that the future teaching of the College shall be in accordance with the views of St. Augustine and St. Thomas. And further, that, consistently with this engagement, the College of Maynooth cannot fairly teach the first of the Gallican liberties, which the College generally professes to teach, that the Pope has no power to interfere, directly or indirectly, in the affairs of temporal kingdoms, and no power of dissolving the oath of allegiance. Is there any thing in the teaching of St. Augustine or St. Thomas upon that point which is at variance with the doctrine you lay down?—I have never looked closely into that correspondence, nor considered its full bearing, nor do I pretend to have read all the works of St. Augustine and St. Thomas, which fill thirty folio volumes; but this answer, at least, I can most distinctly give, that, whatever may have been the sense of the instruction of the Cardinal Prefect, and whatever the sense of the answer of the Ecclesiastical Trustees to whom it was addressed, whether there be any thing in the thirty folio volumes of St. Augustine and St. Thomas that is inconsistent with the doctrine which has been explained on the subject of the temporal power of the Pope, or not, certain it is, that no such teaching has ever been introduced into the College of Maynooth. That is my first answer. But secondly, in direct reply to the question, I say that there is nothing in the teaching of either of these great doctors at variance with the principles which I lay down. It cannot be inferred from any thing either in St. Thomas or in St. Augustine, that the Pope or the Church has, by divine right, any direct or indirect power in temporals. Of St. Augustine, I can say, without hesitation, that there is nothing in his works to countenance the idea of such power. Of St. Thomas, without

Such inference from the writings of St. Augustine and St. Thomas erroneous.

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Rev. Charles William Russell, D.D.

Teaching of St. Thomas referable to mediæval constitution of society.

knowing the specific passages to which the question points, I am able positively to assert that every statement of his on the subject of the temporal power of the Popes can be fully explained as referring to that power which, as already stated, was granted to them in the peculiar state of society in which St. Thomas wrote. There is no doubt, that during the mediæval times in which St. Thomas wrote, the church did enjoy, by the constitutional law of the period and by the concession of the civil power at the time, very considerable influence and authority in temporal matters. But that authority was a thing quite independent of the spiritual power of the Church and distinct from it. Whatever, therefore, St. Thomas may have said on the subject of the right of the Church or of the Pope to interfere in temporal matters, arose out of that peculiar state of things, and is applicable to that peculiar state of things, and to that state of things only. It is not applicable to the present state of society, nor to the political relations which now subsist between the state and the Church, whether in this country, or in any other. Nor could those principles which may be objected to us from certain passages of St. Thomas, ever be applied in practice now, unless there were brought back again such a state of things as existed in the middle ages, when, in virtue of special concessions on the part of the civil power, and at the call alternately of rulers and their subjects, the Church was permitted, or rather invited, and indeed solicited, to interfere in matters of a purely temporal nature, where the well-being of religion was thought to demand her interposition.

Attention of students called to this distinction.

208. Is the attention of the students ever called to these passages, and the distinction ever pointed out to them between the times in which these authors wrote and the existing circumstances of society?—I have repeatedly pointed out this distinction. These, indeed, are the principles on which I have uniformly explained all the instances of interference in temporal matters which have presented themselves to the consideration of my class in our course of mediæval history.

209. And was that the instruction which you yourself received when you were a student?—Precisely such.

Whether the teaching of these doctors has any bearing on teaching in Maynooth as to the other points of the so-called Gallican liberties.

210. In regard to the three other doctrines which are called the Gallican liberties, has the teaching of those doctors a conclusive bearing upon what may be taught at Maynooth, with respect to the superiority of a general council, and so on?—Never having specially examined the works of either with a view to these questions, I cannot pretend to speak except from general impressions. I can only say, therefore, that the question involved in the second of the Gallican propositions had not arisen at the time when St. Thomas wrote; nor do I recollect ever to have seen any positive statement from him, or from St. Augustine, upon that subject. I may say the same, as far as I recollect at present, of the third proposition, which chiefly regards the "Gallican Liberties," properly so called, although this proposition is certainly at variance with the general spirit of St. Thomas; but, as regards the fourth proposition, his doctrine is certainly opposed to the Gallican view, and in favour of the infallibility of the Pope, speaking *ex cathedra*,* and that of St. Augustine is also cited—the well known passage on the judgment pronounced by the Pope in the Donatist controversy:—"*Causa finita est: utinam aliquan do finiatur error!*" (Sermo cxxxi. 10, v. 734). However, to confine myself to the direct question, it is plain, I conceive, from the answers of the Maynooth Professors of Theology at the former inquiry, held in 1826, that they at least did not consider that the instruction of the Cardinal Prefect in reference to the teaching of SS. Augustine and Thomas, imposed any obligation of rejecting the Gallican doctrines. And, when it is remembered that, even in the controversies on grace and freewill, the opinions of St. Thomas are permitted to be freely canvassed in all our schools, it will easily be understood that, whereas the Gallican propositions were held to be perfectly free, no general instruction such as this, to follow the teaching of St. Augustine and St. Thomas, in the way in which such direction is understood in schools of Catholic Theology, could preclude any person from holding these propositions, supposing them, on other grounds, to approve themselves to his own mind as true or defensible.

Freedom of Roman Catholic schools as to opinions of doctors.

211. You do not conceive that when a man or a school binds himself or itself to admit that there is a general guide of his teaching upon dubious points, he is thereby bound to every particular opinion upon every point?—Certainly not; still less to the consequences of every particular opinion.

[*The Witness withdrew.*]

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Rev. P. Murray, D.D.

Suggested alteration in Divinity Classes.

TUESDAY, 11TH OCTOBER, 1853.

The Rev. *Patrick Murray*, D.D., S.T.P., examined.

1. You are Professor of the First Class of Theology at Maynooth?—Yes.

2. One of the main improvements which you would suggest in the system of study pursued at Maynooth, is throwing two classes together, so as to give to the double class an attendance upon one professor, only thus liberating one professor, and giving him more leisure for the pursuit of his own studies, making a better preparation for the class, and enabling him to prepare treatises which may of themselves be class-books of the College. Do you not apprehend, if this plan were adopted, that the class would become too numerous for a proper investigation of its progress?—I think not; and I have stated in my written answers the reasons of my opinion.

3. You think that you can ascertain the absolute and relative merits, and the amount of information acquired by each student in the class, as fully and efficiently under the system you propose as under the present system?—Yes.

* See Secunda Secundæ, Q. i., Art. 10, Vol. i., pp. 42-4. Rome, 1619.

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4. You could not interrogate them so often, could you?—I think very nearly as often: I explained in my written answer how that could be done. The present custom of interrogation is to keep each student on half an hour, and sometimes for a whole hour. I ask him to prove a proposition, and he goes over the proof. I then give him objections, and fill up what is wanting in his answers. Now, I think that all this work could be done fully as effectually in a quarter of an hour or twenty minutes: it would be inexpedient at present to call the students so often as they would be called if interrogated each but for a quarter of an hour. The round of calls would expire in half the time, and the students would be constantly exposed to interrogation.

5. Would that be an evil?—It would press on them too hard.*

6. Would it not tend to exercise their minds more, and show them how to make use of their learning?—I think their minds are, if anything, overwrought; that is my opinion.

Whether amount of application to theology exclusively is excessive.

7. Do you think that their attention to theology is too exclusive at present?—During the years of their attendance at the theological classes, I think not. The study of theology, both dogmatical and moral, is our professional study, and I need not say that it is a most extensive and most difficult science: there are portions of it which are very difficult to know well, and large portions of it which, if the students do not study in College, the great mass of them being men of ordinary capacities, would find such extreme difficulty in studying after they go on the mission, that they would not do it. There are treatises both in dogmatic and moral theology, which, if the students did not learn in Maynooth, they would never learn afterwards; and I think that the time at present devoted to the study of theology could not be abridged, at least not much abridged, without detriment to the acquisition of that knowledge.†

Extreme importance of that study.

8. In using the term "overwrought," there is, no doubt, a physical evil resulting from too many hours of application to study, but there is also another evil, which is the application of the mind to the same subject for too many hours distinct from the physical exhaustion produced by absolute application to study?—To that I would say, first, as to those who freely choose the priesthood, and prefer it as a state of life, and who therefore are supposed to have a peculiar relish for that science which is the proper study of a priest, that to those persons there is a peculiar interest in the study of theology which does not exist in those whose professional studies are of a non-theological character. In the second place, the matter of theology, though all embraced in the circle of one science, is yet very extensive, and its numerous divisions are very varied. A treatise on the evidences of Christianity, and a treatise on laws or on contracts, or on any of the sacraments, present as different a field, and as diversified a character, to the minds of the students or the professors, as different sciences or different branches of philosophy would do. Then, even in the same treatise there is a constant succession of new questions, and entirely different matter— for instance, in the treatise I am teaching now, from which I have drawn some illustrations in my written answers, namely, the treatise "De Religione," or on the evidences of religion in general, and of the Christian religion, we begin with a discussion on the existence of the natural law. We then proceed from that to the necessity of revelation. Is revelation necessary?—in what sense is it necessary for man destitute of it?—and, after establishing the propositions upon that matter, we go to a question altogether of a different kind, namely, the possibility and the utility of the revelation of mysteries—then to the question of miracles; the definition of a miracle; the possibility of a miracle; and what we call the *vis probativa* of a miracle, that is to say, the effect which a miracle should have in proving the doctrine in proof of which it is wrought. Then we go to a general consi-

Extensive subject-matter of divinity course.

* *Note subsequently added.*—I meant the formal *calls*, as they are now, having all the terrors, and more than the solemnity of our present public examinations, and occupying more time for the trial of each student. On the expediency of another kind of interrogation, I shall have something to submit to the Commissioners hereafter.

† *Note subsequently added.*—There are in Maynooth, as in every other college, two classes of students: that which comprises persons of average, of slender, and of decidedly inferior abilities; and that which comprises those above the average, those of superior, and those of pre-eminently superior abilities. Of both I would remark:—*First*, that by the former class, especially by the lowest in it, all the treatises, dogmatical and moral, the knowledge of which is necessary or useful for a missionary priest, should be read in college under a professor—otherwise those treatises are not likely to be read afterwards; and the lower the abilities of the individual are, the greater will be the chance of this omission, and the greater will be the danger of errors committed from time to time in consequence of the omission. But, *secondly*, there are two ways of studying or teaching a treatise, the difference between which is like that between what we call *Prælectiones Majores* and the *Compendium* of the same. In the former, questions are introduced, and views and principles evolved, which are altogether omitted in the latter. In the former, questions are overlaid with many subtleties, much learning; in the latter, they are presented under but one aspect, simple, unencumbered. In a word, the former are for students of a higher order of understanding and preparatory culture, and would but bewilder those who find in the limits of the latter the whole horizon of their mental vision. Now I have no doubt that theology, especially the greater part of dogmatic theology, if taught in that more ample and profound manner, which students of a superior class not only perfectly appreciate but greatly profit by, will be useless to students of a lower order of mind, and even positively injurious to them. Here, then, is a case in which, for a large (I fear, the larger) class of persons, an humbler and more elementary form of instruction is the more profitable; in which reserve in religious teaching is actually the sounder system to be adopted towards so many of those who are to become themselves the teachers of the people! *Thirdly*, what then is the professor to do? I have in one class, suppose, twenty students above the common level, some more and some less, but all above it. The best of the remainder of the class are but "middling," with, perhaps, some among them that are barely passable. If I keep my teaching down to the common level, I do a serious injury to those that are above it. If I elevate the tone of my instructions and interrogatories, I address only "hard words" to those at or below the level. I do not think it possible to remedy this state of things by statute. All must depend on the professor's tact and skill; and these, even if they sufficed for the object, could no more be enforced by law than a particular expression of the countenance or a particular modulation of the voice. Perhaps it would be a good rule for a professor to keep to the higher standard, and to *exact* conformity only with the lower. But here, too, there are difficulties which I would but weary the Commissioners by detailing.

Classification of students as to ability.

Students of inferior abilities should study all the requisite parts of the course, but in a more elementary form.

Difficulty of adapting teaching to students of superior and inferior abilities at once.

The sum of all this is, as to the question of fact. The compass of our theological course is neither too high nor too wide for the more intelligent class of students. For the rest a more simple and elementary, and therefore shorter course—shorter as to the subject matter—would be a great improvement: for these I am of opinion that we have too much, a great deal too much, theology.

Too much theology for students of inferior abilities: not too much for the rest.

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deration of the force and evidence of prophecy; and then to the more specific and detailed matter of the tract; to an investigation of the authenticity, and integrity, and veracity of the Pentateuch. Having settled the divine origin of the Jewish religion, we investigate the authenticity, integrity, and veracity of the Gospels; then we enter into a discussion on the special force of the evidence from the resurrection of Christ; then we prove the divinity of the Christian religion—among other arguments, from its extraordinary and superhuman propagation in the earlier ages, and from the testimony of the numberless martyrs who suffered such excruciating torments, and died to testify the truth of the facts on which the Christian revelation is based. That is one tract. Now, that one tract embraces numerous matters which, though arranged and moulded, and directed to one great end, yet present to the mind engaged in the study of them, a great variety of topics. When that is over, we enter on a class of questions, of a totally different kind, in the treatise of the Trinity. The first question there is what is called the general question against the Socinians. The Socinians held, that any interpretation of the Scriptures which did not square with the principles of reason, in their sense of the terms, that is, did not come within the sphere of natural reason to comprehend, should be rejected. Having established the first general proposition as preliminary to the consideration of the great mystery of the Trinity, we proceed to establish the mystery itself, that there are three persons in one God. We then proceed to prove the divinity of Christ, which is a magnificent question, as furnishing so wide a field for the exhibition of scriptural knowledge, and textual reasoning. We prove it from the prophecies of the Old Testament, and innumerable passages in the New. In treating questions of that sort, we dwell more particularly on Scripture, it affording such a superabundance of proof, as to render it unnecessary to look elsewhere; and so on with the other questions in that treatise. After Christmas we commence with the treatise, "*De actibus humanis.*" In that treatise, after defining what a human act is, the act which a man performs with due deliberation and advertence, we proceed to examine what are the various causes that destroy or diminish the liberty of those human acts, with a view to ascertaining how far men are responsible for their acts. We find that there are ignorance; necessity, that is, a determination physically or morally irresistible in one direction; coaction, that is, external pressure or violence; fear, and other passions; concupiscence, as we technically call them by a general name, to distinguish them from the passion of fear. We examine into each of these, and see how far they take away liberty, and under what circumstances. For example, with regard to ignorance, we take that as one of the causes that diminish or take away the responsibility of an act; if a man is invincibly ignorant of a law, and violates it, he commits no sin; if his ignorance is culpable, he sins, but his sin is less than if he acted with full knowledge; and so in like manner as to fear. There is what we call *metus levis*, or light fear; slight apprehension; and there is *metus gravis*, a grave or serious fear. A light fear, is the fear of light evil that is likely to happen to us, or of a serious evil that is not likely to happen. It does not affect the responsibility of our actions. A serious fear, *gravis metus*, is the apprehension of some serious calamity or evil that is likely to happen, and that diminishes the responsibility and sin of an act; diminishes the liberty of the act, but does not render the act sinless, unless in the case of those laws which do not bind, *cum gravi incommodo*. Then we go on examining other questions about human acts, and afterwards pass on to the treatise "of conscience;" there we define what is meant by conscience, and show it to be a rule of moral conduct; we examine into various kinds of conscience. There is the *conscientia recta*, a right conscience; and then there is the *conscientia erronea*, an erroneous conscience; there is the *conscientia vincibiliter erronea*, that is an erroneous conscience, which it is in my power to set right, and which I have sufficient knowledge to know my duty of rectifying, and so on. We have in that tract, the celebrated question which every reader of Pascal's Provincial Letters knows, at least by name, the question of probabilism, that is, whether, in a case where there are grave reasons for and against an opinion, I am free to adopt either side in practice. The general principle of probabilism is this, unless the law is clear, I am not bound by it. After the treatise of conscience comes that "of laws," in which we have the definition of a law; the various conditions for a law; the various ways in which it binds, and whom it binds. For example: suppose a law, in this province or diocese, (we speak principally of ecclesiastical laws,) whether a man coming from another diocese is bound by that law here, and so on. Then we pass on to the treatise "of justice," and the obligation of restitution; we define what is meant by justice, and show the necessity of a man making restitution for any injury done to another person in those matters in which restitution can be made. We show various ways in which an injury may be done, by direct infliction of it, or by co-operation, and soforth. What has led to this series of illustrations was the question as to a sufficient variety of subjects.*

Extensive and various subject matter of divinity course.

9. At present are the Commissioners to understand that in the theological classes—take, for instance, the first class under yourself—during a particular period of the year, say the next three months, you will lecture the students exclusively in dogmatic theology?—Yes.

10. Therefore, under the present arrangement of the classes, a certain class has to give itself up entirely to the study of dogmatic theology for a certain period?—Yes.

11. But under the proposed arrangement, two classes being united in one, and that double class attending one professor in the morning, and another professor in the evening, they

Advantages of proposed alteration.

* *Note subsequently added.*—As the above review of treatises might, to some, appear to be needlessly, lugged in, I think it right to say, that, after I had proceeded a little in it, I discontinued, till one or two of the Commissioners, who seemed not unwilling to hear more on the subject, expressed a wish that I should go on.

would have a lecture in dogmatic theology in one, and a lecture in moral theology in the other, would they not?—Precisely so; and that throws additional light upon the subject, and puts an additional argument into my hands, which, indeed, I should myself have thought of.

12. Are you of opinion that that variety in itself would be advantageous?—I am decidedly of that opinion. The plan proposed is, as I stated in my written answers, that which exists in all the large ecclesiastical Colleges, I believe, in the world—indeed, in every College where the funds enable them to keep up a sufficient staff of professors, so as to have different professors for the different departments.

13. Are you of opinion, from what you have observed of the minds of the students who come under your observation, that that alteration of subject would, as it were, produce, or be attended with a greater elasticity of mind, and also, so far enable them to make greater progress?—I am quite clear that it would. I have had some years' experience of teaching, and I find that when I am at a long heavy question, that occupies, say, three or four, or even a smaller number of classes, the attention of the students begins to flag before I have quite finished the question. I find that they come to a new question, or to a new tract, with that elasticity of mind of which you speak, so that I think, over and above the other advantages, the proposed plan would have also the advantage of relieving the minds of the students from the dulness which is produced more or less by proceeding day after day in the same study, however diversified it may be.

Time devoted to study.

14. How many hours are given to study, on the average, by the young men?—I have mentioned that in my written answers. They have at one period of the year nine hours, and at another, and shorter period of the year, ten hours. They rise at six o'clock from the opening of the classes in September till the close of the Easter week. They are allowed half an hour to dress. They have prayer and meditation for half an hour. They have study for an hour and a half every Monday, Tuesday, Thursday, Friday, and Saturday. They then have mass, which occupies half an hour; then breakfast and recreation. They go into study again at ten, for half an hour before the first lecture. They then have the lecture, with five minutes recreation before each lecture, for an hour. They have then recreation for half an hour, and then study for two hours, from twelve till two, and then they have lecture from two till three. Then a spiritual exercise in the chapel, and then dinner, which, I suppose, occupies half an hour, and then recreation from dinner till five. They then have study from five till a quarter to seven, and then a quarter of an hour's recreation, and then they have study from seven till eight. In the junior side of the house the freshmen of the logic class, and all the students of the two Latin and Greek classes attend the class of English rhetoric during that hour. Then, after Easter, there is an additional hour. They rise an hour earlier, and instead of an hour and a half before mass, they study for two hours; and instead of half an hour before the first class, they study for an hour.

Periods of recreation.

15. What is the longest interval of recreation for the students and professors in the course of a day?—It varies with the different days. It is uniform on Monday, Tuesday, Thursday, and Friday. What I have stated as to the distribution of time applies to those four days. The students have about three quarters of an hour for recreation after breakfast, half an hour between half-past eleven and twelve, about an hour and a quarter after dinner, a quarter of an hour before seven o'clock in the evening, and three quarters of an hour between supper and night prayer. The longest period they have on those days is after dinner; they have about an hour and a quarter. On Wednesdays and Saturdays and Sundays, instead of going in to study at five, they do not go in till six, that is, they are not bound to go in. But on the evenings of those three days, some of them do go in, and it is supposed that silence is observed in the study halls from half-past five. On Saturdays, during the day they have a little more recreation. On Wednesday they have the whole day from twelve till six in the evening, and they have a public walk, if the weather permits, from twelve till three.

16. The present arrangement of having two theological classes in the day was not the original practice in the College, was it?—No; not until 1828.

17. On that occasion was the opinion of the professors themselves called for?—I do not know it was before I entered the College, but I rather think not.

18. In 1828 a third chair was established, was it not?—Yes.

Arrangement of divinity lectures previous to 1828.

19. Consequently the proposed arrangement would have been impracticable at that time?—Yes.

20. Now there are four, and it would appear that instead of having two professors lecturing morning and evening, you have four on dogmatic and moral theology?—Yes; the truth is this—the brief answer to your questions, without going into the details of the matter is this—that the proposed system prevails every where else, and prevailed in Maynooth until it was upset in 1828.

21. Do you think that on the whole the students would learn more in the year if there was less work, and more relaxation?—According to this present plan there would be as much class work. But I have stated my opinion upon the whole subject so fully in my written answers, that I do not think it possible to add more now.

Recreation of students.

22. But with respect to the recreations of the students have you any thing to state?—I have stated that I think the students ought to have vacant days now and then, from time to time, and that I believe the change from the old system of the College in that respect has acted injuriously upon the minds of the students. When I was a student, I recollect myself that when we got a vacant day in that way, unexpectedly, it used to

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revive me, and I went to study with a degree of alacrity that accompanied me perhaps for a week afterwards. Now, from the opening of the class to its close at Christmas, they have not one single *bona fide* vacant day, not one.

23. Do you think it would benefit the students to have their half hour's recreations changed into hours?—I think it would be better to leave the regular study days substantially as they are. The study of theology requires so much application, that during the actual study days I doubt very much if it would be expedient to make the time for recreation an hour, but instead of that, I would give them occasional vacant days, when they would get the whole day to themselves. I mean merely from breakfast to dinner, or even half a day. I know when they chanced to get a vacant day, the few occasions on which this occurred, I observed a manifest healthiness in their mental as well as physical capacities when they came to the class the next day. If I am out for a day I feel myself renovated, and what acts upon the professors must act very powerfully on the students. If I go in wearied to a class, the great majority of the students are persons deriving their theological knowledge, not from books alone, some not from books at all, but from me, and if my manner is dull, and heavy, and scattered, of course, then the students will catch the contagion, and become dull themselves, and what is given out in a dull manner will be received in a dull manner.

24. Is a professor allowed to release his class from lectures if he sees reasons to give them rest?—No; to do that is beyond our power, it is vested only in the President of the College.

Life of the students too laborious and monotonous.

25. At present, is it considered that the life of a student at Maynooth is too dull, laborious, and monotonous?—I think so. The students come into the College, generally speaking, healthy, stout young men, and they leave the College at the end of the course, many of them, though formerly stout, now broken down, very few of them without traces of the long heavy work they have gone through—traces that do not leave some of them for life.

26. Are there many cases in which you find that a student utterly breaks down from study?—I do not turn my attention much to those things; but, if I had time to consider, if I were to talk to some other persons, I might be able to give a more definite answer. There are other professors who know those things better than I do. I am sure that there is a very considerable number of students that are broken down from hard study, a very considerable number utterly lose their health.

27. You are acquainted with the practice of other ecclesiastical colleges, are you not?—Only from the statements of others. I have never been out of Ireland.

Vacant days in other Colleges.

28. Are you aware how far your suggestions would be in accordance with the practice of other colleges, or the reverse?—I have made two suggestions; first, as to the change of classes; and secondly, as to what one of the Commissioners asked me about vacant days. I have heard that in Rome there are several extra vacant days. There is another fact, that in Rome, and in every large Roman Catholic college on the continent, I am told that the two first days of the last week in Lent are vacant. Then there are times called vacant with us, for example, at Pentecost. The list of students admitted to orders is called on the Friday morning before Pentecost Sunday. Those students called to orders, and all the students, attend class up till the preceding day. As to those called to orders, of course their whole minds are concentrated in that most important affair. The retreat commences on Saturday, in the evening, and there is, during that retreat, a constant succession of spiritual exercises, and unbroken silence until Wednesday. During Wednesday, Thursday, Friday, and Saturday, the different orders are conferred. That week, so far from being a vacant week, is, for a large proportion of the students, a very heavy week.

29. Do you think longer notice should be given to those students who are to be called to orders?—No; but I mention this as an answer to what might occur to you, that this non-class time was a time for relaxation. I think, in one word, from my actual observation and experience of the house, as a student and as a professor, under different systems, under the old, and when they had those vacant days, and now when they have not, that the time for study, during the regular study days, ought not to be abridged, or abridged but very little; but I would give them a considerable number of vacant days. I would be very liberal in giving vacant days, and half vacant days, and just bring back the usage of the College in this respect to what it was when I was a young student.

Opinion of witness as to extension of times of relaxation.

30. When was that?—I entered the College in 1829. I was in the first batch of emancipated students, and I continued for six years in my ordinary course. I was two years on the Dunboyne Establishment; I then went on the mission, and was engaged therein above a year.

31. What do you mean by being on the mission?—I was doing parochial duty.

32. Does the residence of any of the students during the vacation entail the residence of any of the professors?—No; if it did, there would be no vacation for us at all; but there is a lecturer, Mr. Stack, who attends them, and lectures in elocution and delivery. He gives them lectures for one hour in the day, during six weeks of the summer vacation—one hour on the senior side, and an hour on the junior side.

Language of witness's lectures.

33. Is Latin the language of your lectures?—Speaking of the lectures, as distinct from the interrogation and answering of the students (our system comprising both), in beginning the question, the more technical parts of it I express in Latin, and I convey those parts that I think the students would be less able to understand, unless given in a very plain way, in English. Then I require the students, while we are confined to dogmatic theology, to give their proofs of the proposition in Latin. If I find, however, that a student

labours too hard, and the matter is too difficult, and that he has not the facility of expressing himself in Latin, I let him speak in English, but discouraging it as much as possible. Then I give the objection to him generally in the form of a syllogism; I hardly ever put a text of scripture into a syllogism. I give the objection, and he takes up the syllogism and answers. He gives the solution briefly in Latin, then I let him talk as much as he likes in English, if he wishes to explain himself more fully. In short, Latin is the regular language for my lecture and answering, but I speak in English, and let them do it as often as it is expedient on my part for them, and on their part for themselves.

34. The part which is in prelection is all in English, is it not?—No; I rather think I lecture more in English than most of the professors do, or at least used to do. Every one has his own way. I lecture in Latin on questions on which it is difficult for a person, by reason of the purely theological ideas and technical phraseology, to express himself in plain English; the English should be a kind of Latinized English. I generally give, in a brief way, my own ideas first in Latin, then I evolve them, explain them, and illustrate them, in English. In one word, I do in that way whatever I think is most useful for the class.

Latin less used in class of moral theology.

35. In moral theology, in applying religion to human conduct as distinguished rather from the statement of doctrine, do you use Latin also?—Rather less in that than in the dogmatic, it is more of a practical nature; and because it is a matter that requires to be apprehended so as to be easily acted upon in practice, therefore the students should have the clearest ideas of what they are to do in such and such cases.

36. In quotations from Scripture, you probably quote the Vulgate?—Always; but in minor details we do not hold that the Vulgate is immaculate by any means. All we are bound to believe about it is, that it contains no error in point of faith or morals, or in any matter of moment. We sometimes follow the Greek in preference.

Version of Scripture used in preaching.

37. In considering how far these lectures in moral theology would assist the students in preparing for preaching on the subject of human conduct, I presume that, in preaching, the English or the Irish version of the Scriptures would be referred to?—The English version.*

38. If they understand English, the preacher would quote in English, and if they understood Irish in Irish?—They read in the Scripture class the most important parts of the New Testament; they may read out of the Vulgate or out of the English translation, but they have to explain it in English: they are habituated, then, to the quoting of Scripture in the English language. Every thing cannot be done by the professor, but I recollect several years ago, in the theology class, I recommended to them what was my own practice for many years, namely, never to let a day pass without spending some time—say, between night prayer and going to rest—in reading two or three chapters in the Bible. I have often since recommended this practice. Of course there are students who will not do this—who will do nothing but what they are just bound to do; but zealous men, I am sure, read a great deal of the Scriptures.

Witness's recommendation as to reading of Scripture.

39. It has been suggested that there is not sufficient preparation in Maynooth of the future clergymen in the practice of reading and delivering sermons, it was with reference to that that my question rather was put as to the use of quotations in English in moral theology?—In moral theology we have not so much Scripture as in the dogmatic. The dogmatic is engaged, for the most part, about speculative doctrines: the moral is engaged about the principles of moral conduct, their exposition and application; and an immense portion of that science is regulated not so much by Scripture as by human reason; for example, in treating of restitution, after we prove the necessity of restitution from the Scriptures, we go on to investigate moral cases, and all from reason, or from ecclesiastical laws, when they come in, and these matters are open to ecclesiastical legislation. So, in like manner, in the treatise of laws. We have no definition of law in Scripture. We have nothing in Scripture, or it is but inferentially contained therein, about the necessity of clear promulgation on the part of a law that it should bind—nothing about whether strangers are bound by the law of the place through which they pass, and so on. Our moral theology, properly so called, is different from what we call ascetic theology, and we do not consider preaching as coming exactly under the title of theology. Moral theology concerns the principles of duty and conduct. Now a preacher requires not merely to deal with the principles of conduct, but also to enforce them by exhortation, by descriptions of the sources, the progress, the consequences, the penalties, the remedies of sin, and many other matters.

40. You look upon moral theology more as an exposition of the law?—Yes. Moral theology contains the law that is to guide the people, and to be preached to them, but not in the shape in which it is to be preached. Preaching is to moral theology somewhat as a paraphrase and commentary are to a text.

Instruction in preaching.

41. Is it not a fact that a person might leave Maynooth without ever having received any instruction in preaching, or ever having preached a sermon himself?—Certainly not. Each of the divinity students preaches one sermon in the year, so far as the number of students does not exceed the number of Sundays in the year. There are four sermons preached by the divinity students each Sunday, and the Dunboyne students preach on the

* *Note subsequently added.*—In some parts of Munster and Connaught a knowledge of the Irish language is still absolutely necessary for a missionary priest, in order to due instruction. When sermons are preached in those districts in the Irish language, of course the Scriptures are quoted in that language. I perceive (as appears from Question 39,) that, at the moment of answering, I did not catch the exact purport of the present interrogatory.

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principal festivals. I do not know, but it has often occurred to me, as to this matter, that it would be useful if there was some instruction in English literature or composition for the senior students. I was professor in that class for three years. I felt that the junior students just entering the house, without any materials to work upon, were not the fittest persons to receive instruction in literature. Most of the young men come in without knowing any thing except classics and some general information, and without any considerable stock of ideas in their heads, and pass through the English Class for a year or two; they get no further instruction to the end of their course in English composition, but they are left to their own resources. Some of them do apply themselves, and cultivate whatever natural taste they have in that way very well, but those who have not any zeal are left entirely to themselves.

Proposed chair of Sacred Oratory.

42. It has been suggested that a Professorship of Sacred Oratory is a desideratum in the College.—I do not know what a Professor of Sacred Oratory would do—either you consider the exercise of composition, or you consider the delivery itself. At present I think they get as much instruction in delivery as they require; and if they do not advance under Mr. Stack's lectures, I do not think they would advance one whit more under the lectures of a Professor of Oratory.* With regard to composition, it would be very expedient if they were exercised in composition; but I do not see how you could have two professors in that department, one over the junior students, and another over the senior; it would be multiplying offices needlessly. I do not know what the Professor of English Rhetoric himself thinks, but it occurred to me when I was there, and often since, that it would be very expedient if he divided his lecture between the junior and the senior students. Suppose he gave two lectures in the evening to the junior students—he has four lectures in the week—and that he gave the other two lectures to some one class of divines—not more than one class, as the first class, or the second, or the third or the fourth class. Perhaps the divines of the second year—that is, the third class—would suit best, for they have already read one year's divinity, and, therefore, have a good deal of rough materials to work upon. As they advance in their course, and come nearer the period of going out to parochial duties, their minds become more and more exclusively concentrated on theology.†

English rhetoric.

Professor should lecture a portion of the divinity students.

43. Are you aware whether or not a Professorship of Sacred Oratory forms a part of the system of instrucion in other Roman Catholic seminaries or colleges?—I am not aware that they have a professorship distinct from the professorships that we have already at Maynooth. I am tolerably sure that they have not. I think it would be very strange, having already a Professor of English Rhetoric, to establish another chair; it would be throwing him very much in the shade. I would rather elevate his chair by putting under him, for a portion of the week, one of the senior classes of students.

44. You are of opinion that the class of English rhetoric might be made much more useful than it is at present?—Yes.

Preparatory seminaries.

45. Are there any preparatory seminaries, and are they voluntary seminaries instituted by individuals, or are they generally under some regulation?—There are diocesan seminaries; they are under the control of the bishop, and in some places, I believe, every student entering Maynooth is required to pass some period in those seminaries, in some dioceses. I cannot say that it is the case in all.

Lay teachers.

46. In a theological seminary do you see any objection in having a layman employed in teaching the learned languages, under the superintendence of a priest?—I see no objection whatever.

47. Do you think it would be desirable that the Professor of Languages should have lay assistants, in order to drill the students more actively than a single professor can?—I think that the Professors of the Greek and Latin languages should have some persons to assist them to drill the students occasionally in the matter of daily lectures.

48. Which you think it impossible for any professor, however active he may be, to do? Yes, to drill the students to the extent that would be necessary, considering the low state of the classical knowledge of those who are compelled to enter those two classes, particularly the second class.‡

* *Note subsequently added.*—No man could labour more zealously than Mr. Stack does in his own department; but there are no premiums or distinctions whatever in his class. The bare statement of such a fact is, I fancy, quite enough.

† *Note subsequently added.*—I have some modifications and additions to make here. I think the divinity students might, with great advantage, attend the Professor of English Rhetoric for two years. I would not have two Divinity Classes together at the same lecture, but one at one lecture, another at another lecture, in the same week. The students of those classes could write from time to time short, plain discourses, on topics suited to the pulpit, and selected from that portion of the theological course which they would be actually reading under the professors of theology.

Witness's idea of true sacred eloquence.

The true sacred eloquence is that which, deriving its substance and life from a sound theology, dogmatic, moral, and ascetic, and from deep religious feeling, quickened by zeal and controlled by prudence, addresses itself to the faithful in language simple, clear, and impressive. This is the eloquence which enlightens the ignorant, reclaims the wicked, perfects the good, and saves souls. It is the eloquence proper to the Christian priesthood, the bread of life to be broken to the people, in every place, to every congregation, whether rude or enlightened. All need it, and it is profitable to all. So far as a Professor of Oratory would have a share in forming the mind to the study and practice of such eloquence, it plainly and directly falls within the province of the Professor of English Rhetoric presiding over a class of divinity students. There is another species of sacred eloquence which, under proper restrictions, may have its uses:—on those comparatively rare occasions, when, in cities and large towns, a number of the richer classes require to be brought together by a programme, the name of some popular preacher, a selection from Mozart, and other attractions, which speak more for the zeal of those who hold them out than for the devoted piety of those who need to be drawn by them. I rather think that a new chair for the cultivation of this sort of oratory, though it might come among the luxuries, could hardly be classed among the necessities of an ecclesiastical college.

‡ I had an opinion about the mode of teaching Greek and Latin in Maynooth, which I was unwilling to advance at the time the above questions were put to me, from an apprehension that it would be unpalatable to the two

49. It has been suggested that a Professorship of Biblical Greek is a desideratum in Maynooth?—I think it would be a great improvement to have that, but I do not see any necessity for establishing a new professorship, for I understand the present Professor of Scriptures, who has been only a short time in the chair, but who is eminently qualified for the work, is not only willing but anxious to take it upon himself. I understand that he has proposed some plan to the Commissioners to that effect. Biblical Greek.

50. There are no measures at present taken, are there, to keep up a knowledge of Greek amongst the students of the upper department of theology?—No; no means whatever.

51. Would it not be desirable that there should be some opportunity of reading the Greek Fathers by some, at least, of the students, not compulsory upon all?—Formerly there were selections from the Greek Fathers published in France, which formed part of the rhetoric course in our College; I cannot say that they do now; I rather think not. Do not propose to yourself that you can make the mass of Maynooth students great classical scholars; the utmost that can be done is this, that men who have natural abilities, and have some culture already, and are capable of a much higher quality of culture, may have an opportunity of improving in this direction. They would be a select portion of the students. I think it would be desirable to have those students receiving instructions, not only in Greek, but in Latin. Greek Fathers. Impossibility of making all good classical scholars.

52. It has been suggested that the attendance on the Greek Class during the senior years of the theology course should be voluntary, but that no person should be permitted to stand for a Dunboyne studentship who did not attend such lectures?—I think that an excellent suggestion. Suggestion as to attendance of divinity students in Greek Class, and making such attendance a condition for Dunboyne candidates.

53. You would wish to see the Dunboyne students a set of men eminent for their scholarship in the Church?—Yes. We would have a much larger number then of our clergy good Greek scholars. You cannot have all of them such, or even the majority.

54. You are aware of the provision of the tenth article of the seventh chapter of the Statutes, respecting the employment of the Dunboyne students in taking some part in the instruction?—Yes.

55. Are you of opinion, if some such proficiency in Greek as has just been mentioned was required, that it would be competent to enforce this provision of the Statutes, with reference to the selection of individuals from the Dunboyne department, the words of the tenth article being, "And when the professors are prevented, by business or ill health, to take on them the entire duty of teaching?"—The students, having passed six or seven years in the ordinary classes—or even eight years, as some Dunboyne students have, the six last years being employed in theology and philosophy—after what I have stated I need not add that I think it would be rare to get a Dunboyne student having a masterly knowledge of Greek, so as to assist the professor. He might be a passable Greek scholar, but still there would be a great deal required for the office of the tutor. But I think that, for the very opposite reason, it would be very desirable that some of the Dunboyne students—the cleverer portion of them—should be engaged in teaching and giving lectures occasionally, or, rather, interrogating in the Divinity Classes. I would not have a Dunboyne student engaged in this tutorial work for his three years, or for two years, because that would be frustrating one, and that I conceive the main end of the Dunboyne Establishment, which is, to make them more profound and extensive scholars; but I would have, suppose the two cleverest men in their third year or second year—I would have each of them engaged for one year in interrogating the two classes into which I would divide the four present, in the portions of theology actually being lectured on by the professor, three or four times a week. Employment of Dunboyne students in teaching. Not in classics but in theology.

56. Are you aware of the functions which the répétiteurs discharge in some of the French colleges, as, for instance, in the Polytechnic? Are you aware that a répétiteur is, in the Polytechnic College, a student who has passed through the course, and who is a candidate in expectancy for a professorship?—I am not sufficiently informed on the system of those French colleges, but the function you speak of is precisely that in which I would employ some, such as I have just described, of the Dunboyne students.

57. Can you suggest any improvement by which the entrance to the Dunboyne foundation should be better secured to the most worthy candidate?—Yes, I would suggest an improvement. I think the present system of having a fixed number from each of the provinces acts injuriously. I see no reason whatever why a person from one province should get on in preference to another from another province, unless he is better qualified, any more than a person from a particular province should become professor; and therefore I think the Dunboyne establishment should be open to the cleverest man who possessed all the necessary qualifications in other respects, that the cleverest men should be chosen without respect to diocese or province, as they are, or are supposed to be, chosen for professors. Candidature for Dunboyne establishment to be thrown open to all students without respect to diocese.

58. In other words, you would make the Dunboyne foundation to consist of Dunboyne scholars?—Yes.

worthy gentlemen who now preside over that department. But, on consideration, I do not see how it should give offence.

I would put the two classes into one. I would entirely abolish the professorial and substitute the tutorial system. I would have the students drilled for several hours of the day, just as they are in public schools, and in some, at least, of the preparatory diocesan seminaries—every student having his daily task, exercise, translating, parsing, and soforth, as in schools. It is plain to me, that boys of such limited classical attainments as are the students of the two Greek and Latin Classes in Maynooth, would learn more in a few months under the tutorial or schoolmaster system than they do now in two years under the present. Few priests, I apprehend, would like to undergo, or, perhaps, from their habits, be fitted to undergo such drudgery, and to persevere in it. You could get laymen, first-rate classical scholars, for less than a professor's salary. But, of course, the rights of the existing professors should be fully and sacredly preserved. Suggestion of fundamental change in the mode of teaching classics.

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59. A change like this would be less objectionable inasmuch as there is such a very large fund for the support of the senior and junior departments?—I see no objection to it at any time.

60. You have stated that you are professor of the first class of dogmatic and moral theology?—Yes.

61. There are four classes?—Yes; there were three before 1845: the fourth chair was established by the Trustees at that time, and a concursus appointed for the competition of candidates.

62. You have the entire class to lecture?—Yes.

63. Would it be desirable to alter the name of the senior students, and call them Dunboyne scholars?—They are called Dunboyne students or Dunboyne men in the College. It is only when they are spoken of by or to persons unacquainted with College phraseology that they are called senior students—this being their designation in the Statutes—*seniores alumni*.

Adoption of term "Dunboyne scholars."

64. Would it be desirable to alter their name legally, and call them Dunboyne scholars?—Yes, I think it would be desirable.

65. Can you state the reason why you are sometimes put down as if you had only a division, instead of having a class?—There is no authority whatever for it. A chair was regularly established, a distinct chair, and, of course, it was the fourth class—the lower class. I was, at the time, moved on to the second Divinity chair. After Dr. O'Reilly, my predecessor in my present chair, left it, I was moved on to the first, which I now hold.

Witness teaches an entire, and that the senior class.

66. The Commissioners, then, are not to understand that you have only a division of a class, and only half the duties of another professor?—Most certainly not. I have the whole of one class, and the same duties as any other Professor of Theology.

67. You have, in fact, a class which, as the senior, requires to be more carefully lectured?—At least a class which requires, towards the end of the year, to have their duties as priests hereafter more specifically pointed out to them, a duty which I take care always to discharge to the best of my humble powers.

68. Is it no disadvantage in the study of theology, taking up the subjects, as you do in Maynooth, without any apparent order?—Not the least inconvenience. The different portions of theology do not hang together in that sequential way, like those sciences that work from certain principles—every step leading to another step.* For example, there is no real connexion between the treatise *De Religione* and *De Trinitate*, except that natural affinity that exists between all the dogmas of revelation and between different portions of dogmatic and moral theology.

House treatises.

69. Have you any house treatises or College text-books for your course of lectures?—We have the treatises written by Delahogue, formerly professor in the College, which comprise only a portion of the course; and for the other portion, on which Delahogue has not written, we have had treatises written by Bailly, a French clergyman, and composed towards the close of the last century. Those treatises continued to be our class-books until last January or February. Bailly having been put on the *Index Expurgatorius* at Rome, was set aside by the Trustees. At that time the Trustees desired the Professors of Theology and the President to draw up a Report to be presented to the next Board as to what works they would recommend for class-books instead of Bailly.

Progress of theology as a science.

70. Do you think theology, as a science, is improving in the clearness of its demonstrations, the better order of stating facts, and in attaching a proper degree of importance to different matters?—I do not know whether you may call it an improvement or not; undoubtedly theology, like every thing else that is concerned with the ever-shifting opinions and institutions of men in this changing world, must change, and is, from age to age, changing in its outward aspect. For example, in dogmatic questions, according as new opposition in new forms rises up, the doctrine must be put forth in another shape to meet those new forms. As to moral questions, where there are different usages, and different laws, and different states or degrees of liberty or restraint in human action, and soforth, the details and practical application of principles in themselves unchanged must be changed according to the change of circumstances.

Expediency of professors writing books of instruction.

71. Is it desirable that the professors should write books of instruction adapted to the present state of science?—I think it on many grounds desirable that they should write books. First of all, for the respectability of the College. I think it is not respectable that a large establishment should be begging books from little seminaries on the continent. In the second place, as I have stated in my written answer, inasmuch as those foreign treatises are in so many respects filled with matter quite irrelevant for us, and also filled with matter which we have to change, matter that is not applicable to the circumstances of the country, also as they contain opinions which the generality of the Maynooth professors do not ordinarily teach, I think, for those reasons, we should have a new course of theology carefully composed by ourselves.

Impediment arising from the laboriousness of their present duties.

72. The Commissioners are aware that you are willing to undertake the labour. Do you think a sufficient number of other professors would undertake the labour, if they had sufficient time?—I have not the least doubt they would; and I would long ago have undertaken and prosecuted the labour, and hardly a year has passed since I became Pro-

* *Note subsequently added.*—I speak of treatise compared with treatise, not of portions of the same treatise compared with each other. Sometimes one treatise presupposes another: thus, in the treatise *De Ecclesia*, the authenticity, &c., of the Bible is supposed. But those points *may be* supposed, as the controversies in that treatise are with opponents who not only admit, but maintain them.

fessor of Theology that I did not make some attempt to begin some tract, but I always had to give it up. For example, as I think I stated in my written evidence, I began to teach the treatise *De Ecclesia* for the first time eleven years ago. I began then to take notes, proposing to write a copious treatise on the Church, which I might afterwards abridge as a class-book for the students. I turned my attention to it ever since then, and I have never, to this day, been able to make up more than some scattered notes, a few pregnant ones, but scattered, on that subject, owing to the constant yearly, monthly, weekly, and daily pressure of my occupations as professor. I have very often given vacant weeks and vacant days, a great part of the long vacation in the summer, to these occupations, and I have been obliged to give them up for want of physical power, after the labour of the year, to prosecute them. Last year I taught the treatise *De Gratia*, on which Bailly's now superseded treatise had been the class-book. I proposed to myself to write a short treatise, or rather to get up the materials for one. I sat down to work with a dogged determination of giving up every other occupation, and even prolonging the time of teaching that treatise as far as I could, in order to get an opportunity of taking copious notes, to be ultimately expanded and arranged into a book. I went on with that for a couple of weeks, but I had to give up.

Instance in the case of witness personally

73. Do you think that priests, notwithstanding their occupations in the country, would generally study theology, after they went into the mission with more zeal, if they possessed on each subject a book which they could rely upon as giving an authentic account of the present state of theology?—I have no doubt that the fact of our having had class-books which it was our business rather to correct and abridge here, and fill up there, and every way modify, has been one great obstacle, on the part of many priests, to carrying on the study of theology on the mission. Our lectures are not printed, and our class-books are so in little more than name. The result has been, that the clergy who studied in Maynooth have not the course which they learned in the College before them. If they had class-books written by us, and, therefore, with which our oral expositions would better correspond, those books would serve afterwards to refer to and to refresh their memories.

Advantage to priests in the mission of having authentic class-books.

74. It was the case, was it not, in the earlier history of the College, as far as theology was concerned, that the professor had his own class-book, and taught it?—This was the case much more so than now; and I know that the old clergymen who studied in Maynooth had decidedly better book knowledge—that sort of knowledge which men have who read one book, and know that one book*—than the clergymen of the same abilities have of the course since that time.

75. How many years is it since Dr. Delahogue's treatises were written?—I cannot state the exact year or years of their composition. They were written subsequently to his coming to the College, but written at different times. The editions I have of his works are later editions.

Dr. Delahogue's treatises.

76. Do you recollect when he became Emeritus Professor?—This happened before I became a student. He had been dead some years before I entered the College.

77. He was a French refugee divine, was he not?—Yes, he was a Fellow of the Sorbonne, and, I believe, a professor there. At the time of the first French Revolution he was obliged to quit France; he subsequently became professor in the College of Maynooth.

78. He had signed, I presume, the declarations which were required then of the French clergy?—I have no particular knowledge of that. I suppose he did what was required of the rest.

79. You are, of course, generally aware of the contents of Dr. Delahogue's works on dogmatic theology?—I cannot say I have read his treatises very closely of late years, but I know tolerably well the doctrines he teaches.

80. Are the doctrines of Dr. Delahogue, as to the liberties of the Church, those which are still taught at Maynooth?—That is a large question. I do not know that Dr. Delahogue has entered into the question of the liberties of the Church in any of his treatises.

81. Dr. Delahogue, in his treatise "*De Ecclesia*," maintains that the Pope has no right to interfere, directly or indirectly, with the civil or temporal rights of sovereigns?—Yes.

82. What is the doctrine taught at Maynooth?—The doctrine of Dr. Delahogue, on the subject of the temporal power of the Pope, so far as I know, has been the doctrine always taught by the Professors of Theology at Maynooth. It has been the doctrine invariably taught by me when I have touched upon the question.

His doctrine as to temporal power invariably taught by witness.

83. Will you state, fully and explicitly, what is the doctrine you teach upon the power of the Pope, and the authority of the Pope in temporal matters, and what is the distinction which you draw between temporal and spiritual matters?—With regard to the distinction between spiritual and temporal, which must precede the question of the power of the Pope as to the one or the other, I will give the idea, in a general way, of what I understand by spiritual things, and what by temporal things—what I understand by spiritual power, and what by temporal power. The word "spiritual" has different meanings, but, as opposed to "temporal," all those things are spiritual, the proper and immediate end of which is the sanctification of man, the fitting him for the attainment of his supernatural end in a beatified life hereafter; such as divine grace, for example, the sacraments, prayer, and so forth. Things spiritual, in this sense, are opposed to temporal, not to material things. Some things are purely, and in their essence, spiritual—such as

Authority of the Pope in temporals, and distinction between matters spiritual and matters temporal.

* *Note subsequently added.*—The French professors who taught formerly in Maynooth followed the method and doctrine of Bailly's Moral Theology far more closely than the theological professors of recent times. The inclination to *Rigorism* in moral decisions was far stronger on the part of the former than it is on the part of the latter.

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Divine grace, the virtues of faith, hope, and charity, which are altogether supernatural. Some things are not essentially spiritual, but are made so by special dedication or consecration for spiritual ends—such as a church or a chalice, which are consecrated and set apart for the service and worship of God. Then, these latter kinds of spiritual things are said to be of a mixed nature. A chalice consists of silver or gold, and so far it is temporal, and may be bought and sold; it is consecrated, and so far it is a spiritual thing, and cannot be bought or sold.* By temporal things I understand all those things whose proper and immediate end or function is, not the sanctification of man, but something connected with the affairs of this world or human life and society. Thus, for example, the British constitution is a temporal thing; a museum, the two houses of parliament, and the laws enacted therein, are all temporal. All those things are for the well-being of society, considered as merely human society. And here I should observe that there is a distinction made by theologians between the *finis operis*—that is, the end to which the thing itself is destined of its own nature, and antecedent to any view or purpose I may have regarding it—and the *finis operantis*—that is, the end which I have in view in performing any work; and this is altogether distinct, and may be different from, or even opposed to the end of the work itself. The end of the building of a church is to promote divine worship, and the end of giving alms is to relieve the poor; the end of preaching is to enlighten, move, and so forth; and the end of the prayer of petition is to obtain God's grace: there is the *finis operis*; but I may build a church, or give alms, or preach, or pray, from a motive of vanity; there is the *finis operantis*. Now, in speaking of temporal and spiritual things, and the end of them, I speak of the *finis operis*, or of the end which a temporal thing is destined to attain from its own nature, and a spiritual thing from its own nature, otherwise the distinction would be arbitrary, and depending on the motives of individuals. As to temporal and spiritual power, a twofold temporal power has been claimed for the Pope by different writers, namely, direct and indirect. The direct temporal power is that which he would have over temporal things, as temporal; the indirect temporal power is that which he would have over temporal things, not in virtue of any temporal authority, but in virtue of a spiritual authority, empowering him to dispose of temporals, when the good of religion would require it. Spiritual power is exercised over spiritual things, or the spiritual relations of temporal things. Things that are in themselves temporal, may have spiritual relations. Thus, for example, there may be a contract, which is of a merely temporal nature; but, as it may be entered into, in accordance with the laws of justice, or against them, it has its moral relations, and may be morally good or morally bad.† Spiritual power has a purely spiritual end, and a purely spiritual sanction, and cannot enforce its decisions or laws, except by spiritual sanctions. I have always taught and held that the Pope has a purely spiritual power, that he has no temporal power, direct or indirect, *jure divino*. He has temporal power, just as any other potentate has it, and beyond that nothing direct or indirect. I, of course, hold and teach that he has a directive spiritual power, and a coercive spiritual power over all who are subject to him, and which is admitted by those who believe in his authority, and disregarded by those who disbelieve in it. But this directive and coercive spiritual power merely extends to direction or coercion in what purely appertains to the moral well-being of those over whom it is exercised, to the supernatural life here, and the supernatural end hereafter.

Dictinction between matters spiritual and matters temporal.

Temporal power direct and indirect.

Spiritual power.

Authority of the Pope in matters political, bearing on the welfare of the Church.

84. Would you conceive under these circumstances that the Pope would have any authority to interfere in the political affairs of another country, even though those political affairs had a bearing upon the welfare of the Church?—I hold that the Pope has no right to interfere in the temporal affairs of another country, whether they have a bearing upon the interests of the Church or not, further than this, that the Pope may hold an authoritative opinion as to any proceeding, any institution, or anything of that sort, or issue directions regarding it, in its purely spiritual relations, and no further.

85. For instance, it might be of great importance, in his view of the interest of the Church, that one sovereign should succeed to a throne rather than another, would the Pope have any authority to interfere in that case?—No authority whatever, *jure divino*, more than any other man.

Authority of the Pope in elections.

86. In a country where the sovereignty is largely shared by the people, as in elections, it might be of great importance to the interests of the Church, in his view, that one colour or another should be given to the elections, would the Pope be considered to have any authority in influencing those elections directly or indirectly?—I hold that the Pope has no authority in elections of a purely temporal character, such as elections for members to Parliament, none whatever to interfere directly or indirectly; but, of course, the Pope may give his opinion upon any matter, as any man may, and of course whatever the Pope says, whether I follow it or not, is, from his high position, entitled to respect, as the opinion of any other man holding a high position in the Church or the State is entitled to respect, though he may pronounce an opinion on things which he has no right to pronounce an opinion on, or interfere with, authoritatively.

87. In his spiritual character he would have no authority to interfere?—No.

Spiritual relations of temporal things.

88. Or any authority over the consciences of Roman Catholics as such?—No, unless the matter were such as to involve a case of conscience, and then he would have authority to pronounce on the morality of the act of the individual, on the act in its moral aspect.

* *Note subsequently added.*—That is, the materials and workmanship may be bought and sold, in the same way as if no consecration had taken place. To take or give a higher price, on account of the consecration, would be *simony*.

† *Note subsequently added.*—This is illustrated more fully in the replies to some of the subsequent interrogatories.

Men's actions, though in purely temporal affairs, are not therefore indifferent; they may be against the divine law, or in accordance with it. Thus, eating and drinking are acts of a temporal nature; but they are regulated by the law of God, and a man violates that law by indulging to excess in either. So, buying and selling are temporal acts; but they have their relations to the moral law, for a man may deceptively sell a defective article, or charge an exorbitant price, and so violate the principles of commutative justice. Now, if I am going to do an act of this sort, the Pope has authority to tell me that that act is right or it is wrong; but this is simply exercising his spiritual power, and he has no right to enforce his judgment by any temporal sanction whatever.

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89. Or by any spiritual consequence?—If I do a wrong act he has the power to punish me for that, by spiritual punishment only. I will give another illustration—we hold that in the matter of money loans, to exact any money beyond the sum lent, in virtue of the loan, *vi mutui*, is prohibited by the divine law. Where there is not the title of *lucrum cessans*, or *damnum emergens*, or some other title admitted by theologians, such exaction is usurious and sinful. Now, suppose I am engaged as a usurer; I am a money lender, and I exact interest without any title, or an exorbitant interest, beyond what my title would justify, the Pope can tell me, "You are doing what is sinful—I have not control over your money, or the disposal of it; you may get it and give it as you please, so far as I am concerned; but I say, if you take this usurious interest, you are doing what is unjust and sinful, and are bound to restitution." Then the Pope has the power, if I persist, of punishing me, by the infliction of spiritual punishment. I am a priest, and if I practise usury he can suspend me; but that is a purely spiritual authority, and does not affect, in any way, the temporal or civil relations of temporal things.

Illustrations.

90. Supposing there was a political struggle, say, in this country, in which the temporal interests of the Church might be supposed to be concerned, would the Pope have a hold upon the conscience of a Roman Catholic ecclesiastic in instructing a layman what course he might pursue. For instance, in the case of Catholic Emancipation, could he have ordered the bishops to enforce, through the priests, by spiritual censures, a particular course of conduct upon the electors?—The answer to that question involves the consideration of some important principles. I must first state what I hold to be the duties of electors, as determined by the application of the principles of moral theology, in order to put the doctrine which I hold on the authority of the Pope, as to the enforcing of those duties, in a clear and plain light. There has been a good deal of erroneous opinion afloat on this subject, and I gave a special lecture on it last year to the students in my class. The question is not like that of appointing a grossly unfit person to an important office in church or state—for example, to be a bishop or a judge. As things are in these countries, voting at an election for a member of parliament is an entirely different thing. It is evident that the co-operation of any elector in the enactment or repeal of any law is extremely small, doubtful, and remote. The case mentioned—that of Catholic Emancipation, is perhaps about the strongest that could well be put. There are two candidates, one opposed to Emancipation, the other for it. Undoubtedly the Roman Catholic should vote for the candidate who will be for promoting the temporal advantage of his Church.* But the question is, whether he is bound, or whether any spiritual authority could bind him so to vote in *every* case. Now, I say that the elector is not bound to vote for the candidate he would prefer, —that he may, without sin, vote for the candidate opposed to Emancipation, if he has just cause for doing so, if he has good grounds for believing that he will be turned out of his holding, or otherwise seriously oppressed by his landlord, or that he will suffer any other grievous harm in consequence of his voting otherwise. And I conceive that no priest, or bishop, or Pope, could compel that man, in such circumstances, to vote for the Emancipation candidate. Such is my deliberate opinion, and this is the theological reasoning on which I ground it. It is never lawful for me to do a thing in itself sinful, to perform an act that is itself a sin. It is never lawful for me to co-operate, directly and formally, in the commission of a sinful act, such as to persuade a man to commit murder, or to give him money for the purpose, or to influence or move his will in any way thereto. If I do a thing in itself harmless, but from which another takes occasion to do a sinful act, it is never lawful for me to approve, internally or externally, of that sinful act, to desire or intend it. But it is lawful for me to do an act in itself good or indifferent, from which another, of his own free will, takes occasion to do what is wrong, provided I do not approve of, or intend, or desire his act, and provided I have a reasonable cause for doing my own act. Now, I vote for a certain candidate to become a member of parliament. That is an act in itself perfectly indifferent. He may vote right, or he may vote wrong; but my vote to get him into parliament is not his vote on any measure before parliament. I, by voting for him, co-operate to his giving a bad vote; but the co-operation is quite indirect, and very remote. It is his own malice, if I may so phrase it, or his own free will, that is the cause of that vote, that leads him to give it. All theologians hold that, on sufficient cause, I may co-operate in that remote, indirect way, to the evil act of

Authority of the Pope to interfere, through clergy, in elections.

Duty of electors according to principles of theology.

Spiritual authority cannot change that duty.

Exposition and application of theological principles.

* *Note subsequently added.*—That is, he should so vote, *if there be no special reason for the contrary.* This condition is supposed here, as being sufficiently intimated in what immediately follows in the present answer. Indeed it forms the ground-work of much of what is so distinctly insisted on in the answers to subsequent interrogatories, as well as to the present. The condition would enter not only in the case of *grave incommodum*, or serious harm, stated by and by, but also in the case where the above-named temperal advantage would be no spiritual advantage, or, worse still, injurious to the interests of religion. A state endowment of our bishops and priests in Ireland would be a very decided temporal advantage; but many people say—whether rightly or wrongly is immaterial at present—that it would be attended with as decided spiritual disadvantages. In their view of the matter it is pretty clear what a voter is *not* bound to do.

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another, by doing what I know he may take occasion from of doing something wrong.* If that doctrine were not admitted, human society could not go on; affairs would come to a dead lock. A vintner sells wine; a number of his customers drink too much of it. He sells me wine I take it home and get drunk with it. The act of selling is, in itself, indifferent, and I take occasion from it to get drunk. The vintner is not bound to give up selling wine.† So, a cutler sells knives, which some of his customers may use to kill themselves or other people. He does a harmless act, from which another man may take occasion to do an evil act; but his co-operation is only remote and indirect.

Analogous cases.

91. He could not sell a man a knife if he knew he was going to cut his throat with it?—He could not do so without a very weighty reason; but if he was threatened with death unless he sold it, then he has a right to sell it.‡ He is only exercising his own liberty, and is not responsible for the evil consequences, which are the work of another. But to return to the original case—that of voting for a member of parliament. I give my vote to a certain candidate. If I do not give it to him I shall be persecuted and oppressed. He makes a bad use of that vote by voting on a side which I believe to be wrong. But I am not the cause of that; I am not responsible; I merely co-operate in a remote and indirect way. I have stated the principle as to indirect co-operation laid down in our moral theology, and I conceive it is by that principle that the conduct of electors at elections is to be guided. The principle is sound, certain, and unquestioned. Now no ecclesiastical authority has a right to command me to do a thing in temporal affairs, such as voting at these elections, which I am not bound to do by the principles of morality.

Application of principles resumed.

Impropriety of denunciation.

92. Would a clergyman be justified in denouncing it as sinful to vote for a particular candidate?—I think that any clergyman who denounces the people as guilty of sin for not voting for a particular candidate in those cases where they cannot so vote without exposing themselves to great danger—any clergyman broaching such doctrine is not teaching in accordance with the first principles of a certain fixed and defined morality. That is my clear and firm opinion.

93. Even though the candidate is sure to vote for the persecution of his own church?—Yes, as persecution has been sometimes understood and clamoured about. I have known the cry of religious persecution to be raised for mere personal or party purposes, and about things that had nothing to do with religion, or were actually for the good of religion.

94. Supposing the elector were not exposed to any persecution, can the priest then denounce him?—No; I do not think it is proper to denounce individuals in any case. There is a great difference between a point that is immediately, and one that is but remotely connected with the interests of religion. Suppose a candidate announced that he would vote for a new penal law which would prevent clergymen from officiating and discharging their proper functions—that is a case in which the priest could very properly exhort the people not to vote for that man. That is a case which comes so clearly within the province of religion, that I suppose no man could deny the right of the priest to speak against the promotion of a measure so fatal to his own church; but in that case I do not believe a priest would act properly in compelling, by any spiritual censure, an elector to vote against the promoters of such a measure, where his so voting would be injurious to himself.§

Extreme case in which interference would be proper.

Even in such a case the voter should not be compelled by spiritual censure to give a vote to his own injury.

95. According to your distinction, do you think that the danger of being obliged to pay the arrears of rent due is a *grave incommodum* or a *leve incommodum*, for that is all the

* *Note subsequently added.*—I did not think it necessary to go into an exposition of the conditions required for the application of the principle to various cases. The following extract from one of our theologians exhibits the general principles briefly and pithily:—"An liceat alterius peccato materialiter co-operari? *Resp.* Co-operari tantùm materialiter, subministrando tantùm materiam et facultatem peccandi, vel exhibendo objectum, licet, si sequentes conditiones adsint: 1. Si tuum opus vel co-operatio sit secundum se bona, vel saltem indifferens. 2. Si bona intentione et rationibili ex causa fiat, et non ut juves alterum peccare. 3. Si alterius peccatum, impedire nequeas, aut saltem non tenearis propter causam rationabilem. Circa quam [causam rationabilem], notant Sanchez et Layman, etsi ejus gravitas certâ regulâ definiri nequeat, sed prudentis judicio metienda sit; tantò tamen graviorem requiri, 1. quantò gravius est peccatum cujus occasio datur; 2. quanto probabilius est te non co-operante alterum non peccaturum, aut quantò certior est effectus peccati; 3. quantò propinquius tua co-operatio peccatum attingit; 4. quantò minus juris habeas ad tale opus; 5. denique quantò magis peccatum cum justitia pugnat, idque propter damnum tertii."—Busembaum apud S. Alphons. L. 3. n. 59. *edit. Heilig.*

† *Note subsequently added.*—"An liceat cauponibus vendere vinum iis quos ebriandos prævident? *Resp.* Excusat eos P. Concina ex metu mortis aut mutilationis. . . . . Probabilius tamen mihi videtur dicendum . . . . . quod caupones, satis excusentur ob metum cujuscumque gravis damni, putà si alias notabiliter læderentur ex diminutione emptorum. Ratio, quia, cùm nullum eo casu grave damnum temporale obveniat se inebriaturo, charitas non obligat cum gravi incommodo peccatum illius vitare. Et idem dico . . . de præbente carnes comesturis in die vetito."—S. Alphons. *ibid.* n. 69.

‡ *Note subsequently added.*—S. Alphonsus says (*Homo Apostol.* t. 10, n. 56) that theologians speak very confusedly on this case. Comparing together different portions of his own theological writings, he is anything at all but clear on it himself. For in the book referred to in last note, n. 76, and again L. 4, n. 571, he plainly holds the decision given above; while in the passage just referred to in the *Homo Apostolicus*, he as plainly holds the contrary. On again considering the case leisurely, I still adhere to the decision given in my oral answer. But *quisque suo sensu abundet*—whatever decision may be adopted as to this particular case, (which was introduced merely in illustration of a general principle about which no doubt exists,) is manifestly of no moment as to the object of the Commissioners in proposing the main question; and I should be only beating up "the dust of the schools" about their ears if I entered farther into it here.

Extract from diocesan statutes of Leinster as to public denunciations by the clergy.

§ *Note subsequently added.*—The following extract from the diocesan statutes, drawn up in 1831 by the Roman Catholic bishops of Leinster, and promulgated in each diocese of the province, will show how far personal denunciations of any kind or on any ground would be, in that province, in accordance with the local ecclesiastical regulations:—"Meminerint sacerdotes, illis *nunquam sub aliquo prætextu* licere excommunicationem aut alias censuras contra aliquem ferre, aut *etiam comminari:* et multo minus licere maledicta aut imprecationes invocare. Nonnunquam quidem necesse videtur quosdam obduratos et contumaces peccatores dure increpare; sed hoc ut palam fiat omnino vetatur, nisi delicta eorum sint notoria; et tunc etiam districte prohibemus, ne sacerdos ullus audeat eos *aut nomine aut aliquo indicio vel circumlocutione* designare, sine expressa licentia Episcopi aut Vicarii Generalis."—*Statut. Diæces. cap.* 16. A similar prohibition, in nearly the same words, is contained in the diocesan statutes promulgated three years later in every diocese of the province of Ulster. The only copy in my possession of any diocesan statutes of that province is that of the diocese of Down and Connor.

landlord can do?—He can turn them out; and does so sometimes. I will put this matter of the office, and end, and limits of the spiritual power in another light. We are, in this world, to work for a better, and our deliberate actions, even in temporal concerns, may have a moral aspect.* They may be wrong or right; and as the Pope and the clergy are to direct the faithful in what is morally right, of course, they can direct them in temporal matters, so far as they have a moral aspect, as well as in spiritual matters. If you deny a spiritual or moral aspect or relation to temporal things, you relegate religion, religious obligation, moral responsibility, from the daily offices of human life. Take the case of elections: there are certain moral duties connected with them, and certain principles of morality by which these duties are regulated. The Pope has a right to direct and to tell me what is morally wrong, and enforce his teaching by spiritual sanctions;† but he has no right to make a law, and tell me that I should vote for this person or the other where I am not bound to vote for him by the laws of morality. Again, suppose in a contract of buying and selling, which is a temporal thing, I sell a horse that has some fault or defect, which renders him not worth £20, and I, concealing this fault, sell him for £100—any other article that can be bought and sold will do for illustration as well as the horse—I am guilty of a violation of justice. I, as a priest, have no right to interfere with a man in buying and selling a horse, but I have a right to say to him, you have been guilty of a gross violation of the law of God, and you must make restitution for it; but I cannot compel you in any other way than by advice, exhortation, or at the very utmost by inflicting spiritual penalties.

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Further illustrations of the spiritual relation of temporal actions.

96. In that case it is with the injustice that the priest deals, not with the temporal act?—Exactly so. It is simply with the morality of the act that the Pope or priest would deal. I am now telling the Commissioners what I believe to be the theological principles on this matter. I have observed that of late years a great deal has been said about people being bound under pain of sin, and that they would be traitors to their religion, and so forth, if they did not vote for such a man. Very often, indeed generally, religion had nothing to do with the business. I thought it my duty, in lecturing the young men who were so soon to become priests, to speak to them in a calm, paternal, and reasoning tone, on this subject. I told them, last year, the substance of what I have been saying, but enforced and developed at much greater length. Gentlemen, I said to them, if you go into a parish, and find that there is a portion of your flock there who, if they vote for the popular, the liberal candidate, will be exposed to serious consequences, I tell you that it is not only not your duty to compel them to vote so, but it is your duty not to compel them; and, perhaps, it may be your duty to tell them that they are not bound to sacrifice themselves for some *imaginary* public good, the realization of which may be impracticable, or if practicable, to which they would contribute not one hundred thousandth part.

Politico-religious questions—witness's opinion of them in general.

97. Do you enter into subjects of this nature in the course of your communication with the students?—Yes, I do.

98. The students pass almost immediately from your course into the mission, do they not?—Yes, immediately, unless those that go on to the Dunboyne Establishment. When I was over the second class I lectured them in a similar way, as a considerable number pass each year from that class to the mission. Still more now, as the students of the first class are all surely going out on the mission, save those who will be appointed to the Dunboyne Establishment.

99. Do you ever lecture the students of your class as to the propriety of clergymen interfering in politics?—I have done so occasionally: I did so last year. But it is a matter of very great delicacy for me. The bishops of some of the students take a prominent part in politics. Then, perhaps, some of our body may hold views opposed to mine. So there is danger of giving offence, and furnishing an occasion to the excitement of faction or party feeling. Again, it is hard to speak plainly on such a subject, however guardedly one may express himself, without seeming to allude to particular individuals or parties. Now all these are things I have always made it a rule strictly and studiously to avoid in addressing the students from the chair. I will tell you briefly, as well as I can recollect, what I said to the students of my class last year. I spoke for a whole hour's lecture, I believe longer, on the subject. I began by protesting that nothing was farther from my mind than to give any offence to any human being; but that, owing to circumstances to which I alluded, I thought I would be doing them and the interests of religion good service by delivering my matured judgment on priests mingling in political agitation. I gave my opinion most decidedly as to me certain, but not as a matter of defined doctrine. I told them to judge of my reasons, which I gave them, and to take up my view on the strength of them, if they appeared conclusive. I then told them, in the first place, that whatever might be thought of the general question, it appeared peculiarly unbecoming, and for several reasons, which I enumerated, peculiarly improper for young clergymen, just raw from college, to plunge into politics; that if they ever did so, they should at least wait for some years, and to take time to let their juvenile ardour cool down, and look about them and see in all its bearings what they were about to engage in. I told them, in the

Teaching of witness as to propriety of clergymen interfering in politics.

* *Note subsequently added.*—There is an old dispute among the Scotists and Thomists on the question, *Utrum dentur actus indifferentes in individuo?* It is a very pretty question in its way; but I imagine Her Majesty's Commissioners would not care to hear anything more about it.

† *Note subsequently added.*—Thus, for example, it is morally wrong, not only a violation of the law of the land but of the law of God, to take a bribe from a candidate and vote for his opponent. The Pope could decide—no decision is needed, for the case is almost as plain as a first principle—but he could decide formally that such an act is sinful, and say that whoever perpetrates it will incur such and such spiritual penalties.

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Address of witness to his pupils on the subject of interference in politics.

second place, that whatever again might be said on the general question, one thing was to me evident, that anything in the shape of violent language or gestures, anything like domineering or carrying a point by main force and clamour, was exceedingly opposed to the spirit of the Christian priesthood. I begged of them to avoid playing the tyrant in everything as well as in politics. I told them that clerical tyranny, especially in secular affairs, always does great injury to religion; that it is so opposed to the meekness which ought to be among our chief characteristics, and without which our ministerial labours will lose much of their fruit. I remember to have quoted several cogent texts of Scripture and other authorities on this point. I told them that among the pernicious effects of this clerical despotism were, that it put a powerful argument into the mouths of the enemies of the Church; that it shocked and scandalized a very large number of the best Catholics; that it rankled in the breasts of thinking Catholics, good, religious men, who dissent from the views of the individual priest, who think they have as good a right to act on their views as he has on his, and who are galled beyond measure in being forced into another direction by one whom they probably surpass in political abilities, experience, and knowledge, and fully equal in zeal for the interests of the Church and the people. I certainly did speak as strongly on this point as the judicial calmness and moderation of sentiment and language which ought always to mark the official lectures of a theological professor allowed me. I then laid down this principle, which is at the bottom of so much of the Church's legislation *de vita et honestate clericorum*, that—excepting the ordinary business of life and abundance of hearty recreation, (and I would give him abundance of it)—the proper place for a missionary priest is his mission. When he goes out of this, he is out of his proper sphere.

The rule as to clergymen taking part in political agitation.

The rule then is—no political agitation for him. There may be exceptions to this, but they should be very clear to be acted on; and even then the priest should enter into the strange sphere with reluctance, act there with meekness and charity, and return back to his own with all possible speed. But the rule is—stick to the sanctuary, the altar, the pulpit, the confessional, the sick bed, or to whatever else his spiritual mission may draw him. All this, and a great deal more to the same effect, I said in that lecture. I don't know what influence it had. The doctrine is not a very popular one; and the publication of it in your minutes will, no doubt, raise some angry voices against me; but I don't care for that.*

Proportions of clergymen who have taken such intemperate part in politics who were educated in Maynooth.

100. Can you give the Commissioners any idea of the proportion of those clergymen who have taken the intemperate part in politics to which you allude, that may have been educated at Maynooth?—I think I can, at least as to one period. About seven years ago, perhaps not so far back, when the repeal agitation was, if not at its highest point, still pretty vehement, there were some repeal meetings held, not in Dublin, but in different parts of the country, I do not now recollect where, at which a number of clergymen attended, several of whom used very intemperate and unbecoming language. One or two of the professors and myself looked over the names of those clergymen as they appeared in the newspapers. There was some clamour against Maynooth at that time on this very score: this directed our attention to the matter. We found that, so far as we knew of the clergymen concerned, the larger proportion of them had not studied in Maynooth, but in some continental seminary. I well recollect also, that on that or some similar occasion, we compared the College standing of a number of those clergymen who had studied at Maynooth, and we found a large proportion of them, (whether a majority I do not remember,) whose theological and other attainments were of the very lowest degree. I recollect well that we used to be from time to time astounded in finding clergymen who had barely escaped being excluded from orders on account of incapacity, turning out political celebrities and leaders in their respective districts.

* *Note subsequently added.*—The following is an extract from a letter, dated 15th October, 1844, and addressed to the late lamented Archbishop Crolly, by the Cardinal Prefect of the Propaganda. It professes to be written "Ipso Sanctissimo Domino Nostro auctore":—

Declaration of the late Pope as to uniform of the Church on duty of clergy in reference to temporal affairs, &c.

"Nosti optime, Præsul amplissime, quæ sit Ecclesiastici muneris ratio, atque indoles; quantumque deceat, et religionis incolumitati intersit, ut qui sacris sunt mancipati, Regis pacifici Ministri, et mysteriorum Dei dispensatores; maxime vero spirituali fidelium et regimini præpositi, nullomodo se negotiis sæcularibus implicent; quietem, tranquillitatem, ac pacem, quæ Christianitatis vinculum est, sedulo in populo foveant; subjectionem temporali potestati in iis quæ ad res civiles pertinent debitam jugiter exemplo, ac verbis insinuent et singularem prudentiam animique moderationem præ se ferentes, Christum et hunc crucifixum solummodo prædicantes, quicquid commissum sibi gregem vel leviter concitare, commovere, et ab Evangelicæ Legis lenitate abducere possit cautissime devitent. *Ejusmodi est semperque fuit Catholicæ Ecclesiæ doctrina, quam Apostolica Sedes ex sui officii sanctitate tradere, et data occasione inculcare nunquam intermisit.* Tuum itaque erit, Amplissime Domine, his vestigiis studiose insistere et prænunciatos de tanta re Sac. Congregationis et Sanctitatis Suæ sensus pro opportunitate aperiendo, quotquot ex Ecclesiasticis viris præsertim in Episcopali gradu constitutis inde ulla ratione devios agnoscas in omni charitate ac patientia efficacissime admonere."

The existence of the letter from which the preceding is extracted soon became pretty extensively known. The late Mr. O'Connell alluded to it very pointedly in a public letter, stating that it was not a canonical document. Dr. Crolly was constrained, in self-defence, to publish the document, which he accordingly did, through the columns of the *Dublin Evening Post*, early in the year 1845. Forthwith sprang up an outcry and a controversy. Some of the party who forced its publication, said that it was a private letter, and should not have been published. Others said that the allegations of the first part of the letter, in which allusion was made to the intemperate conduct of certain Irish ecclesiastics, were based on slanderous misrepresentations laid before the Holy Father. One votary of Parnassus wrote a squib about "Cardinal Knaves." Others said and did other things, each according to his kind.

Unquestionably, the Pope and the whole College of Cardinals with him, are liable to be deceived in such matters of fact; and though the most cautious and prudent tribunal on the face of the earth, they sometimes may have been deceived. But the passage above quoted is a simple exposition of *immutable doctrine and principles of duty*, the accuracy of which can be in no way affected by errors in matters of fact.

As to the matter of fact, however, I am sure that it was quite *under*stated in the letter of the Cardinal Prefect. And I am thoroughly convinced, that if the violent language and bearing of certain Irish ecclesiastics in civil matters, and of a much more recent date, were known fully, and in their naked truth, to the Holy See, they would meet with the strongest condemnation on the part of the Pope, and of every cardinal of every congregation in Rome.

101. Are you much acquainted with the state of the preparatory schools in Ireland for the education of candidates for Maynooth?—I have some acquaintance with some of them.

Preparatory schools.

102. At what period do the young men generally enter those preparatory schools?—I cannot say, but I should suppose they enter at a rather early age, because they are young when they come to Maynooth. As I said before, the class of students that enter Maynooth of late years are considerably younger than they used to be at a former period.

103. Do they enter those schools as early as the age of ten on the average?—I should think not.

104. Are those preparatory schools exclusively confined to the education of candidates for the priesthood?—I know that some of them are not. Whether there are any so confined I cannot say, but those that are now before my mind are not. In truth, the confining of them to ecclesiastical students would render them unable to support themselves. They would require to have lay boys attending them in order to have a sufficient number. I have four or five seminaries before my mind now, and they all have lay boys in them, that is, boys not destined for the ecclesiastical state.

How far Maynooth reflects the tendencies, political and otherwise, of the people.

105. You have mentioned the tendency that existed among some individuals who were educated at Maynooth, as well as elsewhere, to engage in intemperate political proceedings From your experience, are you able to say, whether Maynooth has been found to reflect the tendencies, political and otherwise, which exist outside its walls amongst the people from whom its inmates spring?—I would say that it would be difficult for a college like that of Maynooth, composed of young men brought from all parts of the country, and brought from places that were themselves the very centres of political excitement, to be altogether free in the midst of the political storm that was raging around them. But considering the character of Irishmen, their excitability, and sympathy with excitement going on, considering the youth of the students at Maynooth, considering the class of people from which they come most likely to be engaged in these political struggles, and considering the intensity of the popular movements of late years, and considering the operation of other causes to which I do not wish further to allude, I think that the College of Maynooth has been tolerably free from anything in the shape of political excitement, certainly from anything in the shape of public excitement among the students.

Training from an earlier period of life would contribute much to the formation of a more spiritual character among the students.

106. Do you think that the tendency to exhibit traces of those feelings that prevail amongst the population from which the students come would be materially checked if their training commenced at an earlier age than seventeen, taking that as the average of their admission into the College?—I am clearly of opinion, that if the students, previously to entering Maynooth, had been from an earlier period under proper training in some school or seminary set apart for the purpose, and possessing able, learned, zealous, and wise teachers, it would contribute most powerfully to form their characters in a more spiritual direction.

107. You mean spiritual training?—Yes, spiritual training and intellectual training. I use the word spiritual for general moral and religious training.

108. Are you acquainted with the system adopted in the *petits seminaires* in France?—No. I have heard a good deal of the early age at which they are put into those seminaries in France; but from what I learn from persons who have studied there, the Commissioners ought to be very cautious in recommending anything as to this country upon the basis of the French ideas and French habits. I am aware that there is a roughness, and wildness, and impetuosity about the Irish character; but one thing I know, and am sure of, that innocence and purity of heart exist in the candidates for Maynooth to a degree that, if what I have heard from the best authority be true, is utterly unknown among the mass of the younger population either of France or Italy.

109. Still you think that a more early spiritual training somewhere would be useful towards forming their spiritual character?—I think so decidedly; but I merely meant by my late observation to guard against confounding the necessity that may exist for a better spiritual training here with the infinitely greater necessity that exists for a training of a far more stringent character in the continental countries.

Instance of political excitement being discountenanced by the College authorities.

110. Can you state any instance in which political excitement has been directly discountenanced by the Maynooth authorities within your recollection?—I can. I remember about the year 1842 or '3, when the repeal agitation was beginning to assume, or had already assumed a very decided check in the country, that on one occasion the late Mr. O'Connell was driving down to some part of Connaught, through Maynooth, which is the thoroughfare from Dublin, in an open carriage. In the evening, during the recreation hour, a large body of the students got up on some eminence within the College walls, and cheered him as he passed the road running within the distance of a field from the walls of the College. As soon as the late Dr. Montague, the then President, heard of this, he came down himself to the public hall, where the students were all assembled, and reprimanded them in the strongest manner, and commanded them not to repeat any act of that sort, or show any political excitement, or get up any political commotion in the College. He announced that if he found any of them transgressing in this way he would have them punished severely.

111. Is there any rule or regulation of the College respecting any part taken in politics by the students in the College to restrain them from doing so?—There was a rule made in the year 1847 by the Trustees, after some political excitement had occurred in the College a few weeks before, prohibiting the repetition of such scenes for the future, and prohibiting any movement whatever of a political nature.

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112. Do you believe that the spirit of that rule is faithfully observed?—I have known no instance of an infraction of the *letter* of it since.

Lord Normanby's visit to the College in 1836. Alleged speech of a professor on that occasion.

113. It is stated in a publication, that on a certain occasion when a liberal Lord Lieutenant visited the College, dinner and wine were given to the students, and that on Mr. O'Connell's health being drunk, the most violent political language was used, together with the most unwarrantable abuse of Protestantism, one of the professors, in the course of his speech, having laid it down as a maxim, not contrary to any laws, human or divine, that, "while we should love those who do us good, we are at perfect liberty to hate those who injure us." Are you acquainted in any way with the circumstances there alluded to?—I suppose an allusion is made to the occasion of Lord Normanby's visit, in the year, I think, 1836, on which occasion, I recollect the students got wine in the evening. I was one of the students on the Dunboyne Establishment at the time. I was not present that evening at the entertainment, either because I was unwell, or from some other cause; therefore, I have no personal recollection of what is stated in that publication. But of this I am sure that no professor at that time in the College, or now, would be capable of making such an abominable statement as that. I am quite sure of that. I am sure, on the other hand, that I never heard on any public occasion, (of course people talk of Protestantism that it is all wrong,) but I never heard upon any public occasion, when the students were assembled together, any allusion whatever to Protestantism, or any bigotry of the kind stated. I do not recollect to have heard Mr. O'Connell's health proposed at any meeting of the students whilst I was a student. Since I have become a professor I have not had an opportunity of knowing whether it is proposed or not; but if it were proposed I should think it natural if the students gave him a hearty cheer as the great Emancipator.*

No professor in the College capable of expressing such a sentiment.

Moral Theology—Scavini.

114. What is the house treatise at present that you make use of in lecturing on moral theology?—The house treatise at present is chiefly taken from a short course written by an Italian divine named Scavini.

115. How long has it been adopted in the College?—It has been adopted in the College since last June. After Bailly had been indexed, the Board of Trustees set it aside as a class-book, and we were asked to draw up a report as to what class-book we should recommend. The majority were of opinion, I may say all of them were of opinion, that there was no one course suited to the College. I and others were of opinion that we should have class-books of our own composition. However, for the time being, as Scavini was thought the least unsuitable course, it was recommended to the Board, and the Board adopted it. Carrière's small treatise on matrimony was also recommended on that subject, and not Scavini. The Board referred this recommendation back again for reconsideration, I suppose, on account of Carrière's holding the opinion, that secular princes have the power of instituting diriment impediments. We have, therefore, Scavini on all the portions of moral theology on which Delahogue has not written, with the exception of the matrimony tract—on that we have no tract as yet. In the dogmatic portion of the course on which Bailly was the class-book, we have "Perrone De Gratia." For the rest "De Baptismo," "De Confirmatione," &c., we have no class-book whatever. This is the position in which we stand at present.

Present condition of the College as to house treatises in Theology.

Condemnation of Bailly.

116. Can you state the reasons why Bailly was placed on the index?—No; except conjecturally. I have no doubt, however, that he was placed on the index on account of some Gallican opinions, principally contained in his Church tract. The decrees of the index very rarely point out the passages objected to: they never state the reasons of the condemnation of a book. I heard a story about the way in which the condemnation of Bailly was brought about. There was a professor of the Irish seminary in Paris, at Rome in the course of the preceding summer, and he had an interview with the Pontiff; and in the course of the interview his Holiness asked him what class-books in theology were used. Having learned that Bailly was the book, the Pope sent for it, and had it examined, and put on the index. This I heard from tolerably good authority. Bailly wrote two church tracts; one is an abridged treatise which is in his ordinary compendious course; the other is a larger work in two volumes, which, so far as I know, has not been condemned. I believe it is only his "Cursus Theologicus," in eight volumes, that has been condemned. I have no doubt that the condemned edition is that which has been in use in France for the last twenty years, and the treatise on matrimony, as well as some other treatises in that edition, is altogether different from the old edition, which was the one used in Maynooth.

Teaching in Maynooth as to matrimony not affected by that condemnation.

117. Does the discontinuance of Bailly, and the adoption of Carrière affect the teaching at Maynooth on the subject of marriage?—In no way so far as my teaching is concerned. In truth Bailly was for many years but a nominal class-book. Since the abridgment of Carrière came out, that was, though not in name, yet in reality, the class-book. It is the best treatise that has appeared in the same compass "De Matrimonio," and Bailly's is about the worst. On every question I always taught what I conceived to be the fixed and defined doctrines of the Holy See. In matters where there is nothing defined, of which there is an abundance in the treatise "De Matrimonio," I have taught what I conceived to be the more probable opinion. I did that before the condemnation of Bailly, and I do so still.

Teaching on the subject of marriage.

118. You have stated that there has been no change whatever since the last investigation with respect to Maynooth, and that there is no change now in the teaching of the College upon these subjects from that which existed then?—I cannot say so; I do not know the teaching at that time; I was not in the College then, and I never read the report through; I never read much of it, and it is many years since I read a page of it.

**Note subsequently added.*—A cheer for O'Connell in 1836 would have been for him as Emancipator. A cheer for him at a later period might have had a very different meaning.

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119. What is the edition of Carrière which is now in use on the subject of marriage?—As I said before, it is not a class-book with us—it was only proposed by us, and the Trustees requested us to re-consider it.*

Impediment of clandestinity does not exist where marriage is between a Roman Catholic and a Protestant.

120. Is it taught at Maynooth that a marriage celebrated according to the requirements of the municipal law between a Roman Catholic man and a Protestant woman, but not according to the requirements of the Roman Catholic Church, is valid, so as to preclude the Roman Catholic man from contracting, during the lifetime of the woman, a marriage with a third party, according to the forms of the Roman Catholic Church?—Yes, if by the forms of the Roman Catholic Church is understood what was established at the Council of Trent, namely, that they should appear before the parish priest (*parochus*), or some other priest authorized by him, and two witnesses.

121. What is the doctrine taught at Maynooth as to the marriage of a Roman Catholic with a Protestant?—The doctrine taught at Maynooth is the certain doctrine which has been sufficiently settled by Benedict the XIV. for Holland, and Pius the VI. for Ireland. It is, that, in mixed communities, the law of clandestinity does not apply in the marriage of a Protestant and a Roman Catholic, and that such marriage is valid, though the parties do not appear before the parish priest.

Impediment of clandestinity where both parties are Roman Catholics.

122. Is it taught at Maynooth that a marriage celebrated in Ireland between two Roman Catholics, by a Roman Catholic clergyman, but not in conformity with the decrees of the Council of Trent, in respect of clandestinity, is a marriage valid, so as to preclude the parties, during the lifetime of each other, from contracting marriage with other parties?—The impediment of clandestinity was first introduced by the Council of Trent; it did not exist before. In framing the decree, the Council required that before it came into operation in any parish, it should be published there, and should only come into operation thirty days after the promulgation. That decree of the Council of Trent was published a long time ago through the three provinces of Ulster, Munster, and Connaught, with the exception of the diocese of Galway, at what time I do not know; it was not published in the province of Leinster till 1827. It is now the law over all Ireland; so that if two Roman Catholics marry without going before a parish priest, or some other priest authorized by him, and two witnesses, the marriage is invalid. In other words, the impediment of clandestinity is now in force in all Ireland.

Decree as to clandestinity now in force all over Ireland

123. So that the priest would not be entitled to plead a previous marriage of that nature as a bar to enabling him to refuse to marry the party who was engaged by this previous clandestine contract?—So far as the validity of the previous marriage is concerned, he would not be authorized to refuse, for the previous marriage was invalid, and therefore if the party were married afterwards to another, this second marriage would be valid, if there existed no other impediment. But there might be other reasons for refusing to marry him: for example, if the woman had been injured by the previous engagement, I should not marry him a second time without seeing that ample justice was done to her, by making reparation in some adequate way for the injury inflicted on her.

Marriage void for clandestinity has no effect as pre-contract or sponsalia.

124. Would you consider that the previous ceremony, whether called marriage or not, amounted to such a pre-contract as would entitle you to refuse to perform the ceremony of marriage to another party?—The clandestinity not only invalidates a contract so attempted, but has not even the effect of a pre-contract or *sponsalia;* it has no canonical effect whatever.

Practical course adopted where a person invalidly married, by reason of clandestinity, seeks to marry another person.

125. You have mentioned in the case you have supposed, of a Roman Catholic marriage invalid by reason of the Council of Trent, that if one person came before you acknowledging the previous marriage, you think yourself bound to exhort him to make reparation to the person whom he had abandoned, and you would not marry him unless it was done?—Unless that was done I apprehend he would be in truth committing a sin in marrying again. I not only would advise him to marry in a valid manner the former person, but I would oblige him to do so, unless there was some adequate reason against it.

126. You would oblige him as far as you could spiritually do so?—Yes.

127. Before he could partake of the sacrament of marriage, is it not necessary that the parties should be absolved in what Roman Catholics conceive to be the sacrament of penance?—It is necessary that he should be in a state of grace.

128. For that purpose, if the duty remained unfulfilled to the person with whom the first marriage would have taken place, would you not consider the party in an unfit state to enter into a second marriage?—Most assuredly.

Exceptions to the rule obliging such person to validate his previous marriage.

129. Then you would require him to put himself in that state before he partook of the sacrament of marriage?—Yes: but there might occur cases in which he would be exempt from the obligation of remarrying. I speak of that obligation *per se*, and that he would be bound to remarry the woman validly, on account of the injury that would ensue to her from the invalid marriage—an injury commonly occurring in such cases; but an exceptional case might arise—for example, if she had trepanned him into that marriage, or if she was a bad character, or if she had pretended that she was a person of high rank and it turned out she was no such thing, in such cases he would not be bound to remarry her. So, also, if she afterwards had committed fornication with another man, in that case he would not be bound to remarry her. All these cases are exceptional cases, in which

* *Note subsequently added.*—I should have stated, however, that Carrière is in the hands of all the students, and the book principally read by them on matrimony. The edition used is some one subsequent to the first. The opinion regarding the power of secular princes is modified in all editions after the first. I may add, that I designedly absented myself from the meeting at which Scavini was recommended: I would not be a party in recommending any foreign treatises.

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there is a special reason exempting him from the natural obligation of remarrying the woman whom he had invalidly married before, and thus repairing the injury suffered by her.

Effect in such case of the validity of the previous marriage, according to the law of the land.

130. Supposing the law were, that the marriage by a priest of two Roman Catholics, although not in conformity with the decrees of the Council of Trent, was valid in point of law, and that therefore a second marriage would be bigamy, and a violation of the law, would that form an ingredient in determining you whether you would marry the parties a second time?—To that I answer, that the impediment invalidating the previous marriage is an impediment *juris naturalis*, or *juris divini*, or one in which the Church never dispenses, or it is one in which the Church dispenses. If it were an impediment in which the Church dispenses, I would oblige him to get a dispensation, and would not marry him to the third person. I would act as in the previous case of clandestine marriage, and compel him to remarry validly. But, if it were an impediment in which the Church cannot, or never does dispense, on one hand, I cannot oblige the man, now that he cannot remarry the first woman, to keep celibacy all his life; on the other hand, if I marry him to a second woman that marriage will be bigamy in the eye of the law. There, I am thrown into a difficulty, a complete fix. But this does not arise from the collision of the two laws, but rather from the act of the man himself, who, by violating the law of the Church in the first instance, has put himself in this difficulty.

131. You could relieve him by marrying him again, could you not?—That would be bigamy in the eye of the law.

132. Would you refuse him?—As to the mere lawfulness of the act, considered in itself, it would be lawful to marry him again, in the case wherein he could not be married to his first supposed wife. But whether I could marry him or not, I should consider a question of expediency. A case might arise in which he would be prosecuted for bigamy, and great evils and scandal might ensue. In such a case, I would, at least, defer his marriage. I should weigh well the circumstances of each individual case, in order to know how to act.

133. Would not the man have a right to ask you to marry him again?—I doubt that very much, in the case given. I doubt very much whether he has a right that I should marry him offhand. He has put himself in a position now in which, if I marry him, he will be prosecuted for bigamy, and *gravia incommoda* will ensue.

134. You impose celibacy on his conscience?—No; he has done it by his own act beforehand. The second marriage, so far as the first is concerned, would be valid, and if no other impediment existed, and no inconvenient consequences would be likely to follow, I would marry him. But in the class of cases supposed by me, where there would be a prosecution for bigamy, and soforth, I would consider in the particular case what were best to do according to the laws of prudence and justice, and act accordingly. I cannot give a more definite specific answer.

135. You would allow the fact of a man placing himself in opposition to the law of the country to have weight with you, as creating an element, in itself, of wrong?—Precisely so. There is no inevitable collision between the laws of the Church and the state. Even where those laws are entirely different, and even apparently opposed to each other, still they may harmonize perfectly. The marriage contract, although it is called *contractus naturalis*, and *contractus ecclesiasticus*, and *contractus civilis*, is in reality but one contract.

Nature of the marriage contract.

That contract is not a triple contract, but one indivisible contract, having a triple aspect or relation. Marriage is established by God Almighty for a natural end—that is to say, for the propagation of the human species in a legitimate and proper manner, and so as to prevent the evil effects of concubinage, and the promiscuous intercourse of the sexes. Secondly, it is a civil contract, inasmuch as, by the multiplication of the subjects of a state, the state is strengthened and secured, and so forth. Children are born members of the state, are born to it and for it, become citizens, enter upon social duties, and undertake social responsibilities. So far it may be regulated by the laws of the state; so that if the state conceives that a marriage not entered into without certain conditions—suppose without having it registered—would be injurious to the public welfare, or suppose that any other like condition would be necessary for the public welfare, the state has a right to make a law requiring that no marriage shall be considered as valid, in her *forum*, and with regard to civil effects, unless entered into under those conditions. Lastly, there is the ecclesiastical contract. As the ultimate and great end of marriage is to have people reared up to be holy in this life, and blessed for ever hereafter, so far comes within the domain of the Church's jurisdiction, and she has a right to make laws affecting the contract itself which may tend to the sanctification and better education of the children, to the spiritual well-being of the parties themselves, and of the community in general.

[*The Witness withdrew.*]

* *Note subsequently added.*—"In quantum ordinatur [matrimonium] ad bonum naturæ, dirigitur in finem a natura inclinante in hunc finem, et sic dicitur esse naturæ officium: in quantum vero ordinatur ad bonum politicum, subjacet ordinationi legis civilis: quantum igitur ordinatur ad bonum Ecclesiæ, oportet quod subjaceat regimini ecclesiastico."—S. Thomas, Lib. 4, Sentent. Dist. 34, Art. 4.

WEDNESDAY, 12TH OCTOBER, 1853.

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The Rev. *Thomas Furlong*, S.T.P., examined.

Rev. Thomas Furlong.

1. In answer to the second question, you refer to certain books, and, amongst them, the Salmanticenses. Will you state what that is?—They are the theologians of Salamanca. Salmanticenses.

2. And Benedict the Fourteenth?—Yes; we have occasion to consult all his works occasionally. Benedict XIV.

3. And Liguori?—Also several of his works; his Moral Theology is what I principally refer to. Liguori.

4. And Collet?—Yes, also his work, which is a continuation of Tournely's Moral Theology. Collet.

5. What is the nature of all the works of Collet and Tournely?—Tournely's Theology is dogmatic, and also a portion of it moral; but Collet professes to be a continuation of the Moral Theology of Tournely. Tournely.

6. You state that you "follow the order, and, as far as possible, the views and opinions of the text-books." Are you restricted to the opinions and the views of the text-books employed?—Not necessarily.

7. Are you desirous, like some of the other professors, of seeing a set of text-books prepared by the professors themselves?—Yes, I am. I concurred entirely in that view when it was discussed amongst us. Expediency of having text-books prepared by the Professors.

8. You think it desirable to have some text-books which should express, upon dubious points, the distinct opinions which are laid down by the professors of Maynooth?—As well as I recollect, the question only regarded the course of moral theology which would be substituted in the place of Bailly's Theology that was withdrawn.

9. Do you think it desirable, generally, that the Professors of Theology should compose class-books in theology for the students?—Very desirable; because it sometimes happens that the professor does not exactly adopt the views of the text-books which the students use. The students having read the text-books, and having prepared the matter of lecture from them, should it happen, as it occasionally does, that the professor differs from the opinions expressed in the text-books, it naturally produces considerable inconvenience.

10. But the professors who follow you will probably differ from your opinions?—That certainly is a possible inconvenience; but we are most likely, perhaps, to agree with each other upon the traditional teaching of the College.

11. You have referred to the works of Dr. Delahogue as being still in use in the College?—Yes, they are. Dr. Delahogue's works still in use in the College.

12. And are the views which are derived from them the same as were derived from them at the time of the last investigation, in the year 1826?—I am not aware of any change.

13. The spirit of the College in all these matters is what it was then, is it not?—I am not aware, at this moment, of any particular difference, except with regard to the doctrinal and legislative authority of the Pope in spiritual matters, where a liberty of opinion is allowed.

14. You have read, possibly, the Report of the Commissioners at that time, and the evidence that was given?—I have read portions of it.

15. You are not prepared with a fresh recollection of them?—No, I cannot say that I am.

16. Does Scavini's book, substituted for Bailly, represent the same class of opinions generally?—I am not quite familiar with Scavini; I have read it occasionally, but it is a book that has been lately introduced to our notice in the College. It is modelled on the moral theology of Liguori; his opinions, I believe, coincide in a great measure with Liguori's. Scavini.

17. Are you aware that Collet's Moral Theology was a book in use at Maynooth before Bailly was adopted?—It is my impression that it was Antoine. Collet—Antoine.

18. Dr. Montague, in his evidence, in 1826, says, "We had Collet's Moral Theology at the commencement, but Bailly was, in a very short time, substituted for Collet."—Bailly was the book used when I entered, in 1819. I have often heard that Antoine was the text-book before that time.

19. The work of Collet to which you referred is the Treatise on Moral Theology?—Yes.

20. Which is a continuation of Tournely?—Yes. Tournely.

21. With regard to those writers whom you style the Salmanticenses—are they a numerous body of writers—do you mean treatises or authors?—They were members of a religious order, who compiled, by their united labours, an entire course of theology. Salmanticenses.

22. What order did they belong to?—The Carmelite order.

23. Are they chiefly writers in moral theology or dogmatic theology?—In both.

24. Are you aware whether the College at Salamanca still exists or not?—I am aware that there are three or four students, at least, in that College. I know one young clergyman who was educated there lately; he is at present in Ireland. Salamanca College.

25. Is the teaching of Maynooth distinct upon this point, that the Pope has no power to interfere, directly or indirectly, in the affairs of temporal kingdoms, and no power of dissolving the oath of allegiance?—Yes. Temporal power of the Pope or the Church.

26. And not only the Pope, but the Church in any form?—Yes.

27. Is any distinct application of that general principle made by the professors to the students, as applicable to their own conduct in the affairs of social life, or is it left as a

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general principle?—It is a recognised principle with us, that clergymen have a defined line of duty marked out to them by the very nature and character of their office, and that they are not to interfere in any other matters, except what their sacred office naturally points out to them, unless there be a very urgent necessity, indeed, such as we cannot often contemplate.

Principles inculcated on that subject at Maynooth.

28. If any deviation should appear from time to time from this general rule of conduct, would that be at variance with the teaching which has been received from the professors of Maynooth?—I should say so. I am perfectly clear upon that point. There is nothing in our teaching whatever that would at all warrant any deviation from the rule I have just referred to.

29. Is the application of that principle to the practical concerns of life a part of the training of the young men at Maynooth?—I may state that there is no lesson that is more frequently inculcated upon them than the necessity of abstaining from interference in secular affairs generally. The obligation is often impressed upon them of confining themselves to the spiritual duties which their office imposes upon them.

Application of these principles to the practical concerns of life.

30. Are the general principles which the young men are taught from the chair enforced upon them in detail, as to their application to the special affairs in which they will themselves be subsequently engaged as parish priests?—I think it is the general principle that is inculcated, that is to say, that it is the duty of a priest to abstain from all interference in secular matters as much as he possibly can. The deans who have the charge of the spiritual training of the students do, I am confident, from time to time refer to particular cases, and point out to the students the impropriety of interfering in certain worldly matters. Of that I entertain no doubt; but I think, with regard to political matters, that, whilst they lay down the broad principle, they rather prefer to abstain from a special application of it to particular cases.

Treatise, "De Obligationibus Statuum."

31. Is any practical instruction for the duties of a clergyman in his parish ever given by the professors in theology?—There is a treatise, "De Obligationibus Statuum," which forms a part of the regular course of moral theology. It teaches the duties of pastors as well as of other persons in the various conditions of life.

32. I see in the original memorial from the Right Rev. Dr. Troy, upon which Maynooth was founded, one of the considerations for founding it was stated to be, "that piety, learning, and subordination would be thereby essentially promoted"—do you conceive that every measure is taken to promote those three great objects of the foundation?—I cannot say that every possible measure is taken, but I am sure that a great deal of diligence, and a great deal of exertion is employed for that purpose.

Duty of allegiance.

33. Is it kept constantly in view, that those are the great objects of the foundation of the institution?—I should say, with regard to the duty of allegiance which we owe the Sovereign, that we take it, in fact, as a first principle of morality—it is an axiom with us in the same way as the duty we owe to parents, and therefore we do not repeat the inculcation of it so frequently, because that would almost imply a doubt of its manifest obligation.

34. It is not usual for the professors, is it, to dine with the students, as is the custom in other colleges?—They do not dine in the common refectory.

Intercourse of Professors with Students.

35. They do not communicate with them during recreation, or at any time except in the class hours?—It is not usual.

36. Is that the course pursued in other ecclesiastical colleges, that so great a separation takes place between the professors and the students?—I am under the impression that the separation is not so great.

37. At St. Sulpice the professors dine in the same hall with the students, do they not?—Yes.

38. And they also take a part with them in recreation?—Yes.

39. Do not you think that that tends to elevate and instruct, and form the minds of the students?—I think if the community were broken up into smaller sections the intercourse of the professors with the students might tend in some measure to their improvement, but where they all mix together in such large numbers, I am strongly of opinion that the intercourse of the professors with them would not produce a favourable effect, that is to say, that it would not produce the improvement referred to.

Expediency of further subdivision of the College.

40. Is it not desirable in your opinion that the College should be further subdivided?—That has been always considered to be, for the improvement of the discipline of the College, and the moral training of the students, a very important and necessary measure.

41. Is there any insuperable difficulty in the way of doing it?—I cannot say, except that, in the arrangement of the buildings, I do not think that subdivision was contemplated. That might create a difficulty.

42. It would not be necessary in the senior class to cut off all intercourse, but to separate them further, merely for the purpose of discipline?—There is a great deal in their having intercourse with each other, mixing together, and forming one great mass—it is not so easy under such circumstances to mould and fashion the minds, habits, and manners of the students.

Its practicability.

43. Is it not on that account desirable that the upper class of senior students should be divided into small classes?—That is my own belief, and the expediency of such a division was suggested, I think, to the former Commission of Inquiry by the dean at that time, Dr. Dowley; but whether, in our establishment, as arranged at present, it would be so practicable, I cannot say. I have not sufficiently considered the matter.

44. If it is so very desirable to do so, might not some attempt be made to carry it out?—I think it would be very desirable that the attempt should be made.

45. At present there are two communities, are there not?—Yes.

46. The subdivision which you contemplate, which has been under consideration, and which is alluded to in your answer, is not a subdivision of the classes so much as a further subdivision of the communities?—A further subdivision of the community.

47. You see no objection in the number of the present classes as classes attending the professors?—No.

48. For that purpose the present buildings are not conveniently arranged so as to allow of a separation?—It appears to me not; they were not constructed with a view to such a separation, and therefore I imagine there would be some difficulty in it; I do not mean to say that it is insuperable.

49. Do the junior students dine with the senior department?—No, they dine separately.

Further subdivision would not entail the necessity of an additional dining-hall.

50. Therefore, suppose they were divided into three communities, such an arrangement would entail the necessity of a third dining-hall, would it not?—No, it would not be necessary; they might meet in the same refectory, where silence is observed, and still be kept apart during the remainder of the day.

51. In other words, they might not be allowed to mingle in their recreation?—Yes, and at other times during which intercourse is at present allowed.

52. At present they are not allowed to pass into one another's rooms?—No; it is principally during the hour of recreation that they have intercourse with each other, and during the hours we call *ad libitum*. My idea of the principle of separation refers to these times. They are sufficiently kept apart at other times by the discipline of the College.

But would entail the necessity of separate recreation grounds.

53. By having recreation for the classes at different hours, could not that be accomplished?—Different recreation grounds, I think, there should be; the hours should be the same.

54. Is there any necessity for that?—I think so.

Suggested alteration in the Divinity Classes.

55. Are you in favour of the suggested distribution, which I think you referred to, of the four classes of divinity into two. You alluded to a plan which has been submitted to the Board of Trustees by the professors?—I am.

56. If that plan were carried out, there would be two lectures every morning in dogmatic theology, and two lectures in the afternoon in moral theology?—Yes.

Circles for discussion in the evening.

57. Do you think that the classes would not thereby become too numerous for the proper testing of their progress?—The increase of numbers would interfere with their exercise during the hours of lecture, but that inconvenience would be remedied by having an hour set aside in the evening, when the students could be divided into smaller groups, or circles, and might interrogate each other, and discuss those matters together which had been previously treated of at lecture in the early part of the day. That arrangement would obviate the inconvenience arising from the increase of numbers in the classes.

58. Would it be an increase of labour to the students?—I do not see that any considerable increase of labour to the students would be consequent on it, as the subjects to be discussed in the circles are supposed to have been the matter treated at lecture in the early part of the day. It would give them additional exercise; it would insure more constant and uniform attention to study.

59. Would not this contemplated arrangement of the students into two classes of dogmatic theology in the morning, and two classes more in the evening, allow you so to distribute the hours of recreation as, practically, to have two distinct communities enjoying recreation at different times?—It is a matter which I have not considered; but to speak from my impressions at this moment, I do not think it could be done. The hours of recreation are principally after breakfast, dinner, and supper. There is an interval of recreation for half an hour between half-past eleven and twelve o'clock, but the principal hours of recreation are those I have mentioned. Now, I do not know that the hour for breakfast, dinner, or supper could be altered, so as to have different hours for different divisions. In other colleges, where the pupils are divided into different classes, they are kept apart from each other during the hours of recreation, and then they assemble together in refectory, at lecture, and religious duties.

Separation into groups of co-diocesans in the after-dinner recreation.

60. Is not that separation into what we may call cameratas practically accomplished during the hour of recreation that takes place after dinner time in your College; and, notwithstanding your want of separate recreation grounds, are they not divided into dioceses?—It is the custom, I believe, for the students of the same diocese to assemble and remain together for some time after dinner. They then divide into groups of three or four, and thus walk in the recreation grounds, without any further regard to association with the students of the same diocese.

61. That is the longest recreation time that they have on the ordinary days?—Yes.

62. Is not that custom enforced by the students feeling that they cannot safely depart too much from it?—All I know on the subject is, that it is an established usage; and a deviation in the College from an established usage makes, as to any person so deviating from it, an unfavourable impression on the minds of his superiors. He will be considered singular in his habits.

63. Then, practically, it is observed pretty well?—Yes, so far.

64. Do not you think the separation sufficient?—That is not the separation I have been speaking of. Though the students are divided into distinct groups, still you have the whole community in one place, all recreating together, and they can communicate, and do so occasionally, with each other.

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65. Would that prevent the advantages which we suppose might accrue from mixing with the professors. Say that eight or ten students might be walking with the professor; if, occasionally, a person left him, that might derange a lecture or a continuous argument, but would it destroy the advantage arising from social intercourse?—My own idea is, it could not be done with advantage, because, as long as a number of persons are thrown together in one large mass, they will always have, in a greater or lesser degree, the attributes of a multitude, and their habits will not be as decorous or as subdued as they would be if they were broken up into smaller sections.

Such separation into groups of co-diocesans not sufficient.

66. Do not you think that that is a very small disadvantage in a College?—I do not; I think it is the greatest possible disadvantage. My own impression is, that the most efficacious and secure way to improve the minds and habits of the students, is a discipline of that kind. Generally, the character of ecclesiastical students is moulded and refined, not so much by positive instruction or inculcation, as by a judicious system of discipline, that imperceptibly forms their habits, and instils insensibly into their minds the spirit and sentiments suitable to their profession.

Inadequate size of the recreation grounds.

67. Do you think that the recreation grounds, as they stand now, are sufficiently large for the students, considering their great number?—Indeed, I think it would be well if they were enlarged.

68. Supposing that the upper class of students were divided into another body, it would greatly facilitate a separation during the hours of recreation, if another field were thrown into their recreation ground, would it not?—If a separation were made, it would be indispensable that the recreation grounds should be enlarged.

69. But the real difficulty of which you speak in reference to something like the tendency of the present arrangement to keep up the kind of feeling characteristic of a multitude, arises rather from the shorter intervals of recreation when they are walking about the quadrangle, than when they are in the recreation grounds?—It is principally to the hours of recreation that I refer, whether in the recreation grounds or the quadrangle. There may be some other occasions when they meet together in one great body, and are not obliged to observe silence, or to be very solicitous about decorum or propriety of demeanour.

Division into cameratas at Rome.

70. To what foreign schools of theology are you referring when you speak of this subdivision into circles or groups?—I have heard that, in the Propaganda College in Rome, the students are distributed into separate sections or cameratas. As to circles I am aware that in the Irish College in Rome that was the custom.

Circles for discussion

71. Then the immediate advantage which you think would be derived from this division into circles or groups would be rather a constant exercise in theological discussion?—That is one great advantage.

72. In other words they would discuss theological matters in English or in Latin?—In Latin.

73. In the same way, in fact, as it is discussed in the lecture room?—Yes.

As to discussion in English.

74. You think that there would be no advantage derived from their occasionally discussing those matters in English, so as to prepare them for a full explanation of their ideas upon matters of this nature in their future intercourse with their parishioners?—I think, clearly, an advantage would be derivable from it, but still Latin being the language in which almost all the theological treatises with which we are conversant are written; that language being consecrated to theology, it would be impossible, without serious inconvenience in other ways, to introduce the English language as the ordinary medium of communication. An attempt to use the English language in any but mere popular controversial theology, would soon demonstrate how inadequate it is to convey the meaning embodied so clearly and fully in the scholastic forms of expression.

Latin preferable.

75. Would it not rather compel them to translate their thoughts more distinctly and with a better understanding of the matter, than when they use simply a repetition of the same words which they have heard in the lecture?—I think the Latin language is in itself so expressive, and used with such precision by the schoolmen, and that their forms of expression are so clear, and become by use so familiar, that they convey very distinctly to the minds of the students the meaning that should be attached to them.

Use of Latin conducive to precision of thought.

76. You do not think that it leads to a kind of technical knowledge, rather than one applicable to the broader concerns of life?—I do not think it can be called technical knowledge; for the interrogation of the professor does not pursue exactly the order or the form in which the questions are proposed in the text-book. Mere technical knowledge would be easily ascertained in that way; the students taken out of the track of mere technical routine, could not possibly give satisfaction in their answers. I have no doubt that the use of the English language would be productive of great convenience in habituating the students to convey their ideas with ease, clearness, and precision; and we sacrifice that advantage certainly, but then we consider that the advantages on the other side considerably preponderate. Frequently a professor addresses the students in English—sometimes during an entire lecture, and a student is allowed sometimes, if he finds it difficult to express his ideas in Latin, to speak in English.

Necessity for cultivation of English.

77. Does not this necessity, which you apprehend, of adhering to the use of the Latin language, almost exclusively, in theological lectures, lead to a strong opinion of the necessity of cultivating the English language, and general reading connected with it in other departments, or in private studies?—Undoubtedly.

78. Do you conceive that sufficient attention is paid to that important department of English study?—I am of opinion that there is not a sufficient test for our students' attention, or of their proficiency in the English language as afterwards. Their instructions are

given in the English language afterwards—in the classical department they get instructions in the English language, and there is a class that is particularly devoted to that purpose; but I think that the great difficulty in the system arises from the want of previous training.

79. There is a great deficiency on the part of the students, which ought properly to be supplied in the preparatory schools, and which ought not to be required at Maynooth?—Yes: Maynooth College having been established as a seminary for the education of priests and not primarily as a literary institution, the great object of our College necessarily must be to train young men for the Irish mission; therefore their training should comprise that course of professional instruction which is necessary to prepare them for the proper discharge of their missionary duties. On that account, I should say that theological knowledge, natural and moral philosophy, which discipline the reasoning faculty, and sacred eloquence, are the branches of knowledge which a student in Maynooth College should have *particularly* in view.

Necessity of supplying deficiency in Preparatory Schools.

80. You think that it is not the particular business of Maynooth to make them mere scholars, but to train them in their duties as clergymen?—Yes.

81. You conceive that the possession of this general amount of literature, whether in English or in the learned languages, is a very important element in the education of every priest?—I consider it most important.

82. And you think that no additional instruction in those subsidiary departments could be furnished by the present course?—It is a matter that I have not turned my attention to, but I think it would be most desirable, certainly, that they should be, as far as possible, trained in the College to a competent knowledge and use of the English language.

English.

83. In fact, without that they cannot properly discharge their duty as preachers?—One of their principal functions is that of preaching.

84. Are they directed at all in the course of their private study by any parties—are any books recommended for their private reading?—There is a class of books that they are not allowed to use.

Private reading.

85. I meant in the way of guidance?—I am sure that the Professor of the English language points out to the students of his class what he considers to be the most useful works in his department.

86. Do the Professors of Theology advise the students at all as to the reading of books connected with their future life which may not be perhaps exactly technical as connected with the particular course that they are pursuing, such as courses of sermons and works of private devotion?—The students are perfectly well acquainted before they leave the College with standard works of that kind.

Whether students are guided in the choice of books.

87. But you do not consider it a part of the duty of the professors to assist in their moral or religious training at all?—I can say for myself, that whenever an opportunity occurs of inculcating any moral or religious duty connected with the pastoral office, I always avail myself of it—I do not consider that it falls exactly within the sphere of my own duties, but I generally avail myself of every opportunity that occurs to address to the students some remarks with reference to that end; once or twice a year I may devote the entire time of lecture to that object.

88. Do you not think it a very important element in the work of the College to prepare the character of an individual priest, as well as to train him in mere head learning?—I think it is most essential, considering the duties that a Catholic clergyman has to discharge.

89. In what classes, at present, is English the language of the lecture room?—In the classes of Sacred Scripture, Church History, Natural Philosophy, and of English Elocution.

Classes in which English is used.

90. That is a class, merely during the vacation; is it not?—No.

91. Is English the language of the two humanity classes?—Yes.

92. Are you aware whether, in those classes, they ever translate into English by writing?—They do. I was for many years professor, first of humanity and afterwards of rhetoric, and I made that a constant exercise in both classes.

93. Would not that system of translation into English writing, if properly followed up, secure, during the first and second year, that the students should become acquainted with English orthography, and the ordinary rules of English composition?—I always looked upon it as a most useful exercise for acquiring a ready and correct use of the English language.

English composition.

94. How does it happen, that if the business of these lectures or these classes is properly conducted, that the students are so deficient in English composition?—Whatever deficiency there is, I really ascribe it, in a great measure, to their defective education previously to their entrance into College.

Deficiency of students in English attributable to defective preparatory education.

95. Into which class does the great majority of students enter?—They are divided, at entrance, between the Logic, the Rhetoric, and Humanity Classes; I think an equal number, perhaps, enters into the Rhetoric and Logic Classes, the minority always into the Humanity Class.

96. Is the language of the Rhetoric Class English?—Yes.

97. Can you suggest any improvement in the present system by which a knowledge of English would be promoted in the course of instruction in the College?—It is a thing which I have not considered sufficiently to be able to answer the question satisfactorily.

98. You stated, did you not, in a part of your written answers, that it might be said that

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"the present system of discipline was somewhat calculated to give undue prominence to mere literary training; while it impressed upon the minds of the students the value of literary attainments, it does not as distinctly convey the necessity and importance of the ecclesiastical spirit and perfection which it is their duty to cultivate." Will you be good enough to develop that answer a little more fully?—Our system of literary training has always appeared to me to be so prominent a part of our collegiate education as to leave the impression on the minds of the students, that the all-important object to be attained by them in college was the acquirement of knowledge. It is not that we by any means neglect or undervalue moral training, but at the same time I do think, on account of the constant application to study, the constant succession of lectures, constant literary occupation, without a due proportion or more frequent intermixture of religious exercises, and occasional relaxation, that our system is calculated to make that impression, and that some modification of it in the way suggested might be made with advantage.

Preponderance of literary training.

Application to study too continuous.

99. Do you apprehend that the application to study is rather too severe and too constant?—I think it is too continuous.

100. You think it would be better if there were more relaxation?—Yes; and more time occasionally devoted to religious observances.

101. In fact, according to the present discipline of Maynooth, the President is precluded from allowing a vacant day as occasion might arise?—Yes; and I think that such excessive rigour is very injurious in its effects.

102. You do not say that the amount of literary acquirement is too great in the result?—No, I do not.

Greek.

103. With regard to the study of Greek, do you think that, practically, the Greek that has been acquired in the earlier classes is retained and extended in subsequent classes, so that there is any considerable number of young men who leave the College that can take up a Greek author at random and translate it without a Lexicon?—I think there are not many.

104. Do not you think it a defect in a theological college that there should not be some encouragement given to the continued pursuit of so important a language as Greek?—I think that if the cultivation of the Greek language could be made concomitant with the other studies of the College it would be an advantage; but I think the students know as much Greek as they require for the prosecution of their scriptural and theological studies. Frequent reference is made, in the Scripture and Theological Classes, to the Greek text of the New Testament particularly, and I think the students are perfectly well able to appreciate any of those references. They retain sufficient knowledge of Greek to understand and appreciate the value of any remark that may be made, or any argument that may be deduced from the Greek text. One great object which is proposed in teaching our young men the Greek language is, to enable them to apply it practically to their theological and scriptural studies.

General taste for literature.

105. Do you conceive that a general taste for literature, especially as connected with the profession of theology, would be an advantage in forming and refining the character, and of occupying the leisure of a priest in his mission?—I think it would be a great advantage if he had such a knowledge of Latin and Greek, as to find a resource and relaxation in it after the labours of the day; but I fear it would be difficult indeed for him to retain, amidst the laborious duties and distractions of a missionary life, such a knowledge of the Greek or Latin language as would make the reading of an author of any difficulty in either language so easy as to render it an inviting entertainment and recreation of mind for him.

106. Of course, if practically, their attention to polite letters after leaving the junior classes is entirely intermitted, it would be a labour to recur to them. Would there be no possibility of accompanying the severer studies with some little reference to the previous studies?—Indeed I think that might be done without any *serious* inroad upon their more strictly professional studies; yet, in such a large establishment, it is not easy to introduce a new class.

As to encouragement to private study of literature.

107. Without that, would there not be some means, either by distribution of premiums or by the recognition of proficiency in their studies in the Dunboyne Establishment, of stimulating them to a private continuance of study, which at the time of quitting the junior classes would not be severe, but rather in the nature of recreation?—The studies on the Dunboyne Establishment are at present very severe, and they are, in my opinion, sufficient to engross the whole time and attention of the students. Theology, canon law, and church history, if they apply diligently to them, will occupy a great part of their time; and they must, of course, keep up and improve their knowledge of the English language during that time. Altogether, I do not know whether it would be practicable, without some injury to their strictly professional studies.

108. Have you read Professor Gillic's proposal with regard to making some attendance on the Greek Class, during the senior divinity year, a necessary step before a student could become a candidate for the Dunboyne studentship?—No, I have not.

Proposal of Greek studies for Dunboyne candidates.

109. He proposes that no person shall become a candidate for the Dunboyne studentship unless he has attended a course of Greek lectures during his senior divinity year?—I cannot say but that it might be practicable. As it is a proposal which I have not considered, I am not prepared to offer an opinion on it. I would always have a difficulty in interfering with any established system, that is working well, unless I saw a necessity for it.

110. It is not working well as to Greek, is it?—Yes, so far that each student is, in my opinion, able to understand perfectly a reference to the Greek text of the New Testament and the Septuagint, or a passage of the holy fathers.

111. Has the fact of his proficiency in the Humanity Class any serious influence on a man's chance of becoming a Dunboyne student, afterwards: in the concursus, is that looked to much?—I think not.

112. You think that there are some points in the character of the young men to be trained at Maynooth which must be in a certain degree decided by the previous education which they receive before coming to Maynooth?—I think that the forming of the character and manners of the students depends in a great measure upon their previous training before they enter Maynooth. It is impossible to expect, if young men are sent in with habits not suitable exactly to our profession, that, during their course in Maynooth, that defect will be completely remedied. Necessity of preparatory training.

113. Should you think that the process would be better pursued by colleges in which the young men would mix together—laymen and future ecclesiastics together—or by exclusively ecclesiastical seminaries?—I think that exclusively ecclesiastical seminaries would be better, as preparatory schools for ecclesiastics. Ecclesiastical seminaries preferable.

114. Then your opinion is, that the training from the earliest period that a boy can receive training, ought to have regard to the ecclesiastical character which he is afterwards likely to fill?—I think that the earlier the period at which such training is commenced, so much the better for the formation of the clerical character.

115. You are acquainted with the preparatory establishment at Castleknock, are you not?—Yes. Castleknock.

116. In Castleknock there is a lay department, is there not?—Lay boys are educated there. I do not know that there is a distinct department for them.

117. At all events, Castleknock is the college in which, not merely persons destined for the ecclesiastical state, but also those who are destined for lay professions, are educated?—Yes.

118. There is no objection, as far as your experience goes, to the system of training pursued there, having regard to the class of people who come from Castleknock to Maynooth?—Indeed, as far as I know them, I think they are well educated; and if we had a number of such establishments through the country, it would be a great blessing indeed.

119. Therefore, there would be no serious objection to the intermixture which has been spoken of?—By no means: no serious objection. No serious objection to mixed system in preparatory education.

120. You wish that the young men should not come to you without having gone, previously, through a civilizing process?—Yes; I think it is impossible for us, if that is not the case, to accomplish that very important object.

121. The very fact of their being assembled in such large numbers at Maynooth, is against the training of their manners, is it not?—Yes; I have no doubt of it.

122. In several of the diocesan seminaries, lay pupils are educated, are they not, as well as ecclesiastical?—Yes, they are.

123. Is that the case with the seminary at Carlow?—I believe so. Carlow—Armagh.

124. I believe it is so at Armagh?—Yes; it is generally so, I think, in our seminaries.

125. You have stated, in one of your answers, that you know three or four schools where young lads are educated for Maynooth College, and you should say that the average expense of education in those schools is £150. Does that expense include the expense of the whole course of preparatory education?—Yes, that is what I meant. Expense of preparatory education.

126. How do you estimate that £150: it appears, for instance, that the stipend for a boarder is £20?—I estimate it by the expense of each single year. I should say that an average of three or four years' education is requisite for the preparation of a young lad for Maynooth College; say he pays, during that time, £20 or £25; in some places, as for instance, Castleknock, £30 per annum, and there are contingent expenses, which raise the gross amount to the average I have mentioned.

127. What do you estimate the charge at Carlow to be?—I should say, for four or five years, not less than £150 or £200. Carlow.

128. What is the annual stipend at Carlow?—I cannot say precisely: £25 or £30.

129. Are you aware that it was stated in the evidence given on the former Inquiry, that the charge at Carlow was 25 guineas a year, besides extra expenses, travelling, and so forth?—I think that is about the sum.

130. A good many students are educated in day schools, are they not?—Yes, a great number.

131. Do you think in Maynooth sufficient attention is paid to the instruction of students in Church ceremonies?—I believe provision has been made lately for increased instruction in that department. The deans have been directed to give formal lectures, at stated times, to the students on the Church services. Instruction at Maynooth in church ceremonies.

132. Is sufficient attention paid generally to the students, so as to form them into good preachers, and to facilitate preaching when they get out on their missions as clergymen?—Indeed I think there might be an improvement in our system in that respect. It seems to me that our students do not get sufficient preparatory instruction for the discharge of that important duty at the time when they are most capable of understanding and appreciating it, that is, at a more advanced period of their course. There is not sufficient provision made at that time, I think, for training them to become useful and effective preachers. Preaching.

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133. In fact, if a clergyman goes out of Maynooth without having a sufficient training in that particular, it makes him unwilling, does it not, to discharge that duty afterwards?—Naturally it does. Indeed I consider the establishment of a class of Sacred Eloquence, a desideratum in our system. The students would then be regularly trained, and get precise instruction in that department.

Training in the giving of catechetical instruction.

134. The Commissioners have been informed that it is the custom in other ecclesiastical colleges to train the students to give catechetical instructions. Is that ever done in Maynooth?—It was done when I was a student, but it is not at present. There was a half hour devoted every week to it. Two students prepared each a catechetical instruction, or what might more properly be called an exhortation, which continued for a quarter of an hour; and at the end the Professor of Sacred Scripture made some critical remarks upon the discourses that had been delivered, and suggested some improvement in the matter or form of them.

135. Is that practice totally disused now?—It is altogether.

136. Do you think it most desirable to have some provision made for that purpose?—Yes; for it is one of the most important parts of a clergyman's duty.

Catechising in parish Church.

137. The Commissioners have been informed that in the seminary of St. Sulpice the students go to the parish church to catechise the children. Could that be done by the students in the last school of theology in Maynooth with advantage?—It does not strike me as very practicable.

138. Do you think it would be a breach of discipline to allow them out of the College?—No, by no means a breach of discipline. It would be more or less an interference with our system of discipline, and therefore it should be considered whether, when the opportunities of exercise are distributed amongst a large number of students, the advantage to be derived by each would be commensurate with the inconvenience that would follow.

139. Assuming there is at present no instruction given for the purpose of imparting a facility in giving catechetical instruction, is it not desirable that it should be done?—I think that it is in itself most desirable.

140. Is it not an essential part of the priest's duty to do it himself, or see it done by others?—Yes.

Want of sufficient training in this respect a defect in Maynooth system.

141. As an essential part of the pastoral duty, is it taught at Maynooth?—My opinion is, that a want of proper training for the discharge of that duty of the ministry is a defect in our system. When I was Professor of Rhetoric, I frequently adverted to the necessity of clergymen giving the people simple, practical, solid instruction in their ordinary duties, and explained the method according to which it should be done.

142 Applying myself to two parts of the priest's duty—preaching or exhorting the congregation from the pulpit or from the altar, and giving catechetical instruction to the youth as they grow up. With respect to those two distinct portions of the pastoral function, what instruction of a practical character is given for the acquisition of the means of fulfilling either of those duties at Maynooth?—The matter of such instruction must be had from theology. As to the manner—in the English Class, I am sure instruction of that kind is given; but the professor of that department will be better able on that head to inform the Commissioners. Similar instruction is given, by the very nature of the subject, in the Rhetoric Class. I have said, that a principal object with me, when a professor in that class, was to inculcate the importance, and prescribe the mode of that kind of instruction. Afterwards the young men, during their divinity course, are obliged to prepare sermons, and to deliver them in public, and those sermons are mostly of a very practical character.

Sermons preached by the students.

143. How often?—There are four sermons each Sunday during the year. The Dunboyne students preach on the principal festivals. There are four sermons each Sunday, and they are commented on at the conclusion by one of the students and a superior.

144. Is the instruction to which my question pointed supplied in any other way than in the English Class and the Rhetoric Class?—I am not aware at present of any other.

Distinct class of sacred oratory desirable.

145. Is it your opinion that it is inadequate to effect the object?—I think an additional class, in which the precise object would be to give such instruction, would be most desirable.

146. Do not you think it essential?—I consider it so desirable that I may call it to be essential.

147. That is with a view to preaching: giving instructions in the matter of sermons, in composition and diction—the putting of sermons together?—The matter and the mode both.

148. With respect to acquiring a facility of giving catechetical instruction to youth, as contradistinguished from preaching to an adult or a mixed congregation, what instruction is given now in Maynooth?—My own idea is, that the style of instruction that would be suited generally to the people is precisely that that would be accommodated also to children, if not very young, that is, simply to explain the Christian doctrine in a clear and simple manner, without using language or forms of expression beyond their comprehension.

149. I applied myself in my question entirely to the catechetical instruction of the young in inculcating the tenets of Christianity, and the tenets of the Roman Catholic faith in particular. Can that be so well acquired in any way as by frequent practice?—I think that practice is necessary for acquiring a facility; more necessary than mere theory.

150. Does not it occur to you, if it could be done consistently with discipline, that it would be desirable to have the practice prevailing at Maynooth which prevails at St. Sulpice, namely, giving catechetical instruction to children who required it in the neighbourhood

of the College?—I think it would be most desirable to give them some such exercise; but I suggest a doubt merely as to its practicability in our College, because, in such a large community, any thing that interferes with the ordinary movements of the machinery is calculated to disturb the uniform observance of discipline.

151. How could the withdrawal of, for instance, six or eight students each Sunday, for an hour or two, to catechise in the chapel, interfere with the machinery or discipline of Maynooth?—It so happens, that the time at which this exercise should be performed is concurrent with the time of vespers in the College; and in our community the idea prevails, and is strongly impressed upon us, that it is a very inconvenient thing that any member of the community should be absent from those important duties of class, high mass, vespers, &c.

Objections to the suggested method of sending the students outside of the College for the purpose of catechising.

152. If the instruction which has been spoken of be important in the training of the students, could not an arrangement be made by which the observances at Maynooth could be accommodated to that practice of the Church?—I think it could absolutely be done.

153. Would not the practice be rather consistent with what is taught at Maynooth with respect to the duties to be afterwards practised by the priest?—It would be perfectly consistent, but I was alluding to the repugnance which I think there is in our system to the introduction of any extrinsic function of that kind.

154. Is there any thing in that observance objectionable except the fact that it is extrinsic?—I do not know that it would have a beneficial influence on our discipline; I think that the uniform attendance of the students at each duty, free from the interference of any other obligation, has a very salutary effect upon the discipline of the College.

155. How do you think the fact of administering catechetical instruction to children on a Sunday would have a contrary effect?—You would have a number of students outside the precincts of the College, and not subject to the inspection of the superior at the time.

156. Would there be any objection to the dean going with them?—I think that would be practically impossible.

157. Would it be any personal inconvenience to the dean?—No. I think, however, it could not conveniently be done.

158. Do you mean that he could not be spared for an hour or two on Sundays to attend the students in performing that duty. The question applies to students at an advanced period of their course, when they have attained a certain age and experience; and would there be any material disturbance of the discipline at Maynooth by their performing that duty, learning that important part of their priestly functions by its practical exercise?—I think that to send out a number of young men regularly, without any supervision whatever, *might* be attended with unpleasant consequences.

159. Would it be impossible to give that supervision if it were necessary?—Not strictly impossible; but I think it would be so inconvenient, that you might deem it, morally speaking, impossible.

160. What is the inconvenience to which you refer?—The inconvenience is this, that you should have a dean to superintend them who has his duties in the college to attend to at the same time; he should be absent from his duties for an hour or two every Sunday, and such absence of the dean would be productive of inconvenience.

161. There are several deans, a President, and a Vice-President; could not some of them be spared from the College two hours on the Sunday morning?—They have, as I have said, their fixed duties to perform within the College. I do not say that it is absolutely impossible for them to perform this additional duty of superintendence: but I have seen extra duties of that kind prescribed out of the regular course; and though they were practicable, still they became, in detail, subsequently, very inconvenient. It would be no harm, I suppose, to make the experiment.

162. The senior class of Dunboyne students is composed entirely of priests, is it not?—Yes.

163. Might not those be sent out to accompany each division of the young men?—That *might* be done.

164. In fact you consider that there would be considerable risk to the discipline of the College and also to the young men?—I do not consider the inconvenience to be such as should altogether deter from the trial of the plan suggested, but I do apprehend that it would not ultimately be found practicable. It would be quite at variance with the system pursued at Maynooth. The greatest difficulty is felt in allowing any number of students to be absent from the ordinary duties of the college.

165. You were examined before the former Commission, were you not?—Yes.

166. At that time the accession to the Dunboyne Class was not an object of very much ambition: was it?—I remember having answered to that effect on the occasion referred to. Perhaps my words are liable to misconstruction. I meant to speak for myself individually; not that the appointment was not in itself an object of ambition.

Dunboyne Establishment.

167. You stated that it was, in some degree, an object of ambition?—Naturally it should be; but not so much then as it is now, in one respect.

168. Is it now more distinctly an object of ambition than it was then?—The students on the Dunboyne Establishment receive now a much larger salary than they did then.

169. Do you believe that that Establishment, endowed as it is now, will have a useful and beneficial effect upon the whole body of students?—I think it is a very important part of our establishment: it gives a great stimulus to the studies of the College.

170. You have now had a considerable experience of the College, is there any change in the class of doctrines taught upon dubious points within your knowledge?—I know of none.

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171. The same spirit prevails now which did at the time of the former investigation?—Yes; I am not aware of any difference, save that a more decided bias prevails generally in favour of the infallibility of the Pope and his authority in spiritual matters.

Spirit of the College with respect to Gallican questions.

172. In regard to those points which are commonly called the Gallican points—I do not mean those that particularly relate to the Gallican Church as the Gallican Church, but the general current of Gallican doctrine—does the same kind of opinion prevail in the teaching of the College now as before?—I may say that it is precisely the same doctrine. The Gallican points are embodied principally in the four famous articles drawn up and subscribed by the French bishops in the year 1682. They declared—Firstly. That kings and princes could not be deposed, nor their subjects released from the allegiance due to them by the authority of the keys of the Church. Secondly. That the decrees of the Council of Constance, affirming the superiority of General Councils over the Pope, were to be held firm and inviolate. Thirdly. That the use of the apostolic power was to be regulated by the canons. Fourthly. That the decision of the Pope was not to be held irreversible, unless confirmed by the approval of the universal Church. The first article is held by us, and averred on oath. With regard to the rest, they are considered now, as before, subjects for discussion outside the strict boundary of Catholic faith: though generally there prevails a higher view with regard to the prerogative of the Sovereign Pontiff within the spiritual domain which properly belongs to him.

Higher view at present prevailing as to the spiritual authority of the Pope.

173. In regard to the authority of the Pope, the same doctrine prevails now as then?—The same doctrine prevails as to the power of the Pope over temporal rights of sovereigns, we hold the same doctrine that was always held in the College.

174. With regard to another point in which the State is perhaps less directly interested, namely, that of the authority of the Pope, speaking *ex cathedrâ*, of himself to make an article of faith, which was alluded to in the former investigation, is the same opinion generally held as before?—The course which I pursue is simply to state, that it is not an article of Catholic belief, and that each person is free to follow whatever opinion may seem to him more probable. I then explain the arguments on either side, without giving a decided opinion upon the question.

Infallibility of the Pope.

175. You convey no distinct opinion of your own upon it?—I develop the arguments that appear to me to be the strongest in favour of the infallibility of the Pope, I then point out those that seem to have the greatest weight on the other side.

Spirit of witness's teaching on this subject.

176. In fact, you do not feel it your duty, as a Professor, to throw your weight into the scale very distinctly with regard to the one or the other view of this question?—No: though the manner in which I propose the arguments may indicate to which side I incline.

177. But upon many free opinions the professors do declare a distinct conclusion of their own; do they not?—Yes, they state what opinion appears to them to be the more probable.

Temporal power of the Pope.

178. In regard to the question of the temporal power of the Pope, do they deliver distinct opinions?—Yes; that he has not any.

179. Do you still make use of the treatise of Dr. Delahogue, "De Ecclesia?"—We do.

Dr. Delahogue's proposition on that subject has been constantly maintained at Maynooth.

180. He lays down this proposition in his treatise "De Ecclesia"—"Christus Petro et successoribus ejus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia: proindeque isti nunquam auctoritate clavium, etiam indirecte deponi possunt, aut eorum subditi a fide et obedientia illis, debita eximi ac dispensari." Has that proposition been constantly maintained by the professors at Maynooth in their lectures on dogmatic theology, so far as you know or believe, since the time when you were examined in 1826?—It has.

181. Will you have the goodness to state whether you have any reason to apprehend that a contrary principle, or a principle in any degree clashing with that laid down in Dr. Delahogue, is entertained by any of the students at Maynooth?—I am convinced that there is no student at Maynooth who holds the opposite doctrine. I cannot, of course, speak positively for *every single individual;* but I have a very strong belief that there is not one student who holds a contrary opinion.

182. Have you ever heard of any student who held an opposite opinion?—Never.

Answers of witness given in former inquiry still adhered to by him.

183. You were asked on a former occasion this question, "Suppose the Pope were now to issue a sentence of deposition against the king, and to publish an order directing the Roman Catholic clergy of Ireland to inculcate upon the people that it was their duty, in consequence of that deposition, to withdraw their allegiance from the king; which do you think would be the duty of the priests in that case—to obey the Pope, or to resist him? and your answer was, "should the Pope issue such a sentence, which I am confident he never will, I think it would be their duty to resist him." Is that the answer that you would give now?—Yes.

184. You were also asked, "Suppose the Pope were to threaten the clergy with an excommunication if they did not obey the command which has been stated, would you conceive, in that case, that the excommunication was a lawful or an unlawful excommunication?" and you then answered, "I should consider the excommunication to be unjust, and by no means obligatory, or of any force whatsoever." Is that the answer that you would give now?—It is.

185. Supposing the Pope were to threaten the clergy with excommunication if they did not obey the command referred to with regard to the temporal affairs of this kingdom, would they be under obligation to obey that command or not?—The fixed principle from which every answer to a question of that kind must flow, is, that the Pope has no power whatever in temporal matters in this country, that is to say, no power of jurisdiction—he

has no power of jurisdiction as a temporal sovereign. We are not his subjects in temporal matters, and he has no right to prescribe as a temporal sovereign any course of conduct to us with regard to mere temporal duties, our obligations to the throne, or private obligations arising from our relations with each other. He has no right to dictate to us in that character, and to require obedience from us as subjects, but he has a right to direct us in the way of deciding whether any moral act is or is not in conformity with the principles of the Gospel.

186. Has he any control over you except in articles of faith?—And morals.

Jurisdiction of the Pope confined to questions of faith and morals.

187. Then the questions of nicety that might arise would be those in which questions of politics might appear to be mixed up with questions of morals?—The Pope has no right to interfere in purely political affairs—none whatever: he can decide an abstract question, whether a certain course of conduct on any occasion would conflict with the laws of morality, or be in accordance with them, in the same way that any moralist could, but with a higher sanction and authority; but we do not allow, nor does the Pope claim, any authority such as a superior exercises over a subject in any political matter.

188. He could give no general power of direction as to any political matter, could he?—He could give no general power of direction, only inasmuch as he is the supreme authority from which we receive the exposition of the natural and divine law.

Limits of his interference in politics.

189. He could only interfere with politics so far as they come within the province of morals?—Yes.

Interference of the clergy in politics.

190. You would say, then, that the interference of a priest would be limited by the same considerations, except so far as he acts as a citizen?—A priest may interfere without exercising authority, that is, the authority of a temporal superior. As such he has no authority, and a parish priest, as such, has no right to command his parishioners, or to guide or direct them with temporal authority in political matters.

191. Has he any authority except where the question is one either of faith or of morals?—No; of course the exercise of the franchise is a moral duty.

192. The question is, as a priest, has he a right?—As a priest he has no right whatever to command his parishioners to adopt any line of conduct—no right whatever, only inasmuch as he can explain to them what course of conduct is in accordance or at variance with the obligations of morality. His duty as a parish priest is that of a teacher of morals.

Exercise of the franchise.

193. In short, in reference to the exercise of the franchise, he would have a right to point out generally what were the moral duties in exercising it, that it should be exercised according to the conscience of the person who enjoyed it; but he would have no right or power to point out A B as a candidate whom the elector ought to support, and by that means impose a mandatory obligation to give that candidate his vote?—A priest may be regarded as a man possessing ordinary intelligence and ordinary opportunities of knowing the fitness of any candidate for the office of representation. He has a right to offer his opinion and advice with regard to the candidate that seems to him to possess qualifications the most necessary and desirable for the fulfilment of the trust to which he aspires; but should he go further and command his parishioners by virtue of the authority that he possesses to adopt this candidate and no other, he transgresses the limits of his duty.

Principles regulating the legitimate intervention of the clergy with respect to elections.

194. And still more if he introduces a spiritual sanction, by threatening to withhold the offices of religion in any way, according to the manner in which his instructions prohibit, or otherwise?—These grievous spiritual penalties never can be inflicted except for a grievous crime; and in political matters there is such room for difference of opinion as to the relative fitness of candidates, that a case cannot frequently occur in which a person by adopting a course different from that which the priest suggests, would be considered to have committed such a crime as would warrant the use of ecclesiastical censures. It is only a crime that is clearly, openly, and grievously at variance with moral duty, that is fit matter for ecclesiastical censures.

195. Any interference of that kind would naturally expose the priest to the correction, of his bishop?—It would, and ought to do so. I do not say that a priest has not a strict right to form an opinion, and to express it, too, in conformity with the rules of prudence, by which every right must be regulated.

Teaching of the College on these subjects.

196. The opinions which you have been just now expressing are those which would guide your general teaching at Maynooth in regard to the civil duties of the priesthood?—We rarely enter into the detailed consideration of these matters, because we deem it better to lay down the general principle which I adverted to; that is to say, that a priest should confine himself very generally within the sphere of his own duties. In the present condition of the country, it might not be very prudent for us to be too importunate in inculcating this or that line of duty, or explaining circumstantially obligations which the students must sufficiently infer from the general principles that are laid down.

197. You think that the general course of conduct becoming a good citizen and a priest would be sufficiently pointed out and understood by those who had passed through the teaching of Maynooth to make any deviation from such a course sensible to their own conscience?—Yes.

198. The tendency of your teaching, as I understand, is to inculcate in those lessons the principles which you have mentioned upon the students whom you are instructing?—Yes. Our teaching is, that a priest has a defined sphere marked out for himself, and he is to confine himself to it, unless some very urgent necessity, which can only be determined by circumstances, forces him out of it.

199. Do you also subscribe to the principle that it is no article of the Catholic faith that the Pope is infallible?—I do.

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200. The question whether the Pope has or has not the gift of infallibility is a mooted question in the Roman Catholic Church, is it not?—It is.

201. A man may adopt the opinion that the Pope is infallible, or reject it, and still continue in the communion of the Catholic Church, may he not?—Yes.

202. Is that the doctrine which you teach at Maynooth?—Yes.

Sense in which the infallibility of the Pope is held by those who adopt that opinion.

203. What do you understand as the meaning of those who adopt the opinion that the Pope is infallible?—The meaning is, that when the Pope issues a dogmatic decree on a point appertaining to faith or morals, speaking, as they say, *ex cathedra*, and directs this decree to the universal Church as a standard by which they are to be guided in belief or practice, he cannot fail to propound to them the true doctrine of the Gospel with reference to that point of faith or morals which he defines.

204. Do any such persons deem that the Pope must be considered infallible in issuing bulls which may interfere with the civil rights of sovereigns?—No, except such, if there be any, as hold the power of the Pope over the temporal rights of sovereigns; all others cannot consider him infallible in issuing bulls which regard a department in which they do not consider that Christ gave him any authority whatever. They must hold it impossible that he can ever issue a bull containing a dogmatic decree asserting that right.

205. Therefore, no such persons, speaking speculatively, would hold that the Pope was infallible in such a case?—No.

206. Even if they held that he was infallible when speaking *ex cathedra* on matters of faith or morals?—They do not believe that such a prerogative comes within the domain of faith and morals confided to the guardianship of the Sovereign Pontiff, and therefore they conclude its assertion cannot be matter of a divinely infallible decision.

207. Supposing that a bull of the Pope should declare that it was for the good of the Church or of the Catholic faith that the Roman Catholic subjects of her Majesty should renounce allegiance to her, or should rebel against her, what doctrine would you teach as to the duty of the Roman Catholic subjects of her Majesty with respect to obeying such a bull?—The bull is supposed to release them from the duty which they owe as subjects to the Queen; and I would say that they are in no way obliged to pay any attention to such a mandate from the Sovereign Pontiff.

Power to release from allegiance never taught nor insinuated at Maynooth.

208. Have you ever heard it taught or insinuated at Maynooth that the Pope may absolve the Roman Catholic subjects of her Majesty from their oath of allegiance?—Never.

[*The Witness withdrew.*]

9.

Rev. Denis Gargan.

The Rev. *Denis Gargan*, Professor of Humanity, examined.

1. Were you educated at Maynooth?—I received my education in philosophy and theology at Maynooth.

2. Where had you received your previous education?—My earliest education was under a tutor at the residence of my father; after that I attended a select school in the country, where we were supplied with excellent masters, in one case a tutor of Trinity College came down there from the advantageous terms that were offered. After that I went to the diocesan seminary of Meath, where I spent three years. Then I entered Maynooth College for the Logic Class, or first year's philosophy, and read a two years' course of philosophy, one of moral philosophy, and the other of natural philosophy. The theological course then was but three years, and after having completed that course I was appointed to the Dunboyne Establishment, where I spent about two years and a quarter. And after that I was appointed professor in the seminary or Irish College at Paris, where I spent two years as Professor of Philosophy. Since 1845, since the increase of the grant, I have resided at Maynooth, having been appointed professor there by the ordinary mode of concursus.

State of preparation of students at entrance as to Greek and Latin.

3. Do you find that the young men usually come to you sufficiently trained in the earlier departments of Greek and Latin?—It is not easy to answer in the same way in reference to all the young men. I find some considerably advanced, a great many sufficiently trained in the earlier departments of Greek and Latin, but from time to time I find some who have certainly not made that progress that would be desirable, considering that we have only a two years' classical course in the College.

4. In what respect do you find a deficiency where it does exist?—Some have read a very short classical course, and do not seem to have been made sufficiently familiar with the knowledge of the rudiments. In respect to prosody and composition I occasionally find a considerable deficiency.

5. Is there any particular class of institutions from which they come better or worse prepared, and can you assign the causes of this deficiency with sufficient distinctness?—It would be almost invidious to discriminate. I would find it difficult to determine whether the young men come always best prepared from seminaries or from private tuitions; but I should say that, taking the average, the seminaries are advantageous. I have found some young men who had not been educated in a seminary, but who have had very good opportunities at home, come admirably prepared. I have not always entered into an examination of that question, I have not asked them where they were prepared, but I have been sometimes struck with the manner in which they have answered, and particularly with their facility in writing composition. In one case I remember asking a young man more particu-

Preparatory education.

larly than usual how he had acquired that knowledge, and he said that he had the advantage of a tutor who resided for years in his father's house, and there completed his classical education.

6. Do many come without having had the advantage of private tuition?—I do not suppose that that mode of acquiring knowledge and classical education is very general. I think where they have not got seminaries they have generally got schools in the principal towns, and young men who do not live within a convenient distance of those towns go there, either to their friends, or they have to incur the expense of boarding and attending the schools, and it frequently happens that young men from dioceses not furnished with seminaries make their preliminary studies in the seminaries of other dioceses.

7. You seem to be aware that there is some defect in their knowledge of the English language in general?—I have no hesitation in saying that there is some defect in that respect. Deficiency in knowledge of the English language.

8. It has generally been remarked by the professors that there is that defect?—I think it could not have escaped them, in some instances.

9. Do you adopt in your class the practice of requiring translations into English writing from those books which are referred to?—I do not adopt it generally. The practice is more adopted in the Rhetoric Class, where they practise translating the Greek and Latin writers into English. I principally exercise the young men, so far as written composition is concerned, in Latin prose composition, or Greek prose composition. I give them a theme in English, and a theme in Latin, and require of the young men to translate the Latin into Greek, and the English into Latin, or sometimes I give a theme in English and require them to translate it into Latin and Greek. The only ordinary opportunity I have of improving their English education is to attend to their oral translation of the classics.

10. That would give you some knowledge of their pronunciation, but not practise them in orthography?—Certainly not. We are, however, provided with the means of correcting their orthography—we have an English Class where they write exercises. I believe in the Rhetoric Class, or the first class of humanity, English exercises are required, less with a view to improve their orthography than to make them rhetoricans in their own language.

11. Your class is the junior class, is it not?—Yes, or the second class of Greek and Latin.

12. Do you at all instruct your class in the principles of grammar as such?—I require my young men, by a criticism of the text, to give proof of their knowledge in grammar—in fact their knowledge of grammar is tested at every lecture, and if I find them, as a body, not well prepared, I require them to revise their rudimental course of grammar.

13. What treatise on Greek Grammar is considered as the house treatise?—We find that the grammar which they have ordinarily studied before coming into College is Wheeler's edition of Wright's Greek Grammar. The treatises on grammar by Valpy and Hincks, and the short grammar of Matthiæ, and the Port Royal Greek Grammar are very generally used. Greek Grammars used.

14. Do you make use of the Port Royal Greek derivations, or do you use it as a class-book?—I do not require it to be known as a class-book. I attend, of course, to the derivations both of Latin and of Greek.

15. What treatise in Latin Grammar do you make use of?—The Latin Grammar to which I generally refer them is Zumpt's or Schmitz' Latin Grammar. I find they generally have studied either Valpy's Latin Grammar or Ruddiman's Short Grammar. Latin Grammar.

16. Does every student possess Zumpt's Latin Grammar?—I do not think so. The very excellent grammar published by Leonhard Schmitz, in Chambers' Educational Course, from its price, is more within their reach.

17. You speak of referring the students to those several works, what opportunity have they of reference to them?—I consider that the opportunity is rather insufficient. I would say that our library for the benefit of the junior students should be provided with books of reference. Frequently they are deprived of the aid of books of reference, and the professor is frequently impeded in having them usefully exercised. It is impossible to get young men to write upon subjects which can only be treated of fully in books that do not come within their search. If it were a historical subject they have not the convenient histories within their reach. Insufficient opportunity of access to books as regards junior students.

18. With respect to the works of Potter and Smith on antiquities, they do not all of them possess them?—No, they do not. I think Smith's works are now getting into general use. The larger works of Smith are very expensive, but the smaller ones I think they have got. Dr. Smith has edited three forms of his works—the most extensive, the least extensive, and an intermediate size. The least extensive is very well got up, and very convenient, and the intermediate is, perhaps, for general purposes, sufficiently ample for reference.

19. Hoogeveen's and Herman's works would not be general?—I think some have got them. I do not say that all those books, or most of them, are always possessed by any one student, but I think that, for reference, they have those books within their reach. We are supplied occasionally by booksellers who come down and sell second-hand books.

20. What is the nature of the select library which is accessible to the students, and of what extent is it?—As I have stated in Paper B, I believe that they are possessed of a select library. I understood that the books were selected by our President and Librarian. I have not been, for a considerable time, in the library of the junior house, but I am of opinion that it is not sufficiently select for reference to Greek and Latin Classical authors.

21. What number of books are there in the library for the junior department?—I have not been in it since I was a student. I suppose then there might have been from 1,500 Library for the junior department.

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to 2,000 volumes—perhaps more—from that to 4,000. I think that there might be some means adopted to improve the library.

22. You state that the humanists now possess a greater facility of procuring books recommended by the professors. In what manner do they possess that greater facility?—What I intended to convey by that was, that as they do not now incur so many expenses, they have more funds available for the purchase of those books which are referred to in class; but I did not at all intend to imply by that statement that our library has given them a greater facility. I intended, if I were asked to offer a suggestion, to say that our junior house library is not at all suitable to the wants of the junior classes, or not sufficiently so.

Algebra.

23. You have stated that you lectured in algebra as well as in Greek and Latin. Upon how many days a week do you lecture in algebra?—I give two lectures every week on algebra.

24. You have only one class, have you?—I have only one class—the Humanity Class—to attend to.

25. One class of thirty-five?—The average number is thirty-five; this year the number is forty.

26. How many lectures in Greek and Latin do you deliver every week?—Seven.

27. In what way do you think that an elementary course of algebra interferes with the study of Greek and Latin?—Two lectures out of nine are nearly a fourth of the time. I conceive the time for the study of Greek and Latin, the two years' course, to be very short, indeed, particularly as there are no efficient means adopted to compel the students of the senior classes to retain their knowledge of Greek.

Arithmetic and algebra.

28. Are all the students examined, at entrance, in arithmetic, and what portions of arithmetic and algebra do you teach?—All the students are not examined formally, at entrance, in arithmetic, but all students proposing for every class, except humanity, are examined virtually in arithmetic. They are examined formally in geometry and algebra, the operations of which presuppose a knowledge of arithmetic; but I do not think that they are examined in the ordinary rules of arithmetic, or commonly in vulgar fractions, except as far as they come into the operations of algebraic fractions. I commence always, with the vulgar fractions, and go through a course of decimal fractions. We read the ordinary rules of the algebraic course—addition, subtraction, multiplication, and division; then the greatest common measure; square and cube roots; equations, both simple and quadratic; ratios; proportions; variations; progressions; the binomial theorem and logarithms.

Exercises in the Humanity Class.

29. You teach arithmetic through the forms of algebra?—Vulgar and decimal fractions are a branch of arithmetic, and these, as already stated, I teach. These and some other arithmetical operations are also taught through the forms of algebra.

30. Do you find that you can get your whole class through that course?—I find that several of the class acquire a very accurate knowledge of that course of algebra.

Logarithms.

31. If I were to take a table of logarithms, and gave a man a question in division, a proposal to him in figures, and said to him, "Will you divide this number by that number?—here is the table," do you think that one-half of your class could answer that?—I doubt it; but a good many, I think, could; because, after going through the primary rules of logarithms, I represent the tabular scale on a board, and explain the construction, and the use and mode of application of the tables, and show how the operations of the addition, subtraction, multiplication, and division of the logarithms or artificial numbers correspond respectively to the multiplication, division, involution and evolution of the natural numbers of the tables; and after giving the explanation, I interrogate them on the subject of my lecture.

32. Half of them?—I really think half of them would be able to do so; not, however, with great expedition. I am sure they understand the way of getting through it.

33. After the students have concluded their studies in the Humanity Class, they pass into the Rhetoric Class, do they not?—Yes.

Geometry taught in Rhetoric Class.

34. Does mathematics, in any shape, form a portion of the instruction in the Rhetoric Class?—Geometry forms a part of the studies in the Rhetoric Class.

35. Therefore, they go through algebra with you, and then through a course of geometry in the other class?—Yes.

36. During the time that they are in the Logic Class do they pursue the study of mathematics?—Their mathematical studies are suspended for a year, until they enter the Physics Class.

Mathematical studies suspended during logic year.

37. Would it not be an improvement if, when they passed into the Logic Class, they contemporaneously entered into the Physics Class, the Logic and Physics Classes together being extended over two years, instead of succeeding each other?—Several of my colleagues and myself have been considering how the classical and philosophical studies could be carried on contemporaneously, as in Trinity College, and Oxford and Cambridge Colleges. If I may be permitted, I would just read the headings of one plan that was suggested—a plan which may have some difficulties in the views of others against it, but which, if carried into effect, would tend very materially to improve our classical studies, and would, at least, not impair the philosophical studies of the house. According to this plan, it it is proposed that the services of the Dunboyne students should be made available for such of the classical students as would be unfit to enter the Rhetoric Class. A higher standard for admission into the Rhetoric Class is also contemplated. Then there would be a class of students who would require another year or more under the care of two Dunboyne lecturers; but this deficient class should not be left entirely, according to this plan, under the care of the Dunboyne lecturers, but be visited and inspected by the

Plan of contemporaneous studies suggested by the professors of the junior classes.

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two Professors of Greek and Latin. The studies of the Rhetoric, Logic, and Physic Classes are supposed to be arranged as follows:—In the Rhetoric Class, the students would have eleven lectures; in Greek four, in Latin four, in English two, and in French one.

38. During what period?—During the rhetoric year. Then in logic: five or six lectures in the logic course, in Greek two or one, in Latin one, in English one, in French one, in algebra and geometry one, making eleven lectures in a week. And in the Physics Class: in physics six lectures, in Greek one, in English one, in logic two, and one in ecclesiastical history. Then the first year's divines would get one lecture a week in physics, and the four Divinity Classes would get one lecture or two in Biblical Greek each week. According to this plan, the students would be engaged in the study of the classics all through. Latin is the language they speak in their Divinity Classes. The study of the English language would commence in the Humanity Class, and be continued in the Rhetoric, and Logic, and Physics Classes. The Greek would be studied during the entire collegiate course. Whether this plan, which I believe is quite feasible, will give satisfaction to all, I cannot undertake to say, but it has been approved of by some four or five, who are more intimately connected with the studies to which it has reference.

39. This is not a plan merely of your own suggestion, but it has received the consideration and approval of several professors, has it not?—Yes it has. Indeed the plan is not of my suggestion.

40. And those especially concerned with the junior department?—Yes.

41. You have passed through the whole course of education at Maynooth?—Not the classical part of the college course. I read the whole course of logic, physics, and theology at Maynooth.

42. Did you find any particular encouragement or facility afforded to you in keeping up your knowledge of the classical languages?—As to Latin, I found it pretty well provided for, because we constantly read Latin books, and found it necessary to examine most of them with great attention. Any one reading Estius, for instance, or Jansenius, or our theological books, will find that the Latin is difficult enough, and requires great attention. I do not say that it is the purest Latin, but a knowledge of the body of the language is very well kept up by the perusal of these books; but there are no means taken to improve or preserve a critical knowledge of the Latin classics. As to Greek, it does not form any part of the study either of the Logic or Physics Class. It is true, that no student can hope to be distinguished in Scripture unless he can make a critical search of the text. It is required for the interpretation of the text given in the class, that he will even descend into the minutiæ of particles; but I consider that an imperfect mode of keeping alive a knowledge of Greek. The investigation will mainly turn upon a few particles, whilst the body of the language is neglected.

Facilities for keeping up classical knowledge.

43. Practically, as a young man passing through Maynooth, had you the means of knowing whether many young men did keep up their knowledge of Greek?—I think there were some. I could not give an accurate answer to that question, as I had no opportunity of intercourse with them in their studies, as the studies are conducted in silence, and I rarely had any occasion to inquire what particular private studies each one's taste might have prompted him to pursue. I believe that there were Greek Testaments amongst them.

44. The plan which you propose would defer altogether, would it not, the study of mathematics till the students arrived in the Logic Class?—Yes, but it would require of all those entering for the Rhetoric Class to be already prepared in algebra.

Course of mathematics under proposed plan.

45. Then you propose a continuous course of three years in mathematics, namely, the present logic year, the present physics year, and the first year's theology, at which time the study of mathematics would terminate?—Yes.

46. What is the lowest treatise in the Physics Class with which they commence?—They commence with algebra, and then pass on to geometry; after that they read plain and spherical trigonometry.

47. This necessity of going into algebra and geometry, as substantial treatises, arises from their having to read them again after their year's logic?—Yes, and it is to afford our students an opportunity for a more extended course in the physics year, that it is proposed to have one lecture every week in algebra and geometry during their logic year, so that they might be entirely relieved in the physics year from commencing with those treatises, and being thereby delayed.

48. Can you state what is the extent of geometry which the pupils in the Rhetoric Class learn during their year?—They learn lines, surfaces and solids.

Extent of geometry learned in Rhetoric Class.

49. They are confined to what are called the Elements of Geometry, are they not?—Yes.

50. Have you, yourself, ever read the treatise of Euclid on Geometry?—Yes, I have, in part.

51. Euclid is not necessarily the class-book in geometry?—No, the class-book is Darré's Geometry.

Darré's geometry.

52. His treatise, I think, is rather confined to surfaces, is it not?—No, it treats of lines, surfaces and solids. The three dimensions of extension, length, breadth, and thickness, are very fairly and fully considered. It is a very satisfactory treatise.

53. Is it in English or Latin?—It is in English. The present edition is by our Professor of Natural Philosophy.

54. Then the plan that you propose would secure how many years' continued study of the Greek language?—It would secure four years' instruction under the Professor of

Greek studies under proposed plan.

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Greek; and if there were a Professor of Biblical Greek, the study of the Greek language would be continued throughout the entire course.

55. That would enable the students to be better grounded in Greek and Latin?—Undoubtedly so.

Discouragement to classics from Humanity Professors not being on Council.

56. Do you think that the study of the classical languages is discouraged by the fact that the Humanity Professors are not on the Council, as it is called?—I think that indirectly it has that effect.

57. Does that encourage or discourage the prosecution of those languages among the students, they knowing that the Classical Professors will never be on the Council?—It is obvious that, if it were known that the professors of these studies were on the Council, and that their support would not be given to young men who had neglected those studies, it must operate favourably upon those studies.

58. Would not the plan suggested entail, as a consequence, that the Professors of Humanity and Rhetoric should become, respectively, the Professors of the Latin and Greek languages?—It would; it contemplates that.

59. Does the plan involve the appointment of an additional professor?—It does not suppose the appointment of any additional professor.

Function of Dunboyne students under the proposed method.

60. Then, throughout what portion of that course would you contemplate aid being given by the Dunboyne students?—Merely for the young men who were the least advanced in their classical studies.

61. That is teaching upon the tutorial system?—Yes, to a certain extent.

62. To supply the deficiencies of those young men who come inadequately prepared?—Yes.

63. How far would their care be applied—for how long?—For the first year of their classics they must either form a distinct class, and not be part of the Rhetoric Class, or if they formed a part of the Rhetoric Class, they should be obliged to attend the lectures. The difficulty of the latter plan would be to find time for such attendance, as they are already supposed to have eleven hours lecture attendance. The most feasible plan would be to have those who were unfit to enter the Rhetoric Class placed for one year under two lecturers, one in Latin, and the other in Greek, supplied from the Dunboyne Establishment, but, at the same time, superintended by the Professors of Greek and Latin.

64. Still to be under the care of the Humanity Professor?—Under the care of the Greek and Latin Professors.

65. Would not that involve the appointment of an additional professor?—No; certainly not.

66. Would it not involve an additional year in the study of Humanity, on the part of those who came imperfectly prepared?—No; because it supposes that the present Humanity Class would either lapse into the Rhetoric Class, or that those who were not deemed qualified to enter the Rhetoric Class should be placed under the care of two Dunboyne students, one to lecture in Latin and another in Greek, and, at the same time, have their studies directed by the Professors of Greek and Latin.

67. In a single year?—Yes. One great object of this plan is to give the Professor of the Greek and Latin Languages time to read and to attend to the compositions. I get compositions written every week; sometimes they are in Greek or Latin, and sometimes in both. Their number varies from twenty-five to forty. The Professor of Rhetoric receives a still larger number of compositions. It is scarcely possible under the present system to find sufficient time for reading and correcting those compositions.

68. In short, you feel that the system as it at present exists is such that you cannot adequately perform your own functions without the assistance of some tutor to instruct the junior pupils under your care?—Yes; but I think it would be an advantage in any case to have lecturers appointed both for the humanity and rhetoric classes.

Capability of Dunboyne students for performing the above duty. Exhibition to be created for their services.

69. Generally speaking, would the Dunboyne students be able to undertake the duty which you allot to them?—I believe so. Amongst their number are always to be found some distinguished for their classic taste and acquirements. And if an exhibition were created for their services as lecturers, I entertain no doubt that they would not be wanting either in ability or zeal for the performance of the duties which the proposed plan allots to them.

70. And would you keep up during the theological teaching such a knowledge of classics as would fit them for this duty?—Yes.

71. Do you consider that the plan you propose would substantially carry out the provision in the Statute respecting the employment of the Dunboyne students in the province of teaching?—I have had no experience of the lectureships referred to: they were entirely done away with in my time. After the number of theological professors was increased, the lectureships were discontinued; and the only occasion on which the services of the Dunboyne students as lecturers are now required, is during the illness or absence of a professor.

Provisions of the Statutes for employment of the Dunboyne students in teaching.

72. Will you have the goodness to read the ninth and tenth articles of the seventh chapter of the Statutes?—"But since, in establishing this class of students, our principal object is that persons may not be wanting who, succeeding to the professors whose places may become vacant, either by their death or otherwise, may execute without interruption the duty of teaching in the College, which, however learned they may be, they will not be able to discharge, unless they shall have acquired by experience a facility of communicating instruction to others; we desire, therefore, that the senior students also may have their share in the province of teaching. It will, therefore, be their business, at stated times, to question

the pupils of the various classes concerning the subjects which have been discussed under the direction of their master; and when the professors are prevented by business or ill health to take on them the entire duty of teaching. And since the Theology Class has increased exceedingly by the number of pupils, the President having distributed it into several parts, will appoint over each part one of the senior students whom he himself, in conjunction with the Council above named, shall judge most qualified for that office; but if the question be concerning any other class—that, for instance, of philosophy or humanity—let the professor whose province it is, be also consulted."

73. It seems to have been contemplated by the Statute that the Dunboyne students would take part occasionally in teaching the pupils in the Humanity and the Rhetoric Class?—Yes; and it would operate favourably in another way. The Dunboyne students, after having completed their studies at Maynooth, are frequently appointed to the different seminaries, to teach classics there. If, then, they took part occasionally in teaching the pupils of our Humanity and Rhetoric Classes they would themselves become better prepared to perform those duties which not unfrequently devolve upon them in the seminaries.

74. Are you of opinion, that if that provision in the Statute was carried into effect in some manner it would be the most advisable method of promoting the object which the Commissioners are now considering, and that the character of the Dunboyne foundation would stand higher in the opinion of the students, and of the country at large?—I believe that if the provision of the Statutes were carried out, it would be the most advisable method of giving effect to the wishes of the Commissioners; and I am also of opinion, that the character of the Dunboyne students for classic and general knowledge would stand higher both in the estimation of the students and of the country at large.

Advantages of carrying out the above provisions.

75. Besides that, would it not have the effect of stimulating, individually, the students at Maynooth to a more zealous cultivation of the classics, as a great many of them aspire to become Dunboyne students?—I do not think that it would have that effect to any considerable extent unless the classical acquirements of the candidates for the Dunboyne Establishment be regarded as one of the qualifications necessary for promotion to that institution.

76. If the Dunboyne students were paid for performing those duties, would that be a sufficient stimulus?—It would certainly be a stimulus, but to have a sufficient stimulus there should be a permanent premium for persons distinguished in classics at Maynooth. They ought to have something to look to as an exhibition, commencing at the termination of the rhetoric year, and to be enjoyed during their entire course.

77. The course which you have suggested involves an obligation upon all the students to acquire a certain amount of mathematical knowledge, does it not?—It does.

78. Some of the students may not be disposed to take that line of study—they may be disposed either to make a further acquisition of Greek, or to apply themselves to the ethical or moral portions of the course—others again might prefer mathematical acquirements. Would it not be advisable to give to the students the election, so that they could be permitted to determine whether they would apply to the one or the other of those courses?—I have a decided opinion that a course of natural philosophy is necessary for all the young men. They may not all acquire a perfect knowledge of the various operations which occur in our course of natural philosophy, nor have all of them a taste for those studies, still it is so necessary to read a course of natural philosophy, in order to become thoroughly acquainted with the body of the English language, and to be capable of understanding and taking part in many conversations which must arise from time to time amongst educated men on scientific subjects; and this study is so calculated to improve the faculties of the mind, by fixing the attention, by stimulating invention, and by strengthening the memory, and, particularly, as I find all our young men, with very few exceptions, capable of acquiring a competent knowledge of mathematics and natural philosophy, I am of opinion that the amount of these studies required by our course can neither be dispensed with nor abridged.

Suggestion of giving students an option to omit mathematical studies.

Witness's opinion of necessity of study of natural philosophy.

79. With regard to natural philosophy—not so far as it is a matter of experiment, or so far as it is the subject of inductive instruction, but so far as it requires enlarged pursuit and a considerable amount of mathematical acquirement—do you consider that the general course of education at Maynooth would admit of an abridgment from the quantity of mathematical knowledge, and the substitution for it of a much larger course of ethical or moral knowledge, or of Greek, but preserving attention to the physical course, as a course to be taught as a matter of induction and by experiment?—I really believe that our mathematical course would not admit of any abridgment. Neither could our course of natural philosophy, which comprises electricity, galvanism, mechanics, astronomy, optics, hydrostatics, and pneumatics, be conveniently abridged, although I think that popular scientific lectures might be advantageously substituted for some of the more abstruse operations of astronomy and mechanics.

Mathematical course would not admit of abridgment.

80. In your experience, both as a student and as a teacher, do you find that there is any considerable proportion of the students who have either a great distaste for pursuing, or an incapacity for learning mathematics?—I believe there is no great proportion.

81. You think that their intellects, for the most part, are such as to qualify the students for the acquisition of a sufficient amount of mathematical knowledge, or that amount which you have described in the course you have suggested?—There may be some obscure propositions, for instance, the 5ths and 7ths of conic sections, and the calculations of the number and duration of eclipses, beyond the reach of several; but, generally speaking, I have found

Capacity for mathematics among the students.

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that the body of the class has understood the business of the class. I must say that it rarely happened that a student showed himself so deficient as to incur the displeasure of his professor, or of those who have to look after their studies.

82. Do not you think that a smaller portion of mathematical studies than that which you contemplate in your suggested course would be sufficient to enable a student to make a competent acquaintance with the physical sciences?—The mathematical course is altogether very short—even the geometry is a shorter course than the ordinary course of Euclid. Confining the word mathematical to those two departments, algebra and geometry, I really do not think so.

Greek.

83. Practically, is there much reference to the Greek language in the theological course?—There is occasional reference.

84. Greek is often quoted, is it not?—Yes; not unfrequently.

85. So that a young man having no knowledge of Greek would find himself at a loss?—He would not understand the exposition at all, and it is needed principally in the dogmatic part of the course.

86. Is any reference ever made to the Greek fathers?—Yes; I am sure the Greek fathers are referred to. I do not think that they are consulted by the students, but the professors of theology do consult them, I know.

87. With regard to the Apostolic fathers, would they, as a matter of course, enter into the young men's studies?—They do not. Our studies in divinity are not conducted in that way exactly.

88. For instance, the Professor of Ecclesiastical History is giving a lecture upon the newly-discovered work which is ascribed to St. Hippolytus. Do you think that the knowledge of Greek possessed by the theological students would enable them to appreciate the arguments which he might advance from the Greek of that work as to the authorship?—I believe they would be able to appreciate his arguments; for although they have not the opportunity nor the time for an extensive course, yet their knowledge of Greek and Latin is very substantial.

89. You were yourself a Dunboyne student, were you not?—Yes.

90. You are aware that the statute contemplates that the Dunboyne students should have thoroughly learned Greek and Latin: the expression is "*perdidicisse?*"—Yes.

No examination at election of Dunboyne students.

91. Is there any examination in the Greek and Latin languages, so as to satisfy the requirements of that statute practised at the election of the Dunboyne students?—There is no examination at the election of Dunboyne students, but their classical attainments are known either from their entrance examination, or from the manner in which they read their classical course in the College.

92. It is also stated in the statute, that the one great object of this foundation was that there should be other students who should go through a more extended academic course than the rest?—Yes.

Extended course for Dunboyne students.

93. In what respect does the course of study through which the Dunboyne students are now conducted, come up to that provision of the statute, namely, that they should have a more extended academic course?—The Dunboyne students have a more extended academic course, so far as theology, canon law, Hebrew, and ecclesiastical history are concerned.

94. Would the plan which the Commissioners have been discussing, respecting the employment of some of the Dunboyne students in the departments of Greek and Latin, though not requiring an examination in those languages at their election, in your opinion secure a compliance with that provision of the statute?—It would to some extent.

95. And such a result would be in conformity with the spirit of the statute?—Yes, I believe so; I think it is quite evident.

96. And at the same time it would be in conformity with the spirit of the statutes in the 9th and 10th clauses of that chapter?—I believe so.

Use of Latin in theological lectures.

97. Are you able to state whether the students in theology, when they are examined, and when they give their answers, and communicate with the professor, speak in Latin uniformly?—I believe that such is the case. It was always so in my time as a student, and I believe it is the practice still, unless where a difficult point may be rendered more difficult by the want of complete facility on the part of the student to express himself in Latin, then the professor will allow him to speak in English, or if the student should not fully understand the professor while speaking in Latin, the professor may speak in English; but otherwise it is the uniform practice to speak in Latin, and it is also the practice at the examinations in theology at which I assist, I always find the students answer in Latin, as they are interrogated in Latin.

98. Are the monitors at all employed in assisting in the education of the classes, or merely in superintending the discipline?—Merely in superintending the discipline.

Compositions in verse.

99. Are the students ever called upon to compose in verse?—I have required them to compose occasionally in the Latin Hexameter, and I sometimes get private compositions in verse, but I find from the information which they possess in coming into class, that their time would not be so profitably employed in that way; I know it is conceived that the great object of getting them to compose in verse is to have them learn prosody, but I am sure they can learn prosody without having recourse to such means, particularly where the time for Greek and Latin prose compositions cannot be conveniently abridged.

100. You would check them if they made mistakes in reading?—Yes, undoubtedly. I require them to go through the rules of prosody very frequently, and also to learn the

quantities of syllables not provided for in the rules of prosody. Indeed we pay very particular attention to prosody.

101. You require that their compositions should be written in a proper handwriting?—Yes.

102. And you would send them back and make them re-write them, if they were badly written?—Yes, if it were not written in a fair hand I would send it back.

103. At what time did you complete your studies at Maynooth?—In 1841.

104. Did you then enter the Dunboyne Establishment?—I did.

105. What time did you enter the College?—In 1836.

106. During your time, was any thing done with a view to enable the student to acquire the art of preaching as contradistinguished from the art of imparting knowledge by catechetical instruction?—During their second and third year of divinity, the students were obliged in turn to preach in the public hall; we have now four sermons preached by the divinity students every Sunday in the different halls. The students, professors, and superiors attend there to hear and criticise the discourse, When the preacher concludes his discourse, the presiding officer calls upon one of the students to offer any remarks which he may have to make upon it. Then another student is called upon, and finally one of the professors, so that there are three oral criticisms pronounced upon the discourse. Preaching.

107. How long does that take?—It is generally expected that the preacher will confine his discourse to half an hour.

108. What time is occupied in observations and criticisms?—They vary from five to seven minutes.

109. Then from five to seven minutes is the period?—I should say less than seven minutes; a good deal is said in three or four minutes. I believe I may say five or six minutes.

110. Does the opinion expressed amount to more than a favourable opinion, or the reverse?—Generally it is a very impartial criticism. Criticising of students' sermons.

111. Does it criticise the mode in which it has been composed?—Yes, and the manner of delivery.

112. Is the criticism aloud?—Yes.

113. Do you think that that can be effectually done in from five to seven minutes?—Those in the habit of criticising, may, I think, condense in a few short sentences, the leading perfections and defects; but to analyze the whole discourse, and to go into the particulars of composition, delivery, and gesture, would require more time.

114. Was there any thing else done in the College during your time, towards acquiring a facility in preaching?—I read one year in the English class, having entered as what we call a freshman logician, and there we had to deliver not sermons exactly, but pieces of composition.

115. Of your own?—We were at liberty to select passages from books on elocution: very rarely, indeed, did any one, in my time, deliver a composition of his own.

116. That is, they read from the works of others?—They committed to memory, and delivered it.

117. You mean merely delivery?—Yes, declamation. Then there was English composition.

118. To what extent was that English composition carried?—I think we were obliged to write English compositions once a month on any subject of our own choice. In addition to this, the Professor of English, about once a fortnight, required of his pupils to come to lecture provided with pen, ink, and paper, and compose for one hour on some subject which he dictated at the moment. English composition.

119. How long did that occupy?—One hour. Then there were regular pieces; a theme was given, and a month's notice, and that induced the necessity of reading and collecting materials, and putting them in the best form.

120. There was a monthly theme, and either a weekly or a fortnightly essay upon matter dictated by the professor?—Yes,

121. Were all those compositions read by the professor. I suppose he read them all. The way we came to the knowledge of his having read them was, that he selected some for their perfections, some for their great faults, and some medium pieces, and those he read or called on the writers to read in public.

122. Upon the average, how many persons were there whose essays he would criticise in a public way?—He might criticise from ten to twenty.

123. In a day?—At one lecture.

124. Do you allude to the monthly themes, or the weekly or fortnightly compositions?—To all his remarks and criticisms. I think he spent one night every week in criticising the compositions; he read several of them, or he got the young men to read them, and he criticised them; it might be from ten to twenty, perhaps more than twenty.

125. How often has a composition of your own been criticised in that way in a year?—I think on two occasions they were read.

126. Only two in a year?—But two; it was a class of eighty students.

127. Was there, during your time, with the exception of the sermon you spoke of, and the criticism of five or seven minutes of those compositions during the logic year, any other instruction given to you, either as to the composition of materials, or as to diction, in the preparation of the sermon?—During the year which I spent in the English class, I received instructions as to the composition of a sermon. Preaching. Instruction in composition of a sermon.

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128. Did you yourself compose a sermon while you were a student in College?—Yes.

129. More than once?—I composed but one during my course.

130. What proportion of the whole students in their seven years preach in the way you have described—does it happen to one-third?—All of them.

131. Then some one person has preached once at least in the seven years?—No student passes through his course at Maynooth without preaching at least once within that period.

132. What portion of the students are selected to preach?—The students of the third and fourth classes of divinity.

133. Now they are the first, second, third, and fourth year's divines?—Yes, such is the present division of the divinity students.

Sermons of the students.

134. Was it understood in Maynooth that in every instance the sermon was the composition of the preacher?—Of course, as in every other establishment, to some extent such practices as those hinted at may be indulged in, but when they are detected they are denounced.

135. Was it understood in the College that the sermons were not always written by the persons delivering them?—It was understood that sermons might have been occasionally delivered by persons who had not composed them, but, except in one or two instances, I never knew of the imputation of plagiary being made against any individual.

136. Have the students, in preparing that sermon, any instruction from anybody, as to plan, materials, diction, and composition?—For the composition of that sermon they receive no instruction beyond what was imparted to them during the year or two they spent in the English class, where the principles for the composition of subjects of pulpit oratory are taught.

137. That constituted the entire training for that portion of the priestly duty?—Of what portion.

138. That of composing a sermon, or of giving catechetical instruction?—Yes.

Training in the giving of catechetical instruction.

139. Was there any thing done towards imparting a facility of giving catechetical instruction—that kind of instruction that you would give to young persons to whom you were imparting the elements of the Roman Catholic faith?—I do not know of any thing that has been done in that way, unless so far as it was recommended to accommodate the manner of communicating knowledge to the capacity of the persons to be instructed.

140. The question did not apply to sermons, but to imparting instruction by catechetical means?—The students of Maynooth have no practice in giving catechetical instructions; but I understood the question to be whether they were taught the manner of giving catechetical instruction. The professors and deans, when criticising the sermons, commonly speak of the manner in which catechetical instruction, suited to young persons, should be imparted.

141. On what occasions?—When commenting upon the sermons.

142. Only then?—Only then, I believe. I have no recollection of having received any other instruction myself on the subject.

143. How, if the sermon is not in itself catechetical instruction, can an observation, during those five or seven minutes, apply to that species of instruction?—If a sermon wanted that simplicity which is required to make it intelligible to such an audience as the preacher may hereafter be called upon to instruct, the superior who pronounces a criticism upon it generally takes occasion to recommend that form of language and manner of treating a subject which must be adopted in giving instruction to young or illiterate persons.

144. You stated that you had not been in the library since you were a student?—Not in the junior library.

145. Are you able to say whether it is at all the practice of any professor to go into the library to see what is wanted, and to suggest what is required to the Council or to the Trustees?—The librarian is the only person charged with the care of the library; the professors go there for their own private study, but whether they make any suggestion or not, I am unable to say.

Proposal to set apart a fund for purchase of books for the junior classes.

146. In point of fact you have made none yourself?—Not any to the Council or to the Trustees. Speaking of the library the junior professors concurred with me in the propriety of making a suggestion about having a certain sum at once allocated for the purchase of those books which appertained to the studies of the junior classes, and to have a small annual sum set apart for repairing the books, and purchasing new works, and that the professors of the junior classes should form a committee for determining the books to be procured, and that it be left to the discretion of those who are to consider this suggestion to decide whether and how far the librarian or President may control this committee.

147. Has that been done?—So far, it has not been done.

148. Do the young men, in their walks for recreation, often discuss the subjects of their studies?—They do so, not unfrequently, and particularly at the approach of the examinations.

Association among the students.

149. Are there friends who are apt to associate together in particular studies, and confer together on the books they read?—The students of the same class very generally associate together, and their conversations often turn upon the studies in which they are engaged, and on the books they read.

Temporal power of the Pope.

150. Are you aware whether the general doctrine taught in the College of Maynooth, with regard to the temporal power of the Pope is, that it does not extend directly or

indirectly to temporal affairs?—I am aware that such is the doctrine taught in Maynooth with regard to the temporal power of the Pope. 12th October, 1853. 9. Rev. Denis Gargan.

151. Has all that you have heard in the teaching of Maynooth coincided with that view?—All that I have heard in Maynooth during my connexion with the College coincides with that view.

152. That is the general view of the students as well as the professors?—Indeed, I believe so, whenever they think of the matter at all.

153. Do politics form frequently the subject of discussion among the young men?—I think not. When, however, very important political questions are discussed outside the College, such topics may form a subject of ordinary conversation, but not of political discussion among the students.

154. You have had an opportunity of observing the change produced by the enlargement of the buildings, and the increased accommodation afforded. Have you observed a material improvement in any respect (irrespectively of the mere accommodation) with regard to the objects of the College from the increased grant?—I believe so. Effects of increased grant.

155. Do you think that it has had, indirectly, an effect in raising the standard of their habits and manners?—I believe it has had that effect.

156. Do you think it very important that every student should have his own apartment?—I believe it to be very important for silence and study.

157. Do you think that young men should come to pass through the whole of their earliest studies at Maynooth, or pass at once into a more advanced class?—I think that if the plan suggested were carried into effect, it would afford an opportunity of a higher course of classics and of English education than they are generally provided with outside the College. With that change it would be decidedly useful and desirable that all the students should enter for the lowest class. Even at present it is decidedly advantageous for such students, as have not good schools in the country, to pass through the entire collegiate course at Maynooth.

[*The Witness withdrew.*]

DUBLIN, THURSDAY, 13TH OCTOBER, 1853.

13th October, 1853. 10. Very Rev. David Moriarty, D.D.

The Very Rev. *David Moriarty*, D.D., examined.

1. You are the President of the College of All-Hallows at Drumcondra, are you not?—Yes.

2. In what college were you educated?—I received a preparatory education in a French College in Boulogne Sur Mer, I then went through the usual course of Maynooth College, and spent two years on the Dunboyne Establishment.

3. For what class did you enter Maynooth?—I entered for the class of rhetoric.

4. Have you had the means of knowing the course of instruction in other colleges and seminaries; and if so, where, and to what extent?—I have had an opportunity of knowing the course of studies in the College of St. Sulpice in Paris, in the Irish College there, in some of the colleges in Rome, and have conversed with the professors of many other colleges on the subject of ecclesiastical education.

5. Did you fill any office in any other college or seminary before you became connected with All-Hallows?—I was Vice-President of the Irish College in Paris for four years before I entered All-Hallows.

6. How long has the College of All-Hallows been in existence?—Nearly eleven years. College of All-Hallows.

7. Will you state to the Commissioners the object for which that College was instituted?—That College was established exclusively in order to supply priests for the foreign missions—I mean, all missions out of Ireland, chiefly those where English is spoken. Foreign missions.

8. How many students are there now in your College?—Ninety-two.

9. Are there any bishops in the colonies from your College?—No, it has been too recently established.

10. Can you state how many priests your College has sent out in each year since its formation?—During the first years very few could have been sent out, but the average number since its foundation is about thirteen.

11. Will you state, as nearly as you can, the distribution, among the several parts of the world, of the missionaries sent from the College?—To British America, North and South, we have sent about fourteen, to the United States about forty, to the East Indies twenty-two, to the Mauritius and Africa six, to the West Indies thirteen, to New Zealand and Australia thirteen, to England and Scotland twenty-seven; besides this number about 140 students who entered our College have left it: some gave up the ecclesiastical state of their own accord, a few were requested to do so by us, and the far greater number of the 140 have gone to other colleges, chiefly in the United States, and I presume that a large proportion of them are now engaged in missionary duties in America. Distribution of missionaries sent out by the College.

12. Are the students ordained priests in the College?—Some of them were ordained in the house, and some were sent out, and ordained abroad by their bishops. There are 135 whom I look upon as having been educated in the College and fitted for priests' orders.

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Very Rev. David Moriarty, D.D.

13. Those who were prepared at your College went out on the foreign mission?—Yes.

Sources of revenue of All-Hallows College.

14. How is the College supported?—It is supported partly by charitable contributions, partly by grants from the Society for the Propagation of the Faith, in Paris, partly by small pensions paid by the students, and partly by contributions from the bishops in the colonies, for whom the students are intended; those contributions which the bishops make towards the support of the students, may be considered as money from the Society for the Propagation of the Faith, from which the bishops receive that money, and, finally, by contributions from the Directors, inasmuch as all the money that we receive for any spiritual functions, such as chaplaincies, masses, or preaching, we throw into a common fund for the support of the College.

15. What do you mean by the term, the Directors?—By the Directors of the College I mean the President, deans, and professors.

16. Do any of the foreign bishops send students to your College as their subjects?—Yes.

17. Were they sent to you from abroad?—Some few have been sent to us.

18. Have the bishops in the colonies any right to nominate?—None whatever.

19. Are there any burses in your College from the colonies?—No.

20. Or the British possessions abroad?—No.

Emoluments of Professors and Officers of All-Hallows College.

21. What are the salaries and emoluments of the Professors and Officers of the College?—None: we receive no salaries, but food and raiment are provided for us, from the funds of the College.

22. From what sources, speaking generally, are the missionaries sent by you from your College supported?—Where there is no establishment, such as exists in the Mauritius, Australia, and Canada, and where the congregations are not sufficiently numerous to support a clergyman, they are supported from funds allocated to the different missions, by the Association of the Propagation of the Faith.

Society for the Propagation of the Faith.

23. What is the nature of the Society to which you have referred as the Society for the Propagation of the Faith, and what is the manner in which its funds are collected?—The Society of the Propagation of the Faith is directed, in the first instance, by two committees, one sitting in Lyons and the other sitting in Paris; they are chiefly lay French gentlemen; all persons throughout the world contributing one half-penny per week become associates of the Society.

24. It is the same as is known usually by the name of the Society of Lyons?—Yes. I find that the allocations for last year to the missions in the British Empire amounted to £43,400, and the grants made to the United States amounted last year to £44,000 sterling.

25. By British possessions, do you mean those exclusive of the British Islands?—Including the whole of the British Empire—to England and Scotland a certain amount is given. The grants by the Society of the Propagation of the Faith are always made to the bishop, and he distributes the money received from the Society amongst his missionaries as they may want it. Where a large congregation exists there is no necessity for giving a special grant to a priest.

Other institutions supplying priests for foreign missions. Carlow College.

26. Can you state whether the priests for foreign missions are supplied from any other college besides All-Hallows?—Yes, they are supplied from Carlow, where there is a foundation, educating about thirty students for the foreign missions; and they have been supplied in some number from Waterford.

Waterford College.

27. Especially to Newfoundland?—Yes, and to missions in England. Waterford College is a diocesan seminary: the number of young men educated there generally exceeded the number needed in the diocese, and hence they have gone to foreign missions.

28. The missionary establishment of Carlow is distinct from the diocesan establishment, is it not?—Yes, it is in the College, but the foreign missionaries are kept entirely separate from the other students.

Foreign Colleges.

29. Are the foreign missions supplied from any foreign college?—Yes they are. If we speak of those out of the British Empire, they are supplied chiefly from foreign colleges: from the missions Etrangeres, the St. Esprit, in Paris, from the different establishments of the priests of the congregation of St. Vincent de Paul, from the Propaganda in Rome, and from all the Colleges of the religious orders. The missions in the British Empire are supplied partially, too, from those foreign colleges that I have mentioned just now.

Maynooth.

30. Are you aware whether any of the priests that have been educated at Maynooth, have, in the last eight years, gone on foreign missions? and if so, under what circumstances and in what number?—I believe some have gone, but I have reason to think that the number has been very small. It usually happens in this way, that a student after having completed his course at Maynooth, or being near to its completion, feels a desire of propagating the Gospel, and of doing an act of greater charity than if he remained at home. He then asks leave of his bishop to go upon the foreign mission, and that leave is sometimes granted, but I know it is as often refused.

31. It is generally only granted, is it not, in a case where the bishop has no need of his services at home?—Yes. A few cases, I believe, have occurred in which persons went upon the foreign missions, because their families had emigrated within the last few years, and they wished to go to the country where their families resided.

32. Is there any record kept at Maynooth of those gentlemen who leave the country for foreign missions?—I should think not. I should also state that a number of Irish priests,

who are now upon the foreign missions, went out after spending some years upon the Irish mission.

33. There are some bishops of the Roman Catholic Church at present, are there not, in the East Indies, who have been students at Maynooth?—Yes, three.

Bishops abroad who were Maynooth students.

34. Will you mention their names?—Dr. Carew, archbishop in Calcutta; Dr. Fenelly, bishop in Madras, and Dr. Murphy, bishop in Hyderábad.

35. Are you aware whether there are any other bishops in Her Majesty's foreign possessions who have been students from Maynooth?—Dr. Murphy, who is Bishop of Adelaide, in Southern Australia; Dr. Smith, the late Archbishop of Port of Spain, Trinidad, was educated at Maynooth, but as an extern; he was educated, I believe, as an extern, because being avowedly intended for the foreign missions, he would not be admitted as a member of the College. He was allowed to lodge in the town of Maynooth, and to attend the lectures. That was the only instance that I know of, of an extern student having been educated at Maynooth. He died about two years ago.

In her Majesty's foreign possessions.

36. Is the class of extern students recognised by the Statutes of Maynooth?—I think not.

37. Is it within your knowledge that those students of Maynooth who have gone forth upon foreign missions are under the ecclesiastical superintendence of the bishops whom you have mentioned, and who have also been students at Maynooth?—If we speak of those who went in the last eight years, I should be inclined to say, no; though I cannot be certain, but at the time these bishops went to their missions, some students went with them.

38. Is there any bishop from Maynooth, at the present time, in the United States?—The Archbishop of St. Louis, in the state of Missouri, the Most Reverend Dr. Kenrick.

United States.

39. Had they, any of them, gone out from Maynooth prior to their appointment?—The Bishop of Hyderabad went out as a priest from Maynooth, the Archbishop of Calcutta, and the Bishop of Madras, went out as bishops from Maynooth.

40. From this country, you mean, do you not, not from Maynooth?—No; I mean from Maynooth. One was a professor of theology in Maynooth when he accepted the appointment, and another was bursar.

41. Were they appointed bishops immediately from being students, or had they fulfilled other capacities either in the ministry or as professors, and how long after their education had been completed were they appointed bishops?—The Archbishop of Calcutta was for several years a professor in the College, and was appointed bishop while professor. The Bishop of Madras was bursar of the College, and was appointed after he had held the bursarship for some years. The Bishop of Hyderabad went out as a clergyman, and was appointed bishop after having been some years in the ministry in India. The Archbishop of St. Louis was for some years in the ministry in Dublin, and in America, before he was appointed Archbishop of St. Louis. Dr. Murphy, Bishop of Adelaide, was for several years on the mission in England, and for some years, I think, on the mission in Australia, before he was appointed bishop. I can say with sufficient certainty that no one is educated in Maynooth for the foreign missions. I am quite certain that the President would not receive any person who would enter for that avowed purpose. I know that the President, on a late occasion, refused to allow a person to be ordained in the College for the foreign missions, and that the bishop of that student's diocese had him ordained upon his own dimissorial letters, and then transferred him to the foreign mission.

No person educated in Maynooth for foreign missions.

42. Is it within your knowledge that any of the Roman Catholic clergy, having cures in Ireland have gone out with emigrants from this country to the United States?—I know that numbers within the last seven or eight years, having cures in Ireland, have gone to America in consequence of the emigration of their people.

R. C. clergy who have gone to America with emigrants.

43. There was one instance, was there not, in which a parish priest emigrated with his flock?—That was the case of the Rev. Mr. Hoare, in the county of Wexford, who took with him a large number of farmers and labourers, with the intention of founding a settlement in America. I do not know of any other.

44. Out of the thirty at Carlow, do you know how many annually go out of that number?—I cannot say.

45. Can you inform the Commissioners how many of the foreign bishops, that is, bishops in her Majesty's foreign possessions, have been educated at the College of Carlow?—None that I am aware of. I should say that not one has been educated at the Missionary College at Carlow. It is of the same date as our own College.

46. Is it within your knowledge that any other Roman Catholic bishops in her Majesty's foreign possessions had been educated at any of the seminaries in Ireland?—I do not know of any.

47. You mentioned Carlow and Waterford as being two Seminaries at which students were educated for the foreign missions; are there any others?—No.

48. Of how many years does the full course in your College consist?—Of six years.

49. At what age do they come in to the College?—The age of entrance may be generally from seventeen to twenty-two.

50. Do any of the students from Maynooth come to you to be finished and prepared for the foreign missions?—No; I have only known one case where a student came merely for ordination, not to study.

Length of course in All-Hallows College.

51. Will you state the course of studies allotted to each year, and each period of every year, and the number of lectures the students in each class in the year attend?—The

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Course of studies in All-Hallows College.

first year of the course is devoted to humanity—I mean to the study of Greek and Latin. Mathematics are studied concurrently. The second year of the course is chiefly devoted to the study of logic, metaphysics, and ethics. The third year of the course, or the first of theology is devoted to the study of what we call *loca theologica*—the word has a meaning analogous to that which it has in rhetoric—it signifies the fountains or sources of theological proof, which are with us Scripture and the authority of the Church. It is the business of the students, during that year, to prove the authenticity, integrity, and veracity of the books of the Old and New Testament, and to deduce from them the divinity of the Mosaic and of the Christian dispensation; to enter into all the subsidiary questions of the utility, necessity, and possibility of revelation, the possibility and the *vis probativa* of miracles, and to rebut all the objections which infidels make against the sacred books, whether drawn from the apparent contradictions of the sacred volume with itself, with the discoveries of science, with history, or with reason. After having established the divinity of the Christian religion, we come to the treatise *De Vera Ecclesiâ*, and we examine which is the true Church—we examine what the attributes of that true Church are, what its authority, and where the authority of the Church resides. This takes us into the questions concerning general councils, and the supremacy of the Pope.

52. What books do you use for those questions concerning the Church especially?—The treatise which we use as a text-book is that of Mgr. Bouvier, the present Bishop of Mans, in France.

53. Will you continue your description of the course of studies pursued in the College?—The students of the three latter years, that is, of the second, third, and fourth year's theology form one school, going through the three years' curriculum in rotation under the same professors.

54. Will you explain what you mean by one school?—By one school I mean a number of students forming one class. Thus, in Maynooth, three classes of theology are combined into one school or class of Scripture. In the school, of which I was speaking, four lectures are given in moral theology, four lectures on dogmatic theology, and one on canon law. There are two schools of Sacred Scripture. The first comprises the students of humanity and philosophy; the second school comprises the four classes of theology. There are two lectures a week given in each school, the junior school being occupied in the study of the Old Testament, and the senior occupied in the study of the New. Concurrently with the three first years, two lectures a week are given in natural philosophy. In the three latter years two lectures a week are given on ecclesiastical history. Throughout the whole course two lectures a week are given on elocution or the delivery of language; and throughout the whole course, two lectures a week are given on ecclesiastical chant. During the three first years, two lectures a week are given in English grammar and composition. When the professor returns any student as sufficiently advanced in English composition, he is then allowed to spend those two hours in learning some modern European language. The students of the three latter years occupy the time of those two lectures in learning sacred eloquence.

55. Is the paper now before you the curriculum of the course of studies pursued in your College?—Yes.

56. Have you any objection to deliver it in?—No. [*The same was handed in, and is as follows.*]

		Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
Theologians of the 2nd, 3rd, & 4th year.	1st Lecture,	Theologia Moralis.	Theologia Moralis.	Sacred Scripture, New Testament.	Theologia Moralis.	Theologia Moralis.	Jus Canonicum.
	2nd Lecture,	Ecclesiastical History.	Sacred Eloquence.	Elocution, half an hour; Chant, half an hour.	Ecclesiastical History.	Sacred Eloquence.	Elocution, half an hour; Chant, half an hour.
	3rd Lecture.	Theologia Dogmatica.	Theologia Dogmatica.	Vacat.	Theologia Dogmatica.	Theologia Dogmatica.	Sacred Scripture, New Testament.
Theologians of the 1st year.	1st Lecture.	De Locis Theologicis.	De Locis Theologicis.	Sacred Scripture, New Testament.	De Locis Theologicis.	De Locis Theologicis.	De Locis Theologicis.
	2nd Lecture.	English or other Modern Language.	Natural Philosophy.	Elocution; Chant.	English or other Modern Language.	Natural Philosophy.	Elocution; Chant.
	3rd Lecture.	De Locis Theologicis.	De Locis Theologicis.	Vacat.	De Locis Theologicis.	De Locis Theologicis.	Sacred Scripture, New Testament.
Philosophers.	1st Lecture.	Logica et Metaphysica.	Logica et Metaphysica.	Sacred Scripture, Old Testament.	Logica et Metaphysica.	Logica et Metaphysica.	Logica et Metaphysica.
	2nd Lecture.	English or other Modern Language.	Natural Philosophy.	Elocution; Chant.	English or other Modern Language.	Natural Philosophy.	Elocution; Chant.
	3rd Lecture.	Logica et Metaphysica.	Logica et Metaphysica.	Vacat.	Logica et Metaphysica.	Logica et Metaphysica.	Sacred Scripture, Old Testament.

CURRICULUM OF THE COURSE OF STUDY—*continued.*

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10.

Very Rev. David Moriarty, D.D. All-Hallows College.

		MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
HUMANISTS.	1st Lecture.	Latin, Greek, and Mathematics.	Latin, Greek, and Mathematics.	Sacred Scripture, Old Testament.	Latin, Greek, and Mathematics.	Latin, Greek, and Mathematics.	Latin, Greek, and Mathematics.
	2nd Lecture.	English Grammar and Composition.	Natural Philosophy.	Elocution; Chant.	English Grammar and Composition.	Natural Philosophy.	Elocution; Chant.
	3rd Lecture.	Latin, Greek, and Mathematics.	Latin, Greek, and Mathematics.	Vacat.	Latin, Greek, and Mathematics.	Latin, Greek, and Mathematics.	Sacred Scripture, Old Testament.

57. Will you state any particular means that you use in your College for perfecting the students in the knowledge of English composition?—As I said before, two lectures a week are given in that department until the professor deems that a student has acquired a sufficient knowledge of English composition. The professor teaches the students the theory of English composition, and requires them to write an English composition every week. The subject is generally historical, with the view of making them study history concurrently with their other studies. Thus, he dictates a number of questions in profane history, and requires that the students will bring, at the next day of the lecture, their answers to those historical questions, written with attention to English style. He reads those compositions in class, and criticises them. Thus, they attain two ends—a good English style, and a knowledge of profane history. English Composition.

58. And also a correct orthography?—Yes.

59. Do you find them deficient in orthography?—Yes, at the period of entrance into College. Orthography.

60. And you set yourselves to overcome that difficulty among others, do you not?—Yes.

61. And the course you have described to the Commissioners has the effect of correcting them in orthography, as well as in style?—Yes.

62. Are you of opinion that the deficiency in orthography is on the increase or decrease, as far as your observation goes?—I do not think it would be possible to answer that question, because the defect of a student in that respect, or his proficiency, will have depended altogether on accidental circumstances previously to his entrance.

63. Do you think that there are no influences afloat now increasing or decreasing that preliminary literary condition of the young men who come into the clerical state?—No. If those young men had the advantage of attending the National Schools or the Schools of the Christian Brothers, their orthography would be improved; but, generally speaking, they have not attended those schools. It is the only general influence which I think could act upon them.

64. Do you think that it is of great importance that this English training should take place among the students, to enable them afterwards to exercise their office of preachers?—I think it a matter of absolute necessity, to enable them to mix in society as gentlemen, or to discharge efficiently their duties as clergymen.

65. Have you any students who have been at National Schools?—Very few.

66. But you have some, have you not?—Yes, we have some.

67. What is the distribution of the hours of the day in your College, and how is that distribution applied to the spiritual and pastoral training of the students?—The rules of our College, of which I can give a copy in evidence, will give the distribution of the time during the day. [*The same was handed in; vide Appendix.*] We rise at five o'clock; half-past five, morning prayer and meditation; quarter-past six, mass; quarter to seven, study; half past eight, breakfast, followed by recreation; quarter-past nine, study; half-past nine, first lecture; half-past ten, second lecture; then half an hour recreation; twelve, study; two, third lecture; three, reading the New Testament, and particular examen of conscience for ten minutes; a few verses of the New Testament are read as a devotional exercise; at ten minutes past three, dinner, followed by recreation till five; then a visit of seven minutes to the Blessed Sacrament, followed by study till half-past seven; at that time they recite a part of the Rosary of the Blessed Virgin, which occupies about ten minutes; then spiritual instruction is given for twenty minutes; at eight, supper, followed by recreation till nine; at nine o'clock, night prayer, followed by reading of the subject of meditation for the following morning; and at half-past nine they retire to rest. Distribution of the hours of the day in All-Hallows College.

68. They read from the pulpit during dinner, do they not?—Yes.

69. Is the hour of rising throughout the whole year five o'clock?—No; there is an exception marked in the rule which I have handed in.

70. What is the exception?—It is from the 1st of November to Low Sunday; then the hour of rising is at six, and all the exercises at that period are half an hour later.

71. Have all the students separate rooms?—No, they sleep in dormitories; but we are now engaged in the building of a house in which about thirty to forty will have separate rooms. We think it desirable they should have separate rooms.

72. You mentioned that there was reading during the hour of breakfast and during the hour of dinner; do the professors and the students take their meals together?—They all take their meals together, students and professors.

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Very Rev. David Moriarty, D.D.

All-Hallows College.

Professors and students associate at meals. Importance of this arrangement.

73. Do you consider it of importance that that course should be followed?—I conside it of the greatest importance.

74. Will you state for what reason?—In the first place, I consider it of importance, inasmuch as it accustoms the student to a gentlemanly tone of feeling, by raising him in his social position, I think this is particularly important in our circumstances, when we have to transfer a number of young men to a much higher station in society than that which they previously occupied. It becomes then particularly necessary to make them feel for years before they begin to move in society that they belong to that class with which they are hereafter to associate. I think, also, that this association with their superiors and with the distinguished visitors who will occasionally dine at the College, imposes upon them a gentlemanly restraint, and that it improves and refines their manners.

75. Do you think that such training is very necessary for persons who are to alter their positions in society so much in their progress through the College?—So necessary do I think it, that I should not wish to have any thing to do with ecclesiastical education in any College where that course was not followed.

76. Is it equally essential, in your opinion, for those who are intended for the mission at home as for those that go abroad?—There is some difference, but not much. In the missions abroad our students commence to occupy a responsible position almost immediately after their ordination; they come into official intercourse with the civil and military authorities in the British colonies and dependencies, and I therefore am more anxious that they should acquire the manners and habits which that responsible position demands.

77. Do you not think that a similar intercourse takes place between clergymen and the authorities in this country, which would require all that you seem to exact from clergymen going to foreign missions?—Not exactly to the same extent, because an Irish priest is for some years a curate, and does not commence to occupy so responsible a position until he has been perhaps for several years on the mission; but I think the difference is very trivial.

78. Do the professors and the students of the College all dine in one refectory?—Yes.

79. Have you an arrangement at all similar to what is termed the high table in the Colleges of Oxford and Cambridge?—The professors' table is at the end of the room, and the students' tables run in parallel lines at right-angles with it.

80. You allow your students to converse during dinner; do you not?—Occasionally.

81. Will you have the goodness to explain what you mean by the term occasionally?—During about ten weeks of the year, two months of the summer vacation, and two weeks which occur during the year, that is, the week of Christmas, and the week of Easter, and upon different festivals which occur during the other months.

82. Is it the habit of the professors to converse at their own table?—Not while reading goes on in the refectory; the professors must keep silence as well as the students.

Association of professors and students during period of recreation.

83. Do the students and the professors associate often during the hours of recreation?—Yes; it is one of the principles of our system that the professors should associate with the students, not only at the time of meals, but also in recreation; they join with them in their amusements, and we consider that such association with the students is of the greatest importance. I think that it habituates the students to a love for those in authority, that it guards them against any thing like a blind partizanship with persons in a lower station, and that, on the whole, it gives them a respect for established order.

84. You have not found that such association is at all unfavourable to discipline?—Not at all, but quite the contrary.

85. Or that it lessens the respect of the student for the professor?—Never.

86. What is the number of the professors and superiors?—Nine.

87. In fact you are one to ten students?—Yes.

88. Do you consider that kind of social training an important matter with reference to the education for the ministry in this country, in addition to the intellectual and moral training?—I do, decidedly.

Other duties of the professors towards the students.

89. Is it the practice of the professors to perform any other duties towards the students besides those of mere teaching; for instance, to attend to their spiritual or moral or practical training?—Yes; it is one of the principles of our system, that all the directors and the professors shall attend, as far as their particular duties will allow, the spiritual exercises performed by the students. We consider this practice of the utmost importance, upon the common principle that example is better than precept, and also because the students will perform their spiritual exercises, not as a task imposed, but as duties becoming their state, and they will be more likely to contract permanent habits of piety and order.

Religious instruction.

90. What is the practice in your College as to the religious instruction of the students?—In the first place, we consider that the study of theology and Scripture involves a large amount of spiritual instruction. Secondly, the practice of daily meditation also instructs them in spiritual matters. Thirdly, the practice of the particular examen of conscience, which means an examination upon a certain virtue which the examiner proposes to acquire, or a certain defect which he proposes to correct in his character, also contributes to spiritual instruction, but the principal direct means which we use is an instruction of twenty minutes each day upon matters appertaining to ascetic theology.

91. Will you explain what you mean by ascetic theology?—It is distinguished from moral theology in this: that while moral theology determines our duties, ascetic

theology teaches us how to form within us a perfect Christian character: thus it analyses the different passions to which we are subject, and points out the means by which they may be corrected. It also analyses the different virtues and their various offices, and teaches us the manner in which those virtues may be acquired: it enters into the nature and progress of temptation, and teaches the ways by which it may be resisted. On the whole, it may be defined to be the science of Christian perfection.

Meaning of "Ascetic Theology."

92. It is a training of the individual character?—Yes, to Christian perfection.

93. Is what you speak of applied to individual subjects of meditation, when you refer to the examination?—The practice of particular examen consists in this, the student is advised to consult his spiritual director as to what ought to be the subject of his particular examen. He will beg of him to point out to him what defect there is in his character which he ought to correct, or what virtue he ought particularly labour to acquire; and he then spends a certain time each day in examining himself upon that particular point, endeavouring every day to lessen the number of his faults, or to practise an increased number of acts of virtue.

94. What is the practice with regard to spiritual instruction?—In the spiritual instruction we use as our chief text-book the "Christian Perfection" of Rodriguez, a Spanish Jesuit: it is the duty of the person charged with the spiritual instruction, to give exhortation frequently, either explanatory of the work of Rodriguez, or upon any other subjects on which he may deem it necessary to instruct the student; for instance, it is my duty to go through the rule of the house, taking each exercise of the day, and pointing out to them how they ought to perform those exercises in the most perfect manner, so as to render themselves more acceptable to Almighty God by their performance.

Work of Rodriguez on Christian perfection.

95. All those exercises and instructions you have described tend to withdraw them from merely secular affairs and pursuits, and to impress them with a spiritual character?—I think the more you fill the mind of an ecclesiastical student with spiritual knowledge, and the more you impress his heart with spiritual affections, the more you withdraw him from secular or political pursuits. I think, too, that such training, by generating and teaching Christian meekness, will give him a distaste for meddling in secular affairs; besides, we specially instruct them that it is their duty, as clergymen, not to interfere in political parties, that they are debtors to the Greek and to the barbarian, to the wise and to the unwise; and as all persons, no matter to what political party they may belong, must avail themselves of their ecclesiastical ministry, it is their duty to avoid, as far as possible, what might deter any one from availing himself of their spiritual services.

Effects on individual character of such exercises and instructions.

96. You do not shrink from speaking to them directly upon their conduct in relation to political affairs—not, of course, as to embracing one party or another, but as to their conduct in relation to political affairs?—No; I think it my duty to tell them that, when in the sacred ministry, they should generally abstain from meddling in political affairs, for a clergyman can seldom do so without causing a spirit of hostility amongst those members of his own flock who belong to an opposite political party. Our maxim is—no politics but religion, no country but the Church.

Teaching of witness to his students as to interference in politics.

97. Do you not also dread that it may excite angry feelings in his own mind?—Yes; I think that it withdraws very much from spiritual recollection, and from that gentleness which should always characterize a Christian minister.

98. Are the young men who go out from you exposed to the same difficulties and drawbacks which the preachers in the Irish Mission would be liable to meet with?—There is one remarkable difficulty they have to meet, that is the question of slavery in the United States; and even though this would appear to be one of the strongest cases that can be put to a clergyman, yet, my instruction to them always is, that their business is solely with the souls of men, and that whether bond or free, they may be saved.

Instance—Slavery Question in United States.

99. Do you think that the students from your College are much exposed to political parties in the states to which they go?—Only in the United States, that I am aware of, where the question of slavery is so much agitated.

100. Would the training which you pursue at Drumcondra unfit a man for such a mission as he would find at home?—Decidedly not. I think it would be the more requisite for him, where the temptation to interfere in political affairs is greater.

101. Do you find that your training does not unfit a man to encounter any hardship or privation to which he may be exposed?—I think not, for our system of discipline is rather severe: early rising, very plain food, rather uncomfortable beds, and, on the whole, there is as little of domestic comfort as in any other College.

102. Does it in any way unfit them for intercourse with persons of the meanest condition, or of the lowest education?—No; I think, on the contrary, that students so trained would be more courteous and condescending to persons in a low station.

103. His style of manners is not so raised as to make him less acceptable or intelligible to persons of inferior education and station?—The humblest people are pleased and gratified by delicate and refined manners in a clergyman.

Effect of refined manners in intercourse with the poor.

104. You have used the term "directors" when describing some of the officers of the college over which you preside. Is there any individual connected with your College who belongs to the Society of Jesus?—No.

105. Are all the persons connected with your College secular clergy?—All, except one, who belongs to the Carmelite order.

106. Is he Professor of Theology?—Yes, he is Professor of Dogmatic Theology.

107. In the preparation of the students in your College for their future duties, what do you do as to instructing them in the composition of sermons?—As I said before, we have

Composition of sermons.

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two lectures a week during the three latter years of the course devoted to the Class of Ecclesiastical Eloquence. It is the duty of the professor in that class first to explain the theory of ecclesiastical eloquence: then the students are required every week to write a short exposition of the Gospel for the following Sunday, according to the way suggested by the catechism of the Council of Trent, which is taken as the text-book in that class. They are required to introduce appropriate texts of Scripture on the topics occurring, texts from the Holy Fathers, examples from the Lives of the Saints, or pointed, practical sayings of some pious author, and to mark points for practical exhortation. Every week the students are required to write, in a finished manner, a portion of a sermon; as, for instance, one week they write an exordium of a sermon upon the Gospel for the next Sunday, in the subsequent week they develop an argument, and the next week they write the conclusion of a sermon. They are also required to suggest various views of the subjects which the Gospel of the day suggests, to point out the differences between a regular sermon, a homily, an exhortation, a panegyric, and to write occasionally in accordance with each of those forms of instruction. Every year a special time is given in this class to the explanation of the spiritual exercises of St. Ignatius, with a view to enable students to conduct retreats or missions. By missions we mean a series of sermons delivered every day for a week or a month, and arranged in a certain order, which is marked out in the exercises of St. Ignatius.

Missions.

108. Are there any other means practised?—There is theological and Scriptural teaching. I consider, too, that the spiritual lecture given to them for twenty minutes each day is very well calculated to prepare them for instructing people, as it gives them that ascetic and spiritual knowledge which must form a very large proportion of their sermons. Again, daily meditation is particularly calculated to prepare them for preaching.

109. When you speak of the daily exhortation for about twenty minutes, does that follow the reading which you have described before?—I mentioned before that the reading and exhortation alternated. Twenty minutes are allowed for spiritual instruction; sometimes a spiritual book is read, sometimes the matter read is explained, sometimes exhortation is given upon other subjects.

110. What is read upon those occasions?—The work chiefly read is the Christian Perfection of Rodriguez.

111. Is any other book used?—We use the Conferences of Massillon, and many others. Again, we have a practice of interrogating the students at spiritual lecture on the subject of their morning's meditation, requiring them to state the reflections which they made. I consider that this practice tends to prepare them for preaching. The Junior Class of English Composition and the Class of Elocution tend, of course, to the same end.

112. During what period of the course does that part of the discipline continue which you have described with regard to the preparation of sermons?—During the three latter years.

113. Then for what period of the course have you lectures on elocution?—During the whole course.

114. How often?—Twice a week.

115. You have lectures in English, have you not?—Yes, twice a week for the three first years of the course.

116. And for the last three you continue those exercises which you have described with reference to composition itself?—Yes, with regard to the matter and form of sermons.

Instruction in catechising.

117. What practical means do you take to teach them catechising, as contradistinguished from the exercise of preaching?—We assemble the children of the neighbourhood on Sunday, and divide them according to their proficiency into several classes, and place a student over each class, whose business it is to catechise them; we also send some of the students to the parish church, and require them to catechise every Sunday the children of the parish assembled in the parish church.

Catechising in parish church.

118. And the parish priest makes no objection?—On the contrary, I am quite sure he feels grateful for such assistance.

119. Do you find it necessary, according to the regulations, that the professors should accompany those students on such an occasion?—No, I should rather trust students, and show them, by that confidence, that I do not fear that they will do any thing unbecoming their character.

120. In other words, you consider this to be a preparatory step to the great mission upon which they will afterwards be sent?—Yes.

121. At what period of the course do the students go out for that purpose?—At any time of the course they may be required.

122. How far is it to the parish church?—About a mile.

Essential importance of training in preaching and catechising.

123. Is it your opinion that no ecclesiastical training is sufficient without attention being given to the two matters of preaching and catechising?—Such is my opinion.

124. Is any instruction or training given to the students in sacred music; and if so, will you state in what manner?—Yes; there are two lectures a week during their whole course. We have employed lay professors, and we have also had during the last two years the services of a Cingalese clergyman, who had been the master of the choir in the Propaganda in Rome. At present one of the students is the professor.

Sacred music.

125. You have an organ in your Church in All-Hallows, have you not?—Yes.

126. Do you think that an organ in a College of that kind is useful for the purpose of training the students for Church music?—I think it is.

127. Do you consider the practice of teaching ecclesiastical music of importance; and,

if so, will you state for what reasons?—The exigencies of our ritual and the decrees of councils render it obligatory; and the experience of most of the missions proves, that when a clergyman is a proficient in ecclesiastical chant, he can render very great services to religion. We have had the example of many missions which have been for more than one hundred years destitute of the ministry of a pastor, and where religious habits have been preserved simply on account of their knowledge of the plain chant. Many Indian tribes in Canada and Nova Scotia, who have been destitute of the ministry of clergymen for about 120 years, assemble every Sunday at a fixed hour, and sing with the most perfect precision the different parts of the mass. We have also found it extremely useful in the stations of the British army in India, that the clergymen should have a knowledge of ecclesiastical music, for chanted services have been found an efficacious means of assembling the soldiers in the evening at the chapels in the cantonments, and thus withdrawing them from occasions of dissipation.

Ecclesiastical music. Its importance.

128. Are your young men nine hours a day at work?—Yes.

129. But there is rather more variety in the studies than at Maynooth?—Yes.

130. Are there any means taken to obviate the effects of too great a monotony in the course of study by festival days or otherwise?—In the first place the first Wednesday of the month is a day of recreation—every Wednesday there is a public walk—and on certain festivals the professors and students spend the evening together, and amuse each other by speeches and songs, or whatever other means might increase festivity.

Recreation at All-Hallows.

131. Is that useful in breaking the monotony of the studies, and at the same time in promoting the health of the students?—I think it very useful: it guards against a spirit of torpor and laziness which creeps over students when they are continuously applied to the same duties without any interruption, and I also think it very useful in promoting a kind feeling between the students themselves, and between them and the professors.

132. The president occasionally gives a vacant day not marked in the rules, but upon some public occasion, or when a bishop comes and asks him, does he not?—No; I consider that that would be a very bad practice. Anything arbitrary in a rule is bad, and if the president can do things of this kind, or does them, he is liable to continual demands, and he will cause displeasure when he finds it his duty to refuse.

133. Do you think that the recreation of the students is sufficiently provided for without some such means being adopted?—I sometimes fear that our work is too hard, but the short course which our students have, and the very great defects of their preparatory education, render the closest application of which they are capable necessary.

134. Do you prefer having them early or late to enter into your College?—The rule of our Church, that no one can be ordained priest until he is twenty-four years of age, renders it somewhat inconvenient that they should enter at a younger age than seventeen or eighteen; but if we had the means of enlarging our course, I would prefer, and it is the wish of the Church that they should enter at a much younger age.

135. What is the length of your annual vacation?—Two months in summer; there is also a vacant week at Christmas, and a vacant week at Easter, there are some other vacant days in the course of the year.

Vacation.

136. When does the academic year begin and end?—It begins the first day of September, and it ends on the last day of June.

137. Is it usual for the students to go into the country during the long summer vacation?—It is.

138. Do you find that they generally return with fresh vigour and energy?—Yes; I think it is a matter of necessity that they should go to the country for some time, at least every second year.

[*The Witness withdrew.*]

MONDAY, 17TH OCTOBER, 1853.

The Very Rev. *David Moriarty*, D.D., further examined.

Chairman.—From what part of Ireland is your College chiefly supplied with students?—From the ecclesiastical province of Ulster, and principally from the counties of Cavan, Longford, Leitrim, and Louth. At present in the house we have twenty-three from the province of Munster, three from Connaught, eight from Leinster, and the remainder from the ecclesiastical province of Ulster.

Sources of supply of students to All-Hallows College.

2. Does the ecclesiastical province of which you speak comprise the county of Meath?—Yes; and also it includes Louth, Longford, and I believe a part of Leitrim, Westmeath, and a part of King's County. I cannot speak accurately in this matter, as my business lies with the missions abroad.

3. What is the state of preparation as to studies, in which you find the average of the students who apply to you for admission?—The state of preparatory education is most discouraging, and embarrassing in the management of collegiate studies, as we are obliged to devote considerable attention to elementary branches which should have been acquired before entering college, but which, unfortunately, are generally neglected. Thus, the students are generally very deficient in primary education, that is in correct reading and writing of the English language.

General state of preparation at entrance.

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Preparatory education.

4. In the accent do you find them deficient?—Yes.

5. In writing, do you include spelling and the construction of sentences?—Both. If they attended the schools of the Christian Brothers, or the National Schools, this deficiency would be supplied; but young men getting a classical education in this country, generally attend neither the one nor the other.

6. Is it the fact that you have no students in your College who have attended the National Schools?—There are very few.

7. Would your observation justify you in speaking of those who have attended the National Schools, as being better grounded in those primary matters than the students generally are?—Certainly; I also include the schools of the Christian Brothers.

Schools of the Christian Brothers.

8. What is the nature of the schools of the Christian Brothers?—They are primary schools for the education of the poor, for male children only.

9. The male children, without any reference to profession or occupation in life?—Yes; but they are chiefly intended for the education of the humbler classes.

10. With a view to entering into orders?—No; irrespectively of any particular calling.

11. What is the state of their preparation as to secular education?—As to secular, or as it may be termed, secondary education, which consists of a knowledge of Latin, Greek, and mathematics, I say that their education is also very defective; they generally know how to translate Latin and Greek, but have a very shallow knowledge of those languages.

12. You mean, to translate from the Latin and Greek authors into English, but not to translate from English into Greek and Latin?—Yes, we find them deficient too in a knowledge of geography, history, and mathematics.

Whether means of preparatory education have increased, or the contrary.

13. Are you able, from your observation of the state of preparation of the students applying for admission from various parts of Ireland, or by any other means, to state whether the means of local instruction are greater or less, or better or worse now than they formerly were?—I would say that at the present time there is an improvement in the method of preparatory education, and that that improvement is progressive in the country; but the means and opportunities of procuring preparatory education are less than they were some years ago. The famine nearly eliminated classical education; and the better class of farmers, who used to procure such education for their children, has been broken down or has emigrated. The smaller classical schools are nearly all gone, the masters were in many instances obliged to take refuge in the poorhouse or on the public works, and very few can now support their children in the diocesan or provincial seminaries; but the few schools that now are found in the country, are pursuing a better method of preparatory instruction than was pursued in the classical schools formerly. They are combining with classical education a more extensive study of English and mathematics. This is particularly true of a large school which is superintended by the monks of Mount Melleray, and in which they give a gratuitous education to more than ninety boys.

School at Mount Melleray.

14. Will you have the goodness to state in what part of Ireland that school is?—In the neighbourhood of Cappoquin, in the county of Waterford. Among the diocesan seminaries which we have in Ireland at present, the school of Castleknock, in this diocese, may be taken as a perfect model of a preparatory school for the ecclesiastical state, but the number educated in it for the Church is small.

Castleknock seminary.

15. Is that a purely ecclesiastical school?—No. We have also in this province the Colleges of Carlow and Wexford, which are excellent preparatory Colleges. I would say the same of the Colleges of Waterford and Thurles, in the province of Munster; of Tuam in the province of Connaught, and of Navan, Armagh, Cavan and Belfast, in the ecclesiastical province of Ulster. But, as I mentioned before, very few can take advantage of the education in these Colleges. I should also observe, that although the students receive, in diocesan seminaries, a more enlarged, and a more liberal or polite education, they are not, generally, as well grounded in the rudiments of Latin and Greek as they used to be in the old hedge schools. There are remarkable exceptions which it would be invidious to name.

16. Will you be so good, if you can, as to distinguish these seminaries—first of all, those in which they educate students both for the lay and ecclesiastical state?—They are all mixed schools.

17. Up to what age?—The age is not fixed in any case. Those schools generally teach the student until he is fit to enter the class of philosophy in Maynooth.

18. Will you have the goodness to distinguish, if such a distinction exists, between such of those schools as are simply preparatory schools, and such as continue the education of the student till he is fit to enter into holy orders?—I think the College of Carlow and the College of Waterford are the only ones now in Ireland in which the student is educated for holy orders.

Defective system of preparatory education in Ireland compared with that in France and England.

19. Of those which have been mentioned?—Yes. To return to the question of preparatory education I would say, that the whole system of such education in this country is defective and far inferior to secondary education in France or England. In the collegiate institutions of France, with which I am acquainted, the students are obliged to make daily translations, carefully written from Greek and Latin authors, bi-weekly translations from French into Latin, and they are required every week to make original compositions in French and in Latin prose and poetry. They are also obliged to commit to memory every day portions of Latin prose and poetry, and of French prose and poetry. I understand that that is also somewhat the system of the grammar schools of England, and I consider that it is only by some such system that a well educated man can be formed.

20. Are you acquainted with any very large number of French ecclesiastics?—Having

had altogether a residence of more than six years in France, and being almost always amongst ecclesiastics, my acquaintance must be rather extensive.

21. Are you disposed to think, from what came under your observation, if there be any superiority generally speaking in point of education on the part of the English ecclesiastics as distinguished from the Irish ecclesiastics, that that is owing to the superiority of the early preparatory education rather than that the late education in the ecclesiastical colleges is more complete or in other respects more satisfactory?—I am of opinion that they are superior to our ecclesiastics in that education which results from preparatory training, but they are not superior in theological knowledge.

Comparative education of English and Irish ecclesiastics.

22. Are you not of opinion that accuracy depends very much upon early preparatory training; accuracy of thought in connexion with an accurate knowledge of language?—Decidedly.

23. And also that matters of taste are intimately connected with the distinctions of language?—Decidedly.

24. Do you think that in those two respects the French ecclesiastics have the advantage over the Irish ecclesiastics?—I do; and I should have stated that the principles of criticism entering largely into the preparatory studies of the grammar schools of France, the taste of the French ecclesiastics and of the French students generally is very much improved thereby, and the habit also of learning by rote the best specimens of Latin and French composition, is particularly well calculated to improve the taste of the students.

Comparative education of French and Irish ecclesiastics.

25. Is the study of Greek more pursued in the French seminaries than it is in the Irish?—It is less pursued.

26. The study of Greek generally in the French nation is not much pursued, is it?—I think there has been a great improvement in that respect of late, some of the Ministers of Public Instruction, and heads of the French University, caused more attention to be paid to the study of Greek in France.

Greek.

27. Do the Greek and Latin Fathers form the subject of regular instruction in the seminaries either of Ireland or France?—It is not usual. For the last few years an effort has been made in France to introduce the study of the Greek and Latin Fathers, but it has as yet met with only partial success.

28. Are you disposed to think, from the attention of learned men in France being called to the study of the Greek language by the ministers whom you have named, that the study of Greek philosophy has advanced in France among ecclesiastics, and that they study it with a little more accuracy in consequence of being better masters of the Greek language?—I cannot say that that has, as yet, affected ecclesiastical studies. I alluded chiefly to the impetus given to the study of Plato by M. Cousin.

29. You are acquainted, are you not, with the discipline and course of studies pursued in the College of St. Sulpice, in Paris?—Yes.

Discipline and course of studies in the College of St. Sulpice, at Paris.

30. Will you have the goodness to state the course of discipline and education pursued at St. Sulpice, for the purpose of training students for the priesthood?—I should observe, in speaking of the course of studies and discipline pursued at St. Sulpice, that what I say refers to twenty or thirty other colleges of France which are directed by the Sulpitian community, and that, to a great extent, it will refer to all the ecclesiastical colleges of France, inasmuch as a great number of the directors of those colleges have been educated at St. Sulpice. Now, I have substantially described that system in describing that which we pursue at All-Hallows; for our founder, after visiting several colleges of France and Italy, decided upon adopting the discipline of St. Sulpice; and he resided there for a long time, in order to learn its spirit and its details. The system of the college may be characterized by a few of its leading features. The first is, that the professors and superiors are not salaried. We consider that the students, under such a system, are trained to a greater spirit of disinterestedness, and that they receive with more attention and respect the admonitions and instructions addressed to them.

31. What are the Commissioners to understand by the superiors not being salaried?—They simply receive food and raiment.

Superiors are not salaried.

32. Are there no fees paid to them for tuition?—No; our meals are all provided by the Bursar of the College, and our clothes by the Vestiarius; but we have nothing to do with providing either food, or clothes, or any thing else. We receive no salary. The second feature of the system pursued at St. Sulpice is, that the students are raised to a social equality with their superiors and professors, who take their meals with them in the same refectory, and are even dispersed through the different tables of the students. Those superiors and professors are not unfrequently men of noble family, occupying a high position in the Church. Thus I have seen a professor who was the Vicar-General of the diocese of Paris dining at the same table with the students.

33. Who was, at the time, Vicar-General?—Yes. They also associate with the students in the hours of recreation; they wear the same dress; and in all their intercourse treat the students as their equals in social rank. This idea was put forward by the founder, M. Olier, who lived about 1650. He had carved in stone, in the quadrangle of the College, so that it might meet the eye of the student at entrance, the text of St. Paul to the Ephesians, chapter the second—"Jam non estis hospites et advenæ, sed estis cives sanctorum et domestici Dei." I consider that the advantages of this system are, first, that, as we advance in social position, our feeling of responsibility in the regulation of our conduct increases, and the student who, instead of being governed as a schoolboy, is treated as a clergyman and a gentleman, feels that he has taken his place in society, and that he must begin to act as a clergyman and a gentleman should. Secondly, by associating as a friend and companion with those in authority, his feelings and interests become identified with

Association of superiors with students.

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Discipline of the College of St. Sulpice.

theirs, and he is, through life, a more moderate and a more obedient man. Thirdly, his manners are refined by associating with those who have more experience of the world. Fourthly, there is a constant effort on the part of the superiors to form the minds and hearts of the students in their conversations with them. It is true that a superior, in such association with the students, might act imprudently by speaking lightly of the discipline of the College, or of his colleagues, or by heating the minds of students with party questions either in Church or State; but I consider that there is much more danger of such an imprudence in the opposite system, where it is likely to take place clandestinely; and besides, it simply follows, that if there is a professor or superior capable of acting in such a manner, he is not fit for his office under any system. Fifthly, I have always observed that the contrary system tends either to produce a spirit of sycophancy or insubordination, or of suspicion of espionage. The Sulpitian system, on the contrary, begets a habit of politeness towards superiors, and even of affection, and at the same time engenders in the students a more manly bearing. The next thing which I observe in the system of St. Sulpice is a spirit of trust in the students.

34. Of trust in what respect?—The absence of suspicion in the superior that the student would be guilty of any thing derogatory to his position. This spirit of confidence in the students is carried out by the rule which directs them, should they need a dispensation from College rule and not find it convenient to ask it, to dispense themselves, and afterwards inform their superiors that they have done so.

Surveillance.

35. Is no further surveillance exercised?—Surveillance is, of course, necessary, in order to form the habits of students, and in order to ascertain their real character; but in the St. Sulpitian system surveillance is perfectly attained by the association of the superiors with the students. They watch without watching: the superior is not set over the students like a gaol warden. The system of discipline is altogether paternal. It is this same system which was carried out with such magnificent results by the great Dr. Arnold of Rugby, who thus formed some of the greatest men of England.

Paternal discipline.

36. In fact you would say that the surveillance is exercised in the same way as the head of a family which is living together becomes acquainted with all their transactions and their characters, without the necessity of any special watch upon their conduct?—Precisely. The Sulpitian system, in this respect, rests upon the principle which a German philosopher thus expressed:—"When we treat men as if they were what they are, we leave them what they are; but if we treat men as if they were what they ought to be, we make them what they ought to be."

37. Are they perfectly at liberty to form associations amongst themselves at St. Sulpice?—The rule is the same as that of All-Hallows College: it is recommended not to associate always with the same persons, and to form numerous companies.

38. Is it expected at St. Sulpice that the students from the several dioceses shall associate at special hours together?—The contrary is insisted upon.

39. Are there any other advantages to which you would wish to refer in the system of St. Sulpice?—All the superiors and professors are obedient to a president elected by themselves. He can make them change their offices when he thinks proper; and though a frequent change of this kind is not expedient, yet it is advantageous that it should sometimes occur, for a general interest in all the departments of the house is thus created in each director. A professor who has been a dean feels more interest in the discipline of the College, and a dean who has been a professor feels interested in the studies of the College; and thus there is harmony in the different departments.

Change of offices.

40. Is it therefore the practice in St. Sulpice to select deans from those who have been professors, as well as at times to select professors from those who have been deans?—Yes.

41. You stated that a person might dispense himself and afterwards inform his superior; within what time is he expected to do that with propriety?—As soon as he can conveniently see the superior. In pursuance of what I was saying concerning the system of St. Sulpice, I should mention the special means for religious training, which are the daily spiritual exercises—meditation for an hour in the morning, assistance at the holy sacrifice of the mass, a particular examen of conscience, spiritual lecture, habitual devotion to the adorable Sacrament, and to the Blessed Virgin. As to the course of studies, it must be admitted that spiritual training preponderates over intellectual training in St. Sulpice—there is more ritual observance, more of Church function than is usual in our Colleges. The different circumstances in which we are placed have caused us at All-Hallows to modify the system of St. Sulpice in this respect. Our students having to be thrown into the great highways of the world where they will be in the midst of intellectual activity, and often in antagonism with it, require a more solid and extensive education. A French student having to exercise his ministry in an old Catholic country has a certain routine of duty pointed out for him, and hence it seems to me that there is not the same necessity that exists with us for an extensive theological education.

Special means for religious training.

Preponderance of spiritual over intellectual training.

More intellectual training requisite in Ireland.

42. In other words, you do not consider that it would be safe to leave the Irish students only provided with the amount of education in this matter which the French students receive?—I think they require more; but I should say that theological learning in St. Sulpice is of a very excellent character, as is evidenced by the works of the present superior, M. Carrière, who is considered one of the greatest living theologians, and as to literary attainments the students are sufficiently prepared in them before entrance.

43. What are the means adopted at St. Sulpice for instructing students in preaching and in catechising?—I consider that the students are sufficiently prepared as to style and composition before their entrance into St. Sulpice. The matter of their sermons is acquired in theology in their daily meditation, and in their daily spiritual lectures, also in a weekly

exercise in which the students are required to give exhortations upon the Gospel of the following Sunday. They are also improved in the practice of preaching, by attendance every Sunday at their parish church, where the most distinguished preachers in France are usually employed in the pulpit. They every Sunday teach the catechism to about 2,000 children who are divided into many classes according to their progress in catechetical knowledge.

44. Do you think that the social training to which you have referred in your answers to be particularly necessary in Ireland, in addition to moral and intellectual training?—I consider that it is much more necessary in Ireland than in France. Every class of society in France is generally more refined in manner than the corresponding classes in this country, and hence, supposing the class from which our students are taken to be the same as that in France, greater attention should be paid to the refinement of their manners. I also consider that the circumstances in which our country is placed, require that greater attention should be paid to the formation of a meek and gentle Christian character. Social training more necessary in Ireland than in France.

45. And that you consider would be promoted by the social training which you think is obtained from that mode of communicating between the professors and the students which you have previously described?—Such is my opinion.

46. Has the adoption of that system in your College produced a good effect upon the characters of the students?—My experience in our College has confirmed me in the opinion that it is decidedly advantageous both for the formation of character and manners, and such importance do I attach to it that I should sever my connexion with the College if a contrary system were adopted.

47. Do you think that there is any peculiarity in the character of the Irish student that would make this system which you have described less applicable to him than to the student of any other country?—Decidedly not. I have observed the Irish character under that system in the Irish College in Paris, and in the College of All-Hallows. I have seen Irish students trained in the College of St. Sulpice, and in many other Colleges of France, and I always observed that that system produced in them the most beneficial results. So far from there being any peculiarity of character that would render that system unadvisable to be adopted with Irish students, I think that whatever peculiarities of character they possess render the adoption of that system more necessary. No peculiarity of character in Irish student to render Sulpitian system of training inapplicable.

48. What was the number of students in St. Sulpice at the period that you were acquainted with it, and the number of professors?—The number of the students in the theological seminary of St. Sulpice was about 200, and the number of students in the Philosophical College, I should think, was about 100. I cannot state with any accuracy the number of professors, but I think there were from twenty to thirty occupied in both Colleges.

49. Was it found that the number of the students had any effect in rendering that part of the system more inconvenient and more difficult to carry out?—No.

50. How many students were there altogether?—200 in one College, and about 100 in another.

51. Do the students in philosophy and theology occupy the same College?—No; at one period they did, but it was found inconvenient to have the students of philosophy and theology in the same College, and hence a College was established for the philosophical students at about a league distance from the College of St. Sulpice. Separation of students of philosophy and theology in St. Sulpice.

52. Is it not the practice also at All-Hallows to separate the philosophical students from the theological students?—Yes.

53. Is any other supervision practised among the theological students?—The rooms of the professors are in different parts of the house amongst the students, which is a most useful arrangement. But they have no monitors.

54. What is the average age at which the students enter St. Sulpice for the study of philosophy?—I should think eighteen. Average age of entrance into St. Sulpice.

55. What is, generally speaking, the state of their preliminary education?—They are all previously educated in the petits seminaires, or the collegiate institutions of France, and I have already described the system of education adopted in those petits seminaires and collegiate institutions.

56. What do you understand to be the constitution of the petits seminaires?—The petits seminaires are grammar schools intended to prepare the clerical student to enter upon his philosophical and theological studies. Under the government of Charles the Tenth and Louis Philippe the State allowed 20,000 students to be exempted from University Law and from the Law of Conscription, and those 20,000 students were distributed amongst the different dioceses of France in proportion to their wants and population. The government of Charles the Tenth established 8,000 half burses for students in those seminaries. Petits seminaires.

57. How much was each half burse?—I think only £6 a year; those burses were suppressed after the revolution of 1830. The proportion of the students in those petits seminaires to the clergy is as one to two—the French clergy numbering about 40,000.

58. In other words, assuming the French clergy to be 40,000, there are about 20,000 students in the petits seminaires?—Yes. I mention this fact to show the necessity that there is of providing a large system of preparatory education, for, according to that proportion we should require 1,200 students in the course of preparatory training for our theological seminaries. Number of students in them.

59. Do you understand that all the youths so trained in the petits seminaires do, in effect, enter orders?—No. The necessity for such a large number as I mentioned arises from the fact, that numbers fall off in the course of their studies.

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60. Which cause would operate equally in Ireland under a similar system?—Yes.

61. At what age do they go into those petits seminaires?—About twelve may be the time of entrance, and about eighteen the time of departure.

62. By that time are they supposed to have concluded their course of philosophy?—They have concluded their rhetoric.

63. Then they are prepared to pass into the study of philosophy?—Yes.

64. Is it the fact that the petits seminaires are founded upon the directions of the Council of Trent?—Yes.

Directions of the Council of Trent on the subject of preparatory education.

65. Will you state what those are?—The directions of the Council of Trent on this subject are given in the 18th chapter of the 23rd Session, which runs thus:—"And whereas the age of youth, unless it be rightly trained, is prone to follow after the pleasures of the world; and unless it be formed from its tender years into piety and religion, before habits of vice have taken possession of the whole man, it will never perfectly, and without the greatest reliance in the special help of Almighty God, persevere in ecclesiastical discipline. The Holy Synod ordains that all cathedral, metropolitan, and other churches greater than these, shall be bound, each according to its means and extent of the dioceses, to maintain, to educate religiously, and to train in the ecclesiastical discipline, a certain number of the youths of their city and dioceses, or if that number cannot be met with through that province, in a college to be chosen by the bishop for this purpose near the said churches, or in some other suitable place. Into this college shall be received such as are at least twelve years old, born in lawful wedlock, and who know how to read and write competently, and whose character and inclination afford a hope that they will always serve in the ecclesiastical ministry; and that the youths may be more advantageously trained in the aforesaid ecclesiastical discipline, they shall always wear the tonsure and the clerical dress; they shall learn grammar, singing, ecclesiastical computation, and the other liberal arts; they shall be instructed in Sacred Scripture, ecclesiastical works, the Homilies of the Saints, the manner of administering the sacraments, and especially those things which shall seem adapted to enable them to hear confessions and the forms of rights and ceremonies." That decree applies to the theological as well as to the preparatory seminaries.

Preparatory seminaries in Ireland.

66. If such preparatory seminaries do not exist in Ireland, it is owing to a want of means for the purpose. It would be the desire of the Roman Catholic Church to establish such preparatory seminaries, would it not?—Several of our bishops endeavour to establish such preparatory seminaries, but the poverty of the country at present renders them, to a great extent, useless; some have been altogether closed up, and a few only are in a flourishing condition. My opinion is, that, considering the poverty of clergy and people, our educational wants can be supplied only by day schools properly conducted, unless there is some government aid for the purpose of preparatory education.

67. By day schools do you mean day schools in which students would be educated up to the period when they would enter into Maynooth?—Yes. The means prescribed by the Council of Trent, in the subsequent part of the decree, for the support of the ecclesiastical seminaries are, to a great extent, impracticable in this country.

The ordinance of the Council contemplates an endowed Church.

68. Does it appear to you that that decree or ordinance of the Council of Trent contemplates the existence of a Church endowed by Roman Catholics, or endowed by the State?—It contemplated the existence of a Church endowed by the State, or otherwise adequately endowed, and in some portions of it it contemplates a harmony of civil and canon law, which does not exist with us.

69. The education of youth at Maynooth, under the system that has prevailed since 1795, by which the students are educated for the priesthood for all Ireland, is not quite in accordance with that decree of the Council of Trent, which contemplates diocesan seminaries for that purpose?—Maynooth may be looked upon as a combination of diocesan seminaries.

70. Then the decree contemplates local seminaries, and the principle of the decree is applied in the establishment of Maynooth, in the manner in which alone, at present, it can be applied in this country?—Just so. The Council of Trent contemplates, also, the case in which a union of diocesan seminaries may be made, in consequence of the poverty of the dioceses.

St. Sulpice the diocesan seminary of Paris.

71. Do the students enter St. Sulpice from any particular dioceses?—The seminary of St. Sulpice is the diocesan seminary of the diocese of Paris, but it is frequented by students from all parts of France, who wish to receive a more perfect and a more extensive education.

72. Who has the right of nominating the students?—The Archbishop of Paris, as far as I can judge, is the only person having any right to nominate the students in St. Sulpice, and he can only nominate for his own diocese. All the other students are pensioners or burse holders. The student is either directed by his bishop to go there for his education, or he asks his bishop's leave to enter.

73. He would not be accepted without a letter or some other recommendation from his bishop?—That is the general rule of every seminary, and I suppose it is so at St. Sulpice.

Irish College in Paris.

74. You have stated that you were Vice-President of the Irish College in Paris, by whom were the rules of that College framed, and what class-books were used?—The rules in use when I was there were framed by the late Most Rev. Dr. Murray and the Right Rev. Dr. Doyle: the books used when I was there were Bailly's Theology, dogmatical and moral.

75. Was that the only class for the whole course?—Yes, in theology. The Philosophia Lugdunensis was used in the Philosophy class.

76. The work by M. Carrière was not used at St. Sulpice, was it?—It was not used as a class-book in the College; he was then one of the professors; he is now President or Superior General.

77. No treatise in Latin by Carrière was adopted in the College?—None at the time that I knew St. Sulpice.

Whether customary for Colleges to have class-books prepared by their own professors.

78. Is it usually the practice for the great Colleges of this nature to have treatises, hand-books, or class-books, written by their own professors?—I cannot say that that is a general practice; many of the Colleges have had books written by their own professors, but I think those books have generally shared the fate of almost all class-books, they are given up after a certain time. It seems to be the general rule that the opinions of the text-books are those most controverted by the professors.

Little importance attached to the opinions of the text-books.

79. The text-books are not considered, are they, as an indication of the class of opinions inculcated?—I think not. I would say that we attach very little importance in our seminaries to the opinions of our class-books; we take them as indicating the order of the matters to be taught in class.

80. Are you aware whether the treatise of Scavini on Moral Theology is in use in the College of which you have been speaking?—I think not.

81. What was the number of the students who were educated in the Irish College in Paris?—From eighty to one hundred.

82. Whence are the funds derived for the maintenance of that College?—Chiefly from burses which were founded in France by the refugee Irish in the times of persecution, and by French benefactors of the College.

Irish College in Paris—Funds.

83. The fund for the endowment of the College is under the control, principally, of the French government, is it not?—Yes.

84. How many priests are ordained in that College, do you suppose, annually?—The average number was twelve when I was connected with the College.

85. What was their destination, principally?—The different dioceses of Ireland.

86. But there is no law to prevent them going subsequently to the Colonies, or any other place where their services may be required?—No, save their canonical obedience to their bishop.

Salaries.

87. What are the salaries at the Irish College?—When I was connected with the Irish College the salaries and other perquisites might have amounted to about from £50 to £60 a year for each professor, with commons and rooms; clothes they have to purchase themselves.

Control of the French government over the College.

88. You have stated that it was under the control of the French government; to what extent do the Irish bishops exercise control over it?—The only control then acknowledged by the French government was that of presenting the person who was to occupy the office of president. He received his appointment from the French government. The Irish bishops nominated the students in accordance with the terms of the different foundations.

89. How are the professors appointed?—They were then appointed by the president, and dismissible at his pleasure; but all that system has been recently changed, and I cannot answer for the present state of things.

Maynooth.

90. What class did you enter in the College of Maynooth, and how many years did you spend in that College?—I entered the Rhetoric Class, and I spent nearly eight years in the College.

91. Do you consider the present division of students into a senior and junior house a judicious division?—I think the present division of senior and junior students exceedingly advisable, and I should wish to see a further division if practicable.

92. Are you also of opinion that the division of the instruction into annual courses is the best division that can be made?—Yes.

Combination of logic and philosophy classes advisable.

93. Does your approval of the system extend to the division of the junior house into courses which are limited to the space of a single year; as, for instance, to classes of logic and to classes of natural philosophy?—I would prefer to see the class of logic extending over two years, and the class of natural philosophy going concurrently over those two years with the class of logic.

94. Do you think that the division of the junior house into two schools of instruction, each extending over a period of two years, the junior school being entitled "The School of Philology," and the senior "The School of Philosophy," would be advisable, it being understood that the study of mathematics should be pursued concurrently with the study of philology, and the study of physics with the study of philosophy?—I think it would be advisable that the study of mathematics should run concurrently with the study of philology, as the study of physics with moral philosophy.

95. Are you of opinion that the present division of the senior house is an advantageous division, with respect to courses of a single year each; for example, that the present arrangement under which the junior class of theology study physics is the best, or that the study of physics ought rather to be thrown back into the course of moral philosophy?—I should prefer having the course of physics thrown back into the course of moral philosophy.

Theology course not too extensive.

96. Are you of opinion that a curriculum of four years is not too large for the study of theology?—Decidedly not.

97. You think it is an advantage in the study of theology to have four years applied to it?—Yes.

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Instruction in Maynooth as to the duties of the confessional.

98. Are the students in the course of theology prepared for the confessional?—Yes.

99. There are some chapters—as, for instance, the chapters *de debito conjugali*, and some others of a similar nature; at what period of the course, and under what restrictions are those chapters taught?—When I was a student in Maynooth, those chapters formed part of the second year's study of divinity; but I recollect that we were cautioned by our professor to pass them over, and not read them until we should be immediately about to enter on the duties of the confessional.

100. Are the Commissioners to understand that they were never made the subject of lecture or examination?—They were never made the subject of examination. In the lecture the professor passed them over, making a few general observations, one of which was, that sins of the character referred to in these chapters were so deordinate, that their malice was sufficiently obvious. I speak, however, only of the class in which I read, and which was then taught by Dr. O'Hanlon, the present Prefect of the Dunboyne Establishment. The practice of the seminaries of France is to have all this matter in a separate appendix, which is read at the close of the theological course, when the students are preparing for ordination.

101. Was any caution given to the students to avoid the unnecessary introduction of those subjects into the confessional?—That caution is given by almost every theologian who treats the subject. They always admonish the confessor that he should take care never to teach by his interrogatories vice which may not be known by the penitent, and that he should be as brief as possible in his observations on such sins when confessed. They almost invariably add, that it is better the confession should be wanting in completeness than that the penitent should be exposed to scandal by learning vice with which he was not before acquainted, or should have the imagination soiled by needlessly dwelling on such subjects.

102. What is the general instruction given by the Catholic theologians as to the introduction of such interrogatories at all?—The instruction generally given by Catholic theologians is, to ask no question, unless the confessor has reason to suspect that such sins have been committed. He is then directed to commence his interrogatories by asking whether the penitent has committed sins of thought; and if he finds that such sins have not been committed, he is directed to pursue his interrogatories no further. If he finds that the first stages of sin have been passed, he is directed cautiously to pursue his questions, according to the necessity which he finds to exist.

103. You stated, did you not, that this course of study was postponed to the last moment?—I said that such was the general practice in the French colleges.

104. Is it so in the Irish colleges?—In Maynooth College it was passed over, at least in my class, and left to the private study of each student.

105. It was not specifically postponed to a certain period?—We were told that we should not read that matter until we should be about to enter on the practice of the confessional.

106. You would think it on the whole perhaps the better plan, that it should be the subject of a separate volume, rather than that it should be reserved specifically for the last period of study?—I think it better that it should form the subject of a separate volume, and also be deferred to the last period of study, inasmuch as some students may never take orders, and may not therefore ever stand in need of the knowledge which is acquired by this study.

107. You would willingly postpone the consideration of such a subject, until the last period of study, both on account of the importance of withholding it as a branch of study, until it became necessary that the future confessor should study it, and also because as the individual would be more advanced in age, there would be less danger of the imagination being tainted?—As to the last reason, my opinion is, that the reading of such subjects as a matter of professional study, is scarcely ever attended with any danger to the student. It is precisely what occurs in the study and practice of the law, and of surgery, and I am sure that the lawyer or the physician, when obliged to inquire into and treat of the most indelicate matters, if he does so as a professional business, and not from a morbid curiosity, will never feel his heart thereby depraved. He discharges one of the duties of his state, and the Almighty is always prepared to give us grace to do without detriment to conscience whatever duty demands from us. Now to study these matters is most certainly a duty of our state of life, for supposing the Divine precept of confession, and supposing that it requires a declaration of sins both as to their number and species, it becomes the confessor's business as a judge and as a physician of souls, in the tribunal of penance, to know how to distinguish "leprosy from leprosy," and for this purpose to know what circumstances involve a different species of natural or unnatural lust. As sins of this character form so large a part of the wickedness of the world, it becomes particularly necessary that the confessor should have a clear and distinct knowledge of the variety of ways in which persons may be guilty of such enormities, that he may know how to suspect and to detect them. Such knowledge is the more required, as in many cases, sins of this kind involve grievous violations of justice, and the consequent obligation of restitution, as in cases of adultery and bastardy. Many cases also occur in which there is question of the validity or invalidity of marriages, and which require for their safe decision a most accurate knowledge of what is most offensive in the matters you refer to. Besides, every priest having the cure of souls, is the ordinary judge *in foro conscientiæ* of matrimonial causes, and he should therefore be acquainted with all matters that may guide him to a correct decision. I may add, that ecclesiastics exercising the sacred ministry, in those places where the

Such subjects not dangerous when treated and studied professionally.

Actual vice, as found by experience, surpasses all the details of casuistry.

people are not under the control of religion, find that all the casuistry detailed by Sanchez, or by those authors who have gone farthest into such details, give them only the rudiments of the excess of vice they find practised. A deep insight into such matters, on the part of the confessor, is also most useful to prevent needless descriptions on the part of the penitent. Ignorant persons not knowing what species of sin they have committed, and sometimes imagining sin where none exists, are apt to enter into unnecessary details, unless the confessor, by a quick and clear perception of the whole matter, is able to reduce the sin to its species and to prescind from all needless circumstances. Duties of the confessional.

108. Was it taught, that one object of introducing the details into the books, was to prevent their introduction at any length into the confession?—I do not precisely recollect where I learned it, but I look upon it as an advantage to be derived from a careful study of the matter.

109. Was that really the purpose of the caution?—I merely mention it as one of the advantages likely to result.

110. When you say that a confessor acts in the capacity of a judge, do you mean as judge between two parties, or as judge between the penitent and his conscience?—He acts as a judge in the first place, inasmuch as he has to decide upon the absolution of the penitent or the refusal of absolution. In this decision he is guided by ascertaining whether the penitent has the requisite dispositions of repentance, namely, sincere sorrow for sins committed, and a determined resolution not to sin again. He must be also satisfied that the penitent is not voluntarily remaining in those occasions which have heretofore led him into sin, and that he has made or is prepared to make restitution to all parties whom he may have injured in person, property, character, or honour. He also acts as a judge in imposing a proper measure of penance, suited to the measure of guilt. As a physician of souls, he has to prescribe to the penitent, remedial measures to correct the faults and vices to which he has been subject. Judicial function of the confessor.

111. That is what you mean by acting as a judge in determining upon granting absolution, or the imposing of penance as a penalty for sin?—Yes. The confessor's judgment is to be also exercised as to whether there is sin or no sin, and as far as he can determine whether sin is venial or mortal. The confessional is a tribunal in which the priest acts as judge, and where the penitent is both the accused and the witness.

112. But as a judge upon no other party?—No.

113. When the subjects of the obligations of marriage are brought under the consideration of the student with reference to the confessional, is it inculcated upon him that it is his duty to study and master those subjects in the spirit of a judge, and not as a mere student of the extent and variety of human infirmities?—I should say, if I understand the question rightly, that he should study them as a judge and physician of souls, not as a student of human infirmity, which would seem to imply an indulgence of mere idle curiosity. Such studies can only be justified by practical utility.

114. In short, he is taught to study them as part of his duty, as discreetly as possible, however remote?—Yes.

115. Were there any private instructions given to you on these heads?—No.

116. By the deans, for instance?—No.

117. The age at which such books would be read abroad would be about twenty-three?—Yes, or over.

118. When were you educated at Maynooth?—From 1831 to 1839.

119. Did you read Dens' Theology when a student at Maynooth?—No. Dens' Theology.

120. Nor any part of it?—I may have looked into the book in the library, though I do not precisely recollect having done so, but I never studied the work while at Maynooth. I have occasionally read portions of it since I left Maynooth, and I consider it a work of very great merit.

121. Was the book at all employed or referred to in the lecture-room by the professor?—It was not employed. It may have been quoted amongst numberless other authorities referred to by the professor, but it was never one of the principal books of reference.

122. You never saw the book itself in the lecture-room?—Never, that I recollect.

123. To the best of your knowledge, is the study of this department of moral theology considered so necessary, as to be introduced into all ecclesiastical Roman Catholic seminaries in all countries?—It is absolutely necessary wherever the practice of confession prevails, that is, throughout the whole Catholic Church, and it must enter into the theological studies of every clergyman who has to hear confessions; but it may be left to private study, as there is nothing in it difficult of comprehension. A confessor who had not studied such matters would incur much risk in the practice of the confessional, and his guidance would be likely to be attended with very dangerous results to his penitents, for the consciences of some are often terrified by circumstances which in reality involve no additional specific guilt, or no moral guilt at all; others, unfortunately, rest secure in the midst of sin and danger. Accurate knowledge and wise discretion are required in the confessor to guard against all extremes. Study of the department of moral theology referred to, essential for the performance of the duties of the Confessional.

124. Are all the class-books on these subjects conceived much in the same spirit, and do they enter much into the same kind of detail?—There are differences of opinion in this as in every other subject which theologians treat, but perhaps more harmony of opinion than in many other free subjects of discussion. The extent of detail varies as the extent of the whole work. Some authors, too, on principle, are more and some are less detailed in their casuistry on this subject, but taking the good standard authors that I am acquainted with, I do not see any considerable difference between them.

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Temporal power of the Pope.

125. What was the doctrine taught at Maynooth when you were there as a student, respecting the distinction between the spiritual power of the Pope and the temporal power of the Sovereign?—We were taught upon that matter what we swore in the oath of allegiance, that the Pope has no temporal power, direct or indirect, in these realms.

126. Did that exclusion of direct or indirect temporal power exclude the exercise of a directive authority which must be obeyed?*—I do not recollect that matter being ever entered into at Maynooth, but the meaning I attach to the proposition that the Pope has no direct or indirect temporal power is, that he has no power or right to coerce, by temporal means, any one outside his own dominions; he has no power of enforcing his injunctions except by spiritual sanction.

127. Can he enforce a temporal matter by spiritual sanction in foreign countries?—He cannot enforce a temporal matter *as such*, but he can enforce by spiritual sanction the obligations of conscience which regard or affect temporal matters. Any one having to act as the guide of the conscience of another, may have his directions occasionally conversant about temporal matters, as for instance, if a person informs me as a confessor that he has defrauded his neighbour, I will direct him to restore the property of which he is unlawfully possessed, or to repair the injury done; in this case, although the power I exercise concerns a temporal matter, yet it is a purely spiritual power, both in its end and in its means. I consider that power, in general, is a subjective, not an objective idea, that it is specified or distinguished by the means or instruments with which it enforces its injunctions, not by the object about which these injunctions are given. When, as a confessor, I direct the restitution of stolen property, or the rescinding of an unlawful contract the object is a temporal matter, but the power is purely spiritual, because I have no temporal means of enforcing my injunction.

Directing authority of the Pope in temporal matters.

128. Would the Pope have a directing authority with regard to the exercise of temporal rights or temporal privileges?—So far as they may become questions of morality or cases of conscience, the direction concerning them appertains to the Church, which is the authorized exponent of the law of God upon earth, and, therefore, to the Pope, who is the supreme pastor and teacher of the Church. There may be particular cases where the moral question entirely turns on a question of fact, of which the ecclesiastical authority is no more competent to form an opinion than any other party in the state, and where it can merely direct us to do what shall seem to us best. To take an example from ordinary occurrences. It is, for instance, a principle of morality that the poor ought to be fed; and a clergyman who preaches this doctrine preaches the Gospel; but that the poor should be fed by the repeal of the corn laws, or the establishment of tenant right, these are questions upon which there is certainly nothing in Scripture or tradition, nor are they clearly resolvable by any general principle of morality. A clergyman who deals with such subjects speaks upon matters upon which every man has as good a right to think and speak as he has, and his teachings concerning them should be considered as the teachings of a citizen not of a clergyman. On the other hand cases may arise which are so clearly contained under a revealed truth, or under a general principle of morality, that it would be perfectly competent for the ecclesiastical authority to pronounce what our duty is in those cases. Thus, I can imagine a socialist party getting up in this country, and a person coming forward to canvass the votes of certain constituents with an avowed intention of upsetting the throne and the constitution, and intruding socialist principles into our government. I would say that that was a particular case clearly coming under a general rule, and that the ecclesiastical authority could and ought to say that it was sinful to give aid and support to such a party. In like manner when there is question of the allegiance or obedience of subjects the question of duty may depend upon a state of facts or of covenants of which the ecclesiastical authority or the Pope may know nothing, or the facts may be admitted or proved, and the whole question may turn upon the interpretation or application of the divine or natural law of which the ecclesiastical authority or the Pope is the most competent judge.

The Pope can in no circumstances release from allegiance.

129. Are there no circumstances under which the Pope could release a citizen from his oath of allegiance?—Most emphatically I say, none. But as our greatest constitutional

* As the clause in the oath of allegiance concerning the temporal power of the Pope is intended to exclude certain theological opinions, the expressions *direct and indirect temporal power* must be understood in the sense in which they are used by Catholic theologians, and the same is their obvious and natural sense. By direct temporal power is meant that species of power which civil authorities possess, namely, that of governing and legislating with a view to the temporal well-being of the state, and enforcing their injunctions by bodily coercion. It is a power temporal in its end and in its sanction. Indirect temporal power would mean a right in the spiritual authority to govern and legislate in temporal matters, and enforce its injunctions by bodily coercion, when the same might be necessary for the spiritual well-being of those of whom it has charge. It is a power spiritual in its end, temporal in its sanction, and is called *indirect* temporal power, because, inasmuch as it is temporal, it is not directly vested in the spiritual ruler, but indirectly vests in him, when temporal and spiritual interests conflict, on account of the natural subordination of the one to the other. In our oath of allegiance we swear that the Pope has no temporal power *whatsoever*, direct or indirect, outside his own dominions. But we hold that the Pope, as Christ's vicar on earth, and chief pastor of the Church, can teach their duties both to kings and subjects, and enforce the same by spiritual censures. Now it is a duty of the subject NOT TO OBEY when the laws of the Sovereign are opposed to the laws of God; and hence, to command disobedience to the civil authority has sometimes been a duty of the Pope, and was, in effect, one of the first recorded acts of papal jurisdiction.—V. Acts, iv. 19.

This power is not temporal in any sense of the word. It is spiritual in its object, which is moral duty; in its sanction, which is ecclesiastical censure; in its end, which is life eternal.

This doctrine is not ultramontane. Every Gallican theologian has held, and must hold it. Regnier, a distinguished exponent of Gallican principles, thus writes—Tract de Ecclesia, p. 1, s. v.—"Potest quidem Christianam de legitimo temporalium usu doctrinam proponere, eamque spiritualibus sancire pœnis; tum etiam populis præcipere ne principum constitutionibus parerent, quæ omnipotentis, cujus sunt ministri, legibus repugnarent, at non potest temporales pœnas infligere," &c. If some Gallican theologians hold that the Pope can never *declare* subjects released from their allegiance, it is because they hold that the right of the monarch is indefeasible, and that rebellion is never lawful, under any circumstances.

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lawyers, and, as I think, our best theologians, hold that there are cases when the allegiance of the subject ceases, and when the government of a country may be justly overthrown, I consider that the Pope is the fittest authority to decide in many cases whether such circumstances have arisen; in many cases he could not decide, and I firmly believe that in such cases he would not undertake to do so. In no case can he cause the allegiance of a subject to cease; his power in such a matter being simply declaratory, not enabling.

Reference to the Pope in cases between sovereign and subject.

130. Would his so declaring it become obligatory on the conscience of the party to whom it was addressed, or would it operate merely as a matter of advice?—Since allegiance is a debt paid by the subject to the Sovereign, I do not see what sin there could be in paying that allegiance, if the subject desired to do so, even though it were not due. A release is a withdrawal of a duty or obligation, not the imposing of a new one; it is in the nature of a privilege *quo nemo uti tenetur*.

131. But he would have removed the obligation from the conscience?—He would declare it removed by circumstances.

132. But it would have the effect of removing the obligation from the conscience, would it not?—No; he merely decides and declares that it is removed, and thus he may enlighten a conscience which was in error, which erroneously judged itself under an obligation that had ceased to exist. I consider that I have a right to consult the Pope or any other ecclesiastical authority upon a subject upon which mob orators and newspaper editors are usually consulted in this country.

133. With whom does the responsiblity rest? Is the responsibility of disobeying removed from the party by virtue of the opinion expressed by the superior authority?—Were we to consult the Holy See upon our allegiance or obedience to our temporal Sovereign, and that an answer were given us, it ought to satisfy the consciences of Catholics, considering the maturity with which the Holy See proceeds, and considering also that we know it to be an authority divinely appointed and divinely assisted for our guidance in the way of salvation, and, consequently, in the path of duty. But as the Pope's infallibility does not extend to particular cases, and as the decision might rest on allegations, the truth of which some might doubt, I can conceive that, in certain circumstances, some might not be entirely satisfied, even though retaining all due reverence for the Holy See.

134. Then it leaves it ultimately to their private opinion whether they are obliged by that release or not?*—I said before that a release does not impose an obligation; but, considering our general duty of obedience and reverence for the Holy See, and considering the caution with which that tribunal proceeds, we should rest satisfied with its decisions.

135. Then it would have the effect of releasing the conscience of a subject from an obligation which the oath of allegiance had imposed upon him before, would it not?—It cannot effect a release; it can simply inform the conscience that a release is already effected.

136. Then it has no releasing power?—Certainly, it has no releasing power. I hold the doctrine of Burke and Paley, which I believe to be also the doctrine of Suarez and Bellarmin, that a possible combination of circumstances may release from allegiance, and render rebellion lawful, it becomes then a most serious question of conscience to decide when these circumstances have arisen. Paley holds that every man must decide this question for himself†—that it must be left to the private judgment of each individual. Now, while we hold that, in certain manifest cases, individuals may decide for themselves, we say that, in cases of doubt, it is safer for society at large, and for the individual conscience, to refer the question to the most competent authority on earth, that authority which we believe to be the authorized expositor of the Word of God.

137. Not only the authorized expositor of the Word of God, but the most competent authority as to its application to each particular instance?—Yes, in those cases which the Pope would undertake to decide, for we know him to be the supreme pastor of the faithful and the proper guide of our conscience, and also the least prejudiced party to whom we could refer.

138. Does not that leave the question of the allegiance of all the subjects of the world

* *Notes subsequently added by witness.*—The difficulty here urged, and not fully answered is, if the Pope is not infallible in these matters, why do Catholics feel bound to adhere to his decisions? It is true the Pope is not infallible in his judgment on particular cases—"Potest tamen Pontifex," writes an ultramontane theologian (Wiggers, Tract. de Pontif. ss. 198), "non tantum ut privata persona sed etiam ut publica, non tantum si ne concilio sed etiam cum concilio errare in judicio super particularibus quæstionibus et controversiis facti quarum determinatio tantum pendet ex hominum depositionibus et testimoniis, ad generalitatem autem morum non pertinet." But the Pope's pastoral office, and our duty of obedience extend beyond those matters in which he is infallible. We are bound to obey the Queen, we are bound to obey our parents, though neither the Queen nor our parents are infallible; and though we should not obey them if their commands are manifestly wrong, our obligation is not, on that account, ultimately left to private opinion; for it is our duty to submit our opinion, unless where there is evident error in the command, *in dubio præsumptio stat pro superiore*.

† The following are the words of Paley:—"The justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance, on the one side, and of the probability and expense of redressing it, on the other. But who shall judge this? We answer, 'Every man for himself.' In contentions between the sovereign and the subject, the parties acknowledge no common arbitrator; and it would be absurd to refer the decision to those whose conduct has provoked the question, and whose own interest, authority, and fate are immediately concerned in it. The danger of error and abuse is no objection to the rule of expediency, because every other rule is liable to the same, or greater; and every rule that can be propounded upon the subject (like all rules, indeed, which appeal to or bind the conscience) must, in the application, depend upon private judgment. It may be observed, however, that it ought equally to be accounted the exercise of a man's own private judgment whether he be determined by reasonings and conclusions of his own, or submit to be directed by the advice of others, provided he be free to choose his guide." Now, we are perfectly free to choose the Pope as our guide. The faith by which we believe him to be Christ's vicar on earth is free; our consultation of him in a given doubt is free; our obedience to his decision is free: in all these we are subject to no compulsion or coercion; we make what we deem the best use of our private judgment in submitting to be directed by his advice to whom Christ said, "Feed my lambs, feed my sheep."

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to their several sovereigns entirely dependent on the opinions that may be pronounced by the Pope from time to time?—I think it would be well for the sovereigns and subjects of the world that the matter were left to the Pope; but it seems to me that this opinion leaves allegiance no more dependent on the Pope than Protestant theology leaves it dependent on individual conscience.

Reference to the Pope in cases between sovereign and subject.

139. For, although not infallible, he would have a directing power which ought to be binding on the consciences of others?—And so he has; but if the Pope were to give clearly erroneous decisions on such matters, they ought not to be obeyed; it is not, however, respectful to the Holy See to make such a supposition; and, as I observed before, the question may depend for its solution on local circumstances, of which the parties concerned must judge, the Pope merely stating the general rule of conscience or morality.

140. Then in all matters in which he has a directing power—not authority to decide *ex cathedra*, as upon articles of faith, private judgment is allowed to decide whether the Pope has conclusive authority or not?—I should allow an exercise of private judgment if the Pope were to give clearly erroneous decisions; but we know that such cases will seldom or never occur. It is a mistake to suppose that our obedience to the Pope is limited to those matters in which he is infallible.

141. You have assumed, in one of your answers, that there are cases in which it is lawful, according to the constitution of England, for a subject to rebel. There are two meanings that might be applied to the word "lawful"—namely, lawful with a view to morals, and lawful with regard to the constitution. Are you aware, with respect to the law of the land, that there is no instance in which a subject can lawfully rebel?—I know that it is a maxim of our law that the Queen can do no wrong.

142. According to the law of the land rebellion is unlawful, no matter under what circumstances?—That must be the law; for it is supposed that the power in possession executes the law, and it cannot, of course, recognise resistance to itself.

143. The question whether or not, according to the principles of the English constitution, a case may arise in which a subject (there being a violation of the correlative duties between the sovereign and the subjects) may rebel, is a question not of law but either of constitutional propriety or general prudence, are not both these matters entirely of a temporal nature?—They are temporal matters.

144. If they are purely temporal, are they not out of the jurisdiction of the Pope?—Though temporal, they are not *purely* temporal; every deliberate act which man performs is moral or immoral, and has, therefore, its spiritual relation.

145. Has the Pope any power to decide when any particular state of facts has occurred in any country, that a case has arisen in which there is a constitutional right, prudently exercised, to proceed to rebellion, and in which there is a constitutional right to incur the mischiefs of rebellion?—While that question is left by Protestant theologians to the private judgment of each individual, a Catholic would rather refer the case to the supreme ecclesiastical authority in the Church. But I do not mean to say that the case would be now generally referred to the ecclesiastical authority, nor is it likely that a decision would be given, save in affirmation of the duty of allegiance; for though the case, as a question of moral duty, may come within the sphere of the spiritual authority, it might not be expedient or beneficial to the interests of religion that the spiritual authority should interfere, and, by doing so, give offence to many. It would be otherwise if all were disposed to acquiesce in the decision of the Holy See.

146. According to those views of Paley, and Burke, and Locke, it would be a question with individuals whether or not a state of things had arisen in which they would have a right to seek by force a change in the relation between sovereign and subject; might not that be wholly unconnected with any moral duty on which the ecclesiastical authority would have any control, and merely regard views of temporal convenience or views of temporal necessity?—It could never be wholly unconnected with moral duty, for the moral duty of allegiance exists, and will exist, until we are satisfied that such a state of things has arisen that that duty ceases. Now, to decide upon the existence or cessation of a moral duty, there is no more competent judge than the ecclesiastical authority, as vested in the supreme head, the Pope.

147. Stating the facts, and asking upon these facts an opinion?—Yes.

148. The question regards not the prudence of the advice, not the probable correctness of it, but the power in a given state of facts to declare that the period has arrived for the cessation of allegiance?—It is a power which every man possesses if his conscience is sufficiently enlightened.

149. Does the ecclesiastical authority possess any more power than that which the individual who consults it himself possesses. In other words, by virtue of the ecclesiastical authority is there any power to declare that a case has arisen, and by so declaring to make it lawful to rebel?—I hold, and firmly believe, that the Pope or the Church has no power in these matters, save that of declaring what is our moral duty, and enforcing the performance of it by spiritual sanction, and thus guiding and enlightening our conscience.

150. But his declaration has no judicial or mandatory powers?—His decision on a particular case is not mandatory to the same extent as a decision in matters of faith, of general discipline, or of the general principles of morality; and in the case supposed it is more permissive than mandatory. It is judicial, inasmuch as it is a doctrinal decision of the chief pastor of the Church, but not a judgment upon civil rights or privileges as between two parties.

151. Is it doctrinal?—The expression may not be accurate; but I take doctrine in the

extensive sense of moral or practical as well as of dogmatic or speculative doctrine. The distinction I wish to express is that of a decision which declares as different from a decision which enacts, or creates the right which it declares.

152. You are aware that history shows that the Pope released the English in the time of Queen Elizabeth from their oath of allegiance, and that the Roman Catholics, to a great extent, refused to be released from their allegiance. Were they right or wrong in so acting?—My opinion with regard to examples of this kind, taken from European history, is, that the canon law having been adopted as part of the civil law of Europe, and it having also largely entered into the whole social system to consider the different European monarchs as holding their kingdoms as fiefs from the Holy See, there was a public recognised right in the Pope to exercise direct temporal jurisdiction within the different realms of Europe, as head of a great European confederacy. That state of things exists no longer, and there is now no recognition of direct or indirect temporal power in the Pope, consequently his present power is simply that of giving a theological decision, or pastoral direction, as the common father and teacher of the faithful.

Release by Pope Pius V. of subjects of Queen Elizabeth from their allegiance, referable to the public law of mediæval Europe.

153. To recur again to the same question. The Pope at that time did release the Roman Catholics of England from their allegiance, and they refused to be released; ought they to have obeyed the Pope, and were they wrong in not taking advantage of the release which he had given them?*—A release from obedience does not imply an obligation to disobey. There might be prudential reasons for continuing to obey, even though not bound to do so.

154. At the same time, if a man were disposed to transfer his allegiance, or to give it up, that decision of the Pope would enable him to give it up with a safe conscience, would it not?—Yes; for a Catholic should feel his conscience at rest when acting in accordance with a decision of the Pope.

155. In any question temporal as well as spiritual?—In questions of a purely temporal nature, he has no power or authority outside his own dominions, but in spiritual questions or questions of moral duty, whether they regard temporal matters or not, we consider the Pope our safest guide on earth.

Authority of the Pope in matters of contract.

156. If in such a case, a contract might be dissolved between a sovereign and his subjects, might not any contract between two nations, for instance, treaties, be put an end to by the same authority, or any contract between subjects?—The Pope has no power to change the dictates of natural justice. He cannot release any one from the obligation of a valid contract with injury to a third party. The state may do so by virtue of its supreme jurisdiction over temporal matters. The civil authority may, for reasons of public policy, rescind, even with prejudice to a third party, a valid contract, but the Pope cannot. If, however, a person enters into a contract founded on immoral considerations, or void from any other reason, as from being entered into under duress or ignorance, the ecclesiastical authority will tell him that it is null and void, and that he is not bound by it. In the former case the contract is rescinded by a power having an *altum dominium* over the whole matter of the contract; in the second case there is simply a decision of common sense. Now we hold that it is much better that in very weighty and doubtful matters, that decision should emanate from what we deem the best informed and most impartial authority in the world, than that it should proceed from the private judgment of each individual.

157. Every man when he makes a private contract, knows that he makes it with the possibility of the state overruling that contract; is a man hereafter to understand, that when he makes a contract with a Roman Catholic, he makes it subject to the condition that the Pope may hereafter overrule it, or release the man from the obligation, or any member of the Church representing the Pope?—Certainly he does not make it with any such condition.

158. Is it, then, right that a subsequent condition, not in the contemplation of the contracting parties, should be imposed, which should diminish the obligation?—In every contract, that a man makes with his fellow-man, there is implied the condition that the contract is a just and valid one. Now to decide this question, it is held in Protestant theology, that there is no judge but the individual who will bind or release himself, and thus become judge *in propria causa*; in Catholic theology private judgment may be exercised when the case is a clear one, or prudent lay persons may be consulted, but generally the most competent judge is the ecclesiastical authority, declaring what is right, but giving no release from an existing obligation. There is, therefore, no new condition introduced into the contract, but the existence of a condition common to all contracts is ascertained, and it is quite indifferent, as Paley says, whether we are guided by our own reasoning, or by the advice of others.

159. Supposing there were a doubt as to the binding nature of certain treaties between two sovereigns, would the solution of the difficulty depend upon the interpretation of the Pope?—Any one of the doubting parties may consult the Pope, and may rest satisfied with his decision, but the other party need not accept that decision, unless he also states his case, or unless the contending parties refer the matter to the Pope's tribunal.

* The question is not directly answered, because it involves another which I should not undertake to decide, or to decide which in the negative might be illegal, viz:—Whether parliament can, *without just cause*, alter the law of succession, and transfer the crown, *pro nutu et arbitrio*, from the rightful heir to another party. The decision of [illegible] excluded from the throne bastards and heretics. The spirit of our law is still the same, excluding from the royal succession *Papists* and those who, like Queen Elizabeth, are not born in lawful wedlock. If the law of a Catholic country excluded Protestants, I presume the Pope should be the fittest judge of the orthodoxy of the claimant or possessor of the crown, and that in this one case, at least, his declaratory power must be admitted.

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160. Do you mean with the consent of both parties?—Yes.

161. Is there not an encyclical letter of the Pope, declaring that in no case is it lawful for subjects to rebel?—An encyclical letter of Gregory XVI. appears to say as much, and is quoted in support of this opinion by some theologians; but I think it may easily be reconciled with the doctrine which I have stated.

162. Does the authority which you suppose to exist, of giving advice, which either ought to be followed, or will be followed, exist, unless it be referred to for decision by a party doubting as to his obligation?—It does. The Pope may instruct us in our duties whether we consult him or not, but as the decision of a case of conscience depends on the allegations made, my conscience cannot be bound by a decision given on the allegations of another party.

Declaratory power of the Pope in cases between sovereign and subject.

163. Suppose the case of a conflict arising in this country between the subjects and the crown upon a question warmly agitated, and with respect to which some persons were inclined to overstep the limits of allegiance and plunge into rebellion. In such a case would the Pope, if not appealed to, have the power of declaring that such a state of things had arisen, that the Irish people professing the Roman Catholic religion might rebel against the English Sovereign?—Supposing the Pope in full possession of the circumstances, he has power to declare to us what the natural and divine law prescribe as our conscientious duty.

164. Has he authority to issue a declaration, without being appealed to, which would terminate the obligation of the oath of allegiance?—The appeal adds nothing substantially to his right or power. It merely puts him in possession of facts. His declaration cannot terminate the oath of allegiance if it has not been already terminated by the force of circumstances. He can merely make known the fact to those who were ignorant of it, or who doubted it.

165. Would his declaration in any manner augment the right to rebel, or in any manner relax the duty of obedience?—Certainly not. But he can teach men when they should obey, and by a necessary consequence when they may rebel.

166. It would not make a case if circumstances had not made a case?—No; I am continually giving that distinction.

167. Does the Pope possess an authority to release a subject of Her Majesty from the obligation of an oath in a matter of civil duty, further than the individual if competent to form a judgment on the subject, may release himself or hold himself released?—He certainly has no such power wherever the right of a third party is concerned, and consequently not in the case of allegiance, in which the right of Her Majesty is concerned.

168. Supposing the Pope were to issue a bull, declaring that circumstances had now arisen in this country which released the people from the duty of allegiance, would that justify a subject in rebelling?—My answer is, that a Catholic should deem the case impossible, for he could not suppose the Pope capable of such an absurdity.

169. But suppose it did occur?—If you suppose the decree given in the present circumstances of the country, it would be of no force, as being manifestly founded in error; but I again protest against the supposition as disrespectful to the Holy See.

170. It would remain the duty of a subject to abide by his allegiance?—Certainly.

171. Suppose the Pope were to declare that in consequence of the establishment of the Queen's Colleges, and in consequence of the passing of the Ecclesiastical Titles Bill, the time had arrived, and circumstances had arisen, under which the Irish Roman Catholics were at liberty to rebel, would that in any measure terminate the duty of, or in any manner affect its obligation?—I must again answer by protesting against the supposition. Such are not the circumstances which to a Catholic mind would justify rebellion. If the case occurred I would simply conclude that the Pope had gone mad.

[*The Witness withdrew.*]

13th October, 1853.

11.

Rev. Matthew Kelly.

THURSDAY, 13TH OCTOBER, 1853.

The Rev. *Matthew Kelly*, examined.

1. You are Professor of English and French at Maynooth, are you not?—Yes.

2. You state in your answer to paper B, that the order of studies in this department is substantially the same as that described by your predecessor, Mr. Boylan, before the Commission of Inquiry in 1826. Do you take a part at all in the examination of students at their entrance into the College?—Yes.

3. You are aware that there is a resolution of the Trustees, passed in 1821, that no scholars shall be admitted into the College of Maynooth, who shall not be found capable of answering in Murray's Abridgment of English Grammar; is that rule enforced?—I did not know that such a rule or resolution was passed in 1821. There is none of that date in the Abstract of the Board Rules, usually kept in the professor's library. A rule to that effect was passed in 1829, and revived in 1841; it has not been enforced.

Resolution of 1829, as to examination in English Grammar.

4. Are the candidates submitted to any examination in English grammar, or in English composition of any kind, either original or written translations of Latin or Greek?—No.

5. Can you state any reasons why the resolution of the Trustees is not enforced?—I never heard any reason assigned, but I know that the late President, Dr. Montague, when intimating to me some time after my appointment to the chair the existence of such a rule, gave me to understand, that it need not or could not be rigidly enforced.

Proficiency of the students at entrance

6. Is it a fact, that the great majority of the students who are admitted into Maynooth, are sufficiently versed in the elementary knowledge of the English language?—Of the 110

students in the English class this year, more than 100 read before their entrance into College the ordinary course of English grammar; and the rest, with one exception, read some portion of it. I think the same could be said of the students generally, since I became professor. They know the grammar sufficiently to observe the ordinary rules of syntax, though from never having been practised in composition they do not know how to divide it into sentences, &c., &c., by punctuation: half of them I think, never attempted English composition of any kind before their entrance into College.

in knowledge of English.

7. Are all correct in their orthography?—Not all: the number of those deficient in that respect is, however, not considerable, not greater any year since I became professor than about six, at least of those who studied in the English class. But I must observe, that since that time, nearly two hundred students entered the College, who were never in the English class, nor subjected to any examination in English, because they entered for classes more advanced than the logic class.

8. Of whose proficiency in English composition you had no means of forming any opinion?—None.

Orthography.

9. After the entrance, do any means exist of ascertaining how far they attain proficiency in orthography?—Yes, for those who study in the English class. I give them a subject to write on in the lecture hall; I carefully examine all their compositions, marking every fault in orthography. The writer signs his composition with his own name and a fictitious name. I announce the fictitious name, and point out all the bad spelling in the composition to which that name is signed. The person is thus made aware of his deficiency, and at the same time spared, what I conceive would be the extreme humiliation, in presence of 110 young men, of being exhibited as a person ignorant of the first elements of what all students are supposed to know at their entrance into College.

10. What means are taken to correct them?—They write in my presence during the year compositions, at least once a month; and all their compositions are examined, and the bad spelling corrected in the same manner.

11. You ascertain once a month where there is a deficiency, but how is the deficiency corrected in the individuals, who require it?—I do not conceive it my duty to hold a spelling class, but I direct their attention to the general rules of orthography. I order them to read every day, with a view to the correction of this deficiency, some part of an English work. I have invariably cautioned them against writing even to their friends, without consulting their dictionary, and these admonitions I have generally found to be effectual.

12. Ought there not to be some means taken to ascertain their proficiency in those branches of education at the time of their entrance into College?—I think there ought; by enforcing the present rule, and moreover, by requiring all candidates to write some kind of composition, if not original, at least a translation of some of the classics.

13. Do you not think that the best way of correcting the defect in their English education would be by adhering steadily to that rule, and that that would tend to induce preparatory schools, to apply themselves to that object?—Yes; but I fear that to exclude a person who had not acquired a good knowledge of orthography, when young, would frequently be equivalent to an exclusion from the College for ever. Some students, whose early education had been neglected in this particular, men too of excellent talents, assured me that it cost them more trouble to correct their bad spelling, than to attend to other parts of their studies; I would not therefore enforce the rule rigidly against a candidate, say twenty years of age.

14. But you think it would be advantageous to enforce it rigidly at an earlier period?—Yes, unless there were some special reasons for not enforcing it: it might happen that the candidate, though qualified in other respects, had no opportunity of acquiring an English education.

15. Have you ever known a student who was a candidate for admission rejected on account of a want of knowledge of the English language?—No, I have not.

16. You state that you devote some part of the time to instructions on the composition of a sermon—what do you mean by "instructions on the composition of a sermon?"—The adaptation of the general rules for the composition of any regular discourse to the composition of a sermon.

Composition of Sermons.

17. Are these rules which bear upon the matter of a sermon, or merely upon the delivery of a sermon?—On the composition of a sermon, that is, rules for its different parts, for the exordium, the proposition, the proof, &c., &c.

18. Does that apply to rules for discourses in general, or to discourses peculiarly adapted for the pulpit?—It refers exclusively to sermons.

19. Do you point out to the students what are the kind of topics which they ought to introduce into sermons; how far they ought to introduce Biblical quotations; how far references to the Fathers; how far particular observations upon particular virtues and particular vices, and how far the application of them to the business of common life?—There is not time for an extended course of that kind. They are taught the main principles for the different parts of a sermon, as those principles are found in works like Fenelon's Dialogues on Eloquence, St. Liguori's Instructions to Preachers, Lewis of Granada's Ecclesiastical Rhetoric, Audizio's Sacred Eloquence, &c., &c.

20. With regard to the materials for the structure of a sermon, as such, and the peculiarity of its structure, you have not time to devote to those points?—Yes; all this is taught them, but not in detail. They are taught expressly what is peculiar in the structure of a sermon; what is not admissible in sermons, though admissible in eloquence of a different kind.

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21. Do you make them compose sermons, and thus apply your rules?—No; but while I am giving instructions on the composition of a sermon, I always make it a point that they shall be at the same time composing their prize essays. I take that opportunity of endeavouring, by frequently illustrating and referring to the subject on which they are writing, to inculcate those rules for the composition of a sermon, which apply equally to the composition of any regular discourse.

22. How much of the course does that particular portion of your instruction comprise?—I think nearly a month.

23. How many lectures?—I cannot state precisely.

Prize Essays.

24. You take advantage of the occasion of their preparing their prize essays?—Yes.

25. What period of the year is that?—The close of the year.

26. That only occurs, of course, once a-year?—Yes.

27. Is the prize essay of each student submitted to your inspection?—Yes.

28. Do you make any particular remarks with reference to each student's productions?—No, not with reference to the prize essays; they are given in to me at the close of the year.

Monthly Essays.

29. That is the only composition of the student which he makes during his course, is it not?—He writes a composition usually every month, in the English class, as I have already told you.

30. What are those?—Essays written in an hour, such as I have already described on a subject proposed by myself in the lecture hall. That exercise is obligatory on all, without exception. Sometimes I announce beforehand a subject, and require an essay on it. I may not get an essay from all on subjects so proposed.

31. But you have the monthly essays from all?—Yes.

32. Do you read each essay of each student?—As a general rule, I do, especially during the first half of the year.

Correction of Monthly Essays.

33. Do you communicate with each student, with respect to each student's particular defects?—Individually I do not. I select a number of those essays—good, bad, and indifferent; those I consider good the students themselves read publicly in the class. I think it a stimulus to industry to have them read in this way. The bad I commonly correct by selecting a great number of the most defective, and by pointing out their faults publicly, sometimes calling students to correct the view taken of the subject.

34. What proportion of those essays do you make the subject of particular comment?—About thirty or forty.

35. So far as correction is applied, the rest must, of course, go without correction?—Except the correction derived from hearing others corrected.

36. During what period do you make those observations upon those defects? Do you appropriate the whole of one single lecture to it?—At least one lecture.

37. Once a month?—Yes, once a month for the public compositions; once a week, during a whole lecture, for the private compositions.

Numbers in witness's class.

38. You stated that your English class averaged in number about one hundred, and this year it will be more than one hundred and ten?—Yes.

39. Do the whole body of the students attend you in the English class, at one and the same time, in the same class?—Yes,

40. And they attend you four times a week?—Yes.

41. That number of one hundred or one hundred and ten?—Yes.

42. You stated, did you not, that the tendency of your class will certainly be to increase in number?—Certainly, beyond one hundred.

43. Are you of opinion that this is the best arrangement, receiving all those students in one and the same class four times a week?—I am of opinion that the great number in the same class is some obstacle to their improvement. If there were a smaller number, there could be individual communication with every student regarding his compositions, at least by criticising all those compositions publicly—a thing impracticable in a class of one hundred and ten, unless nearly the whole time of lecture were exclusively devoted to it.

Proposed division into two classes.

44. Suppose the present class of one hundred or one hundred and ten were divided into two classes, and each of those two classes attended your lecture twice a week, do you not think that you would be able to exercise a better superintendence over individual students, and that they would, probably, under such an improved supervision, make greater progress than they do at present?—If that were the case, how could I have even two lectures a week in grammar and rhetoric, as at present, or devote even two weekly lectures to the reading and criticising of compositions, private and public, and to reading and recitation?

45. You perceive that by such an arrangement you would have the junior students forming a junior class, and you might devote a course of elementary teaching exclusively to them; to the senior class you would devote teaching what was more than elementary, and of a more advanced character?—That arrangement, I think, would be good, provided the number of lectures were increased; but with only four lectures a week the present system is preferable, especially as the number of the class is no obstacle to improvement in those lecture hours which are devoted to the reading of compositions and to declamation. Any division of the present class, to be really useful, should be made on the merits of the students tested at their entrance examination, and not on the principle of seniority.

Employment of Dunboyne students in teaching.

46. Do you think, now, that the Dunboyne students, or any portion of them, might take some part in the tutorial lecturing of the junior classes, so as to relieve you from the labour of teaching them all, as professor?—Considering the standard of labour in our College, I have, comparatively, a small number of lectures every week, and I could not, therefore, advise the adoption of the tutorial system in my class, if it were to deprive me

of any of my lecture hours; but if, in addition to my own lectures, I had been entitled, since I became professor, to appoint some Dunboyne student to assist me, intrusting to his especial care those whom I knew from their examinations and first compositions to require particular attention, I believe that some who passed through my class comparatively unimproved would now, perhaps, have as good a knowledge of English as their fellow-students.

47. Do not you think that tutorial aid would be of great advantage to you, with reference both to grammar and composition, applying more of the teacher's time to the particular instruction of each student?—Yes, especially in the correction of compositions.

48. You would be disposed to admit, would you not, that, for the purpose of improving the writing of English, through the medium of English composition in prose or verse, it is necessary that the exercises should be very carefully looked over and corrected?—Certainly.

49. Do you think it possible that such supervision can be exercised adequately by yourself, when you have a class of one hundred and ten pupils to lecture a week?—I do not think it can be done so frequently as to correct effectually all faults in composition.

50. At present you are obliged to pass over a great deal of that deficiency, for the purpose of not impeding the progress of other students?—I pass over no deficiency that comes under my observation. I correct all the essays that I get, but I cannot give, so frequently, public exercises for that purpose as I would wish, consistently with the interests of the more advanced students.

51. Is it a part of your system, in teaching English, to accustom the students to read aloud to you in English, so as to correct their accent?—Yes.

52. What is the system that you pursue in your French Class?—The French Class is purely catechetical. One-third of the students entering the class are totally unacquainted with French grammar; another third, I would say, have a very slight knowledge of it; and the remaining third have such a knowledge of it as, without great trouble, to be able to translate an ordinary book. French.

53. Where do they acquire that knowledge?—In the seminaries generally, and sometimes in other schools.

54. You have said that it would not be judicious to require a greater amount of knowledge from students generally, entering the College, but that it would be judicious to require a knowledge of French from those who enter for the Logic Class?—Yes; for the students who enter the College for the Logic Class commonly come from seminaries in which French is taught. Hence it would not be inconvenient to them to require, before entering the Logic Class, a knowledge of French; while it would be most desirable, for reasons stated in my written answer, that all persons commencing logic knew some French. The fact is, the freshmen logicians in the French Class, from September until Christmas, are merely listening to what they have nearly all learned before.

55. Are the Commissioners to understand, when you speak of a knowledge of the French language being required before entering the Logic Class, that you mean before entering the College?—Yes; and also that there should be one lecture each week, in French, for the Rhetoric Class, so that all persons entering the Logic Class, whether freshmen or not, should have some knowledge of French.

56. Who are the examiners on the entrance of students?—The President, Vice-President, and Deans; two professors are requested by the Board to attend. Examiners at entrance.

57. Are you requested to attend?—No, not specially, nor otherwise than as one of the General Board of Examiners.

58. If you did attend the entrance examination you would have a greater knowledge of the deficiency of the students?—I have attended as regularly as any other professor.

59. And voted against those whom you find deficient?—Certainly, according to the principle expressed in my written answer, voting against all who do not display that proficiency which might be expected from ordinary industry and moderate abilities.

60. Voting for their total rejection?—Sometimes for total rejection, more frequently for their being sent into a lower class than that for which they presented themselves.

61. Are the students better prepared, during the last five years, at the entrance examinations?—I am sorry to state that, to my own knowledge, in some of the best circumstanced counties in Ireland, after 1847, a great number of persons who had been in comfortable circumstances, were obliged to withdraw their children from school, some for months, some for years. Within the last four or five years many have entered the College more deficient in English than during my first years in the English chair, a fact which I attribute mainly to the circumstance just mentioned. State of preparation of students of late years.

62. Could you suggest a means of effecting the rejection of these thus deficient?—I have suggested the same rule as that laid down for the examination in algebra and geometry, which never became efficient until a quorum was appointed. Mode of effecting rejection of those insufficiently prepared in English.

63. You are of opinion that if there were a quorum to examine the students in English at entrance, they would sufficiently keep out the ignorant?—Yes.

64. You have stated that the rule respecting a knowledge of English could be enforced by an arrangement similar to that by which the entrance examination in algebra and geometry are now conducted; what is that arrangement?—For the first seven years after that rule was made it was left to the Board of Examiners in general, and not enforced rigorously—not at all for some time. In 1837 three persons were specially appointed to conduct the examinations, which were thenceforward rigorous enough; after that time candidates came prepared in mathematics. Method adopted with respect to Algebra and Geometry.

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Indulgence to persons of a more advanced age.

65. You would be inclined to be indulgent to persons after they arrived at a certain age, because you would know that it might be very difficult to improve them in spelling, therefore you would excuse their ignorance if they knew other matters very well?—Yes, especially when they had not had before entrance an opportunity of acquiring a good English education.

66. Would it be judicious to enforce the rule very strictly against persons under nineteen, for instance?—Yes, generally.

67. Have you ever made any suggestions to that effect to the Trustees?—No.

Communications between Professors and Trustees.

68. Are the Commissioners to understand that there is no particular opportunity on the part of the professors to communicate upon the subject of their studies with the Trustees?—The Trustees, I suppose, knew that the rule was not enforced.

69. You are not expected to make such suggestions, are you?—We may, and sometimes do, make them. I got two additional premiums for the English Class upon my own application.

70. Do not you think that in consequence of the increased grant under which there are now a greater number of free places, the enforcement of this rule, as to English, might be facilitated; in other words, that there being so many free places now, you might more easily and safely enforce a rule of this sort as to a preparatory knowledge of English?—I think so.

Desirable to continue study of English in senior classes.

71. When the students leave your class you still think that their proficiency is not such as to make it needless to pursue the study of English further in their subsequent classes?—It is desirable, I think, that attention, in some way, should be given to English in their subsequent classes. Some who master, at once, other parts of their studies, requiring no ordinary intellect, find a great difficulty in acquiring a practical knowledge of the rules of composition. I do not think the increase of the number of English lectures, within one year, would be so useful as the extending of the same number of lectures over more years than one. A special course of lectures on pulpit eloquence I think most desirable.

And to have special course of lectures on pulpit oratory.

Library for junior classes.

72. What library accommodation do the students in your class possess?—I heard the librarian state that there has been lately a small collection of works placed in the junior library for the use of the students in my classes.

73. You have not been in that library since 1845?—No; except occasionally, until lately there were no books in that library since 1845.

74. Are the books lent out of the library?—No.

75. Do you possess any power to recommend books which you think ought to be purchased?—No.

Selection of books for library.

76. Does the bursar select them?—No; the librarian, I believe.

77. Did you send recommendations to the librarian?—Yes.

78. Are they complied with?—Yes, to some extent, lately.

79. Is that library to which you refer of any practical use?—I do not know what are the rules regarding access to that library since its re-establishment. It was of practical use before 1845.

80. What was the practical use of it?—The students had access to a small, but good collection of works, though not so frequently as I think desirable.

81. Are you aware whether there was a good catalogue of the library at any time?—No; the junior library would not very much require a catalogue.

82. Are you aware whether there were many duplicates of the same book?—No.

83. Were the books placed in any particular order in the library, each book in its proper place?—I cannot say; the collection was small, and the particular order of the books therefore not very material.

Desirable to have good selection of books for junior classes.

84. Do you not think it desirable to have a library for the use of your classes?—Yes, most desirable: a choice collection of works on philosophy, on English and French literature and classics; and also, that the selection of those works for the junior library should, in future, be made by the dean and professors in the junior College.

85. Do you think it would be expedient to establish a lending library for the use of the junior students?—I heard that suggestion made, but I have formed no opinion on the matter.

86. Do you think that the junior students would voluntarily subscribe to such a library, if a small annual subscription of ten shillings a year was required for the purpose?—I cannot say; probably they would urge that they should have free library accommodation as well as the theology students.

Witness's professorship combines two distinct professorships contemplated by the Statutes.

87. Your present professorship, I think, is a professorship unknown to the Statutes of the College—the Professorship of English and French?—The Professorship of French is not called by that name in any part of our Statutes.

88. In the Statutes you have a Professor of English Elocution, and a separate Professor of Modern Languages?—Yes.

89. Are the Statutes now carried out in this respect? Are there two professors?—No.

90. But the business of teaching the French language has, by the practice of the College, been intrusted to the Professor of English Elocution?—Yes; such has been the practice during many years.

91. You stated, did you not, that that practice has existed since July, 1802?—No; the first Professor of French was appointed in that year, but he was Vice-President.

92. Have the goodness to state whether, when this appointment to the Professorship of French took place in July, 1802, it was a distinct professorship from the Professorship of English?—According to my present recollection, the person then appointed Professor of

French was Vice-President of the College, the Rev. Francis Power, who was not Professor of English.

93. The first title of the English chair was "English Elocution," "*Anglicanæ Elocutionis,*" which appears to have been afterwards changed into the title of English Rhetoric?—Yes; so it appears from Mr. Boylan's evidence, in 1826.

Advisable to have distinct chair of English elocution.

94. Are you not of opinion that if the provision of the statutes, by which there is a chair exclusively delegated to English elocution was observed, you would be able to give additional lectures, and more time to the students in English?—Yes.

95. In truth, does it not appear to you to be quite impossible that the same person can teach English well, who has to teach French well at the same time?—By no means, if there be a sufficient number of lectures. It is impossible, I think, to teach, in fifty lectures, at the rate of two lectures a week, a class of seventy, to write French and speak it, especially when one-third of them were utterly ignorant of that language at the commencement of the year. But as for the knowledge which enables such a class to consult with perfect ease those ecclesiastical works which are so useful, and I may say indispensable, for the Catholic ecclesiastic in the present state of our Catholic literature in this country—such a knowledge can be taught by a Professor of English and French, and I have taught it.

Practicability of teaching English and French by the same professor.

96. In two lectures a week?—Yes; the great majority of the French Class, since I became acquainted with them, were able, at the end of the year, to translate all French ecclesiastical works necessary in the ordinary course of their studies.

Proficiency of the students in French.

97. Should you say that you have imparted more knowledge than leads to this result; that you have enabled the student to teach himself better than he was able to do before he began?—I mean to assert that the great majority of the class, after reading Bossuet's Universal History, are able to read any other portion of Bossuet's works, or of those of his great contemporaries.

98. Suppose the case of a person who never learned any French till he commenced with your class, and that he then received two lectures a week as you have described—do you consider that at the close of the year that person will have acquired a competent knowledge of French?—I know that some persons, so circumstanced, have attained and eminently deserved the first honors in the class by diligent application during the year; and I believe, that with the exception of perhaps half a dozen, all acquire such a competent knowledge as enables them to translate an ordinary French prose work.

Other classes attended by those who attend the classes of English and French.

99. In addition to their attention to English they have also to attend to their Humanity Class, or to their Rhetoric Class, or to Logic?—Yes; and those who entered the College for the Logic Class have three classes to attend to—the English Class, the French Class, and the Logic Class—but those freshmen logicians, I have already stated, almost all know French before they enter the College.

100. Do such of them as have not learned it before acquire a competent knowledge within the time you have mentioned, from the attention you have been able to devote to them?—Yes; such a knowledge as enables them to translate an ordinary French prose work, and also a competent knowledge of the grammar of the language.

101. What do you mean by that?—The whole grammar, with the exception of some parts of syntax, which very few are able perfectly to master who have not been in France.

Amount of knowledge of French acquired.

102. Is that the amount of acquisition which you consider that a person who has not been taught French before, acquires during the period of your lectures?—Yes; the grammar of the language, and a knowledge of the vocabulary, as far as that can be acquired from the portion of the work which forms the subject of the June examination.

103. What amount of translation does a student so circumstanced, who has never learned French before, execute during the year, from a French book into English?—About half of Bossuet's Universal History.

104. Will you explain what you consider a competent knowledge of the French language?—By a competent knowledge, for the purposes of the ecclesiastical student in this country, I mean such a knowledge as enables him to translate without difficulty an ordinary French prose work. A competent knowledge of a language in the abstract, implies, I presume, the power of writing and speaking it, &c., &c.

105. What proportion of your class is able, at the end of the year, to translate an ordinary French prose work?—All, except, perhaps, about half a dozen.

106. How many are able to write French?—Not many more than those who get premiums, that is about seven or eight, write it correctly. My main object has been, and must be, so long as there are only about fifty lectures in French, that is two lectures a week for one year, to give all the class the greatest possible knowledge of the vocabulary, by translating as much as possible in that limited time.

107. Are your lectures limited to teaching them to read and write French, or do they also learn to speak French?—They learn to speak French so far as that when I propose a sentence, they are able to put it through its various grammatical forms. I give, for instance, an affirmative sentence: they change it into a negative or interrogative, or put the verb into a different tense, or reverse the order, and make the objective the nominative case. In this way, the great majority of the class are able to give me correctly all the grammatical constructions of a sentence, and so far to master the colloquial idiom of the language.

108. It is your opinion, is it not, that it would be desirable that the amount of English instruction should be increased, and that there should be separate instruction in French?—Yes, whenever a Chair of Modern Languages is established, which would, of course, include the French.

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109. It was the practice, was it not, in former times, for the Class of Natural Philosophy to attend the French Class?—I believe so, but not since they began to attend ecclesiastical history, nor for many years before.

110. That is not the practice now. The freshmen of the Logic Class are the highest class who read French?—Yes.

111. Are you aware whether the young men, after they have quitted the French Class, pursue the study of French theological literature?—Yes, many of them.

112. Do they read the sermons of Bossuet and others?—Yes, those are frequently given as premiums; the library, too, is well stocked with them.

Advisable and practicable that there should be an efficient test of English education at entrance.

113. Would it not be a very material improvement, as a mode of increasing the attention paid to the fundamental parts of English education, that, after a specified time, say the lapse of another year, the condition should be strictly imposed of not allowing any student to be admitted into Maynooth who was not a proficient in spelling, and who had not acquired some knowledge of the rudiments of grammar: and in the meantime that there should be, in addition to your own instructions, the assistance of some tutor who would instruct those whom it would not be wise now to exclude from entrance, in those early fundamental branches, a deficiency in which appears now to exist?—I have already given my opinion that there ought to be a strict examination in English grammar at entrance; and also that, in so large a class as mine, tutorial aid would be very useful, especially for the purpose which you have mentioned.

And that tutorial aid should be given in witness's class.

114. Would it be practicable?—It seems to me practicable: the Board can best judge.

Extensive instruction in English through the several classes.

115. Do you think that the education in English would be improved by extending the course of English education over several classes or several years, and are you of opinion that any improvement could be applied, by means of prizes in those classes for composition in English connected with the subjects taught therein?—I think it desirable to extend over more than his present classes the course of instruction in English by the English professor.

Premiums for composition in every class.

In all the classes I also think it desirable that prizes should be given for the best English composition on any one subject treated during that year by the professor, the professor himself, whether of theology or philosophy, being the judge to award the prize.

116. Regard being had to the language of the composition?—And to its adaptation to popular instruction; correctness of doctrine, of course, supposed, but mere extent of erudition never entitling to the prize.

117. Do not you think that, in a College so large as Maynooth, the system of prizes which you suggest will never reach to that class who most want instruction and improvement?—My opinion is, with regard to such prizes in Maynooth, that persons not previously distinguished should not be required to compete for them. I suppose that all are sufficiently grounded in the ordinary rules of composition by two or three years' instruction in English.

Witness's object to produce some first-rate English writers,

My object would be, then, that every class passing through the College should produce some first-rate English writers, an object which, I believe, would be obtained by this system of prizes for good English composition in all the classes, and on the business of the classes, in which they take a present and exciting interest.

and to stimulate English composition in junior classes.

This system of prizes would also give an impulse to the study of English composition in the junior classes, when they saw that proficiency in such composition was rewarded by collegiate honors every year of their course.

118. If I understand you rightly, you would adopt a double measure, namely, a more complete system of education for the junior classes, and then you would engraft upon it this system of prizes for the purpose of encouraging the senior classes to keep up and improve their knowledge of the English language, by sending in essays for prizes in composition?—Yes, exactly so.

119. Giving the prizes cannot supersede the necessity of the individual teaching of all?—No.

Public reading.

120. With reference to public reading, you state, "A rule of the Board requires that the students of this class shall be exercised in public reading in the lecture-hall during the year; I select for that purpose standard English authors, especially those that either treat of the business of the English department, or best illustrate, by example, the subjects that happen at the time to be discussed in my lectures:" how often does that reading take place?—It is continued all through the year.

121. Does it take place at every lecture?—No.

Frequency of.

122. How often does it take place during the year?—The time varies; sometimes once a week, sometimes oftener, through the year.

Time allotted for.

123. How long, on each occasion, does that reading continue?—No fixed time; frequently about a quarter of an hour; as other more pressing duties permit. All the students have the opportunity of attending to Mr. Stack's excellent lectures on this matter in the Christmas, or Easter, or Summer vacation.

Exercises in recitation.

124. You say that exercises in recitation or pulpit delivery, occupy, during the greater part of the year, nearly one lecture hour every week. Of what do these exercises consist?—Yes, once a week, from All Saint's until about Easter. They consist of the recitation, by the students, of some portions of sacred eloquence, selected from approved English preachers, or from the great French and Italian orators, Bossuet, Bourdaloue, Massillon, Segneri, &c.

125. Do they read out or repeat?—They deliver them from memory.

126. Do they compose pieces for delivery?—Very rarely for delivery; they frequently compose pieces on sacred subjects, as private essays; but it is more useful to the whole class that nothing should be delivered publicly but what is of superior merit, and compositions of that class could not be expected from young men who have but just left the

preparatory schools, and the great majority of whom have not yet commenced even their philosophy.

127. Do you criticise this delivery?—Certainly; and call on several students to do so likewise. Criticism of,

128. What is commonly the subject of what you call private essays?—The subjects are as various as the tastes and acquirements of the writers: religious, historical, classical, literary. Subjects of,

129. How many private essays do you receive during the year?—I never counted the number; all who obtain premiums or distinctions, that is about quarter of the class, write about ten or twelve each; very nearly as many are written by another quarter. Private essays.

130. Do you read all these essays in the lecture hall?—All, or parts of all that I have time to read in one lecture hour every week during the year.

131. What have generally been the subjects of the prize essays in English and French?—Since my appointment the subjects were, in 1842, "Christian Ireland, before the Invasion of the Danes;" "Irish Saints on the Continent before 1172:" in 1843, "Napoleon as Christian Emperor;" "Oratorical Action:" in 1844, "Religious Orders in the Middle Ages;" "St. Paul preaching in the Areopagus:" in 1845, "The Crusades;" "St. Columbanus:" in 1845, "Ireland propagating the Catholic Faith in Modern Times:" "Pope St. Gregory VII:" in 1847, "Influence of Catholicity and of Protestantism on the Fine Arts, compared;" "Bossuet as Orator and Historian:" in 1848, "On History;" "Irish Colleges on the Continent, from the Reformation to the French Revolution:" in 1849, "Military Orders of the Church; Knights of St. John, &c., &c., during the Middle Ages;" "St. Malachy:" in 1850, "Sacred Eloquence;" "Poetry and Oratory Compared;" in 1851, "Constantine the Great;" "Charlemagne:" in 1852, "Cardinal Ximenes;" "Destruction of Jerusalem by Titus:" in 1853, "Columbus, or Discovery of America;" "Has Protestantism promoted Literature?" Subjects of English and French essays since witness's appointment.

132. Do you know why a Chair of Modern Languages was not founded in 1845?—No; except that the two new chairs then founded, especially the ecclesiastical history chair, were more required, and that the grant would not supply a decent maintenance if more than two were founded.

133. Were you ever a lecturer?—Yes, for a short time when I was on the Dunboyne Establishment.

134. Would you think it injurious to your studies to be so employed?—Yes, during the first year on the Dunboyne Establishment, which I have always considered to be, if properly spent, the most improving year in a student's whole course; but if my labours, as lecturer, were light, and did not prevent my private studies, I would consider it an advantage to myself to be so employed during my third or second year on the Dunboyne.

135. You say that you "give instruction in grammar during the first, and in rhetoric during the second half of the year." Is your instruction in grammar professorial or catechetical, by way of lecture, or by way of individual teaching?—Chiefly by way of individual teaching, to enable such of the students as may not have been well instructed in grammar before entrance, to acquire that knowledge. Mode of instruction in grammar.

136. Do you require each student to prepare himself in any particular part of grammar, and examine each student in that in which he so prepares himself?—The lecture is appointed for the whole class; all cannot be interrogated in every part; but all are liable to be interrogated, and several are interrogated.

137. About how many on each occasion?—Sometimes in a lecture—two, three, four, five, or six. Number interrogated during one lecture.

138. How many lectures does that part of the course occupy?—It occupies about half of the year.

139. That is four lectures a week?—I have already stated that half of these lectures are devoted to recitation, and to the reading of essays, public and private.

140. Two lectures for half the time are applied to grammar and rhetoric; are they not?—Yes.

141. Is the entire period of your hour of lecture occupied in the examination of those four, five, or six students in the different parts of grammar, or is any portion of it taken up in delivering a lecture as professor?—A considerable portion of time is taken up in expositions given by me on the history of the English language, on the general principles of grammar as applied to English grammar, and on the various other topics which I have stated form part of my course of lectures. Portion of lecture occupied by professor's expositions.

142. Then, in fact, the interrogation of the students, and that teaching, occupy the whole of one half of the course, two lectures a week?—Yes. Two lectures weekly occupied by such expositions and catechetical instruction.

143. Is it your opinion that by that mode of teaching a full knowledge of English grammar is acquired?—Yes; there are exceptions, but I know that by that mode the great majority of the class acquire as competent a knowledge of English grammar as of any other subject.

144. Is it not possible that some of the students might pass that course without being examined at all or more than once?—It frequently happens that they are examined only once, that is, that they are interrogated in the class only once. A student might pass through the course without being examined in class more than once.

145. Are they interrogated out of the class?—At the examinations they all are.

146. How often does it happen?—Once a year.

147. You state in your written answer, "The former is so conducted, that while it enables the very small number that may be deficient in elementary knowledge, to supply that defect, it is made for the students at large, a means of practically illustrating the pro-

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gressive changes and idiom of the English language; the construction of sentences; and the general rules of composition." That is what you apply to the two lectures a week?—Yes.

Instructions in rhetoric,

148. And the subsequent portion of your answer to the second question, with regard to the mode in which you convey instruction as to rhetoric, is what you have already stated in the answer that you have previously given, as to the composition of sermons?—No; for there are, moreover, about 200 questions on eloquence in general; on the general properties of style; on the figures of rhetoric; and on the history of the English language, to which all the students are expected to answer at the summer examination, and in which they generally do answer correctly.

Which occupy two lectures weekly during the remaining half of the year.

149. And that occupies two lectures a week for the remaining half of the year?—Yes.

150. Where were you educated previously to entering Maynooth?—I was educated in my native city, Kilkenny: first, at a school conducted by Father Brennan, a Franciscan friar, author of an Ecclesiastical History of Ireland; and then at the diocesan school, where I remained till I entered Maynooth, in August, 1831.

151. Did you hold a professorship in the Irish College afterwards, and did you study French abroad?—I left the Dunboyne for the Irish College, Paris, in April, 1839; I was Professor of Logic for half a year, until August, 1839, and of Theology for the two following years. I availed myself of the opportunity to acquire a sufficient knowledge of the French language.

Improvement of preparatory schools; want of practice of English composition in diocesan seminaries.

152. From your observation, should you say that the preparatory schools of Ireland were improving?—I know that there is a diversity of opinion as to other studies, but I think, in English composition they are improving; there are not, however, many diocesan seminaries that enforce what may be called properly, the practice of English composition.

Temporal power of the Pope in the Church.

153. Dr. Delahogue lays down this proposition in his treatise "De Ecclesia": "Christus Petro et successoribus ejus aut ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia; proindeque isti nunquam auctoritate clavium, etiam indirecte deponi possunt, aut eorum subditi a fide et obedientia illis debita eximi ac dispensari." Has that proposition been constantly maintained by the professors in Maynooth College, so far as you know and believe?—So far as I know, that proposition has been maintained by the professors in Maynooth College. I cannot say that to my knowledge it has been taught; for the truth is, I do not remember that it was discussed in class; it was rather assumed in the sense of our oath of allegiance.

154. Have you ever heard any thing in the College among the professors to the contrary?—Never.

155. Will you state whether you have any reason to apprehend that a contrary principle, or a principle in any degree clashing with that laid down in the proposition of Dr. Delahogue, to which your attention has been called, is entertained by any of the students in Maynooth?—I have no reason to believe that any opinion or principle clashing with that laid down in the proposition of Dr. Delahogue is maintained by any student in Maynooth.

[*The Witness withdrew.*]

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Rev. Wm. Jennings.

FRIDAY, 14TH OCTOBER, 1853.

The Rev. *William Jennings* examined.

1. You are Professor of Logic at Maynooth?—Yes.

2. Were you a Dunboyne student?—Yes.

3. What year did you enter the College?—In the September of 1844, I entered.

4. At what age were you when you entered?—About seventeen.

Course taught by witness.

5. In addition to logic, you lecture upon metaphysics and ethics, do you not?—Yes.

6. Which course do you commonly commence with?—The invariable custom is to commence with the study of logic.

Valla's Logic.

7. The text-book or house treatise on logic which you use is a compilation by Joseph Valla, is it not?—Yes.

8. Is it a treatise in Latin or in French?—In Latin.

Latin the language of Logic Class.

9. Is Latin the language of your class?—Yes. As often, however, as I consider that it would be for the advantage of the students in my class—as it sometimes may be for many reasons—that a particular subject should be explained in English, I have no difficulty in permitting them to use English. But according both to rule and to practice, the language of the Logic Class is Latin.

One-third of witness's lectures in the form of prelections; The remainder catechetical.

10. Do you adopt the catechetical system of lecturing, or do you generally read?—I combine both modes: about one-third of the lectures are in the form of prelections—but not exactly read verbatim from a written paper—the remaining two-thirds are catechetical.

11. Can you explain, briefly, what is the arrangement adopted by Valla in his treatise on logic?—Valla's arrangement does not differ substantially from that generally adopted by Cartesian writers on logic.

12. In your lectures do you follow Valla's arrangement?—Not rigorously.

13. Will you state the arrangement which you adopt in your lectures on logic?—I commence the course of logic with a brief statement of the nature and laws of definition. I then proceed to deliver and vindicate some one definition of logic.

Definition of logic.

14. Will you state the manner in which, in your lectures, you deal with the definition of logic?—I begin with an attempt to ascertain the historical origin and import of the word

logic; in what sense it had been used before the time of Aristotle; what meaning was attached to it by Aristotle himself; was it first employed to designate a science by Zeno, the Stoic; how it differs from the Dialectic of Plato; how it differs from the Analytic and Dialectic of Aristotle, and so on, &c. After having discussed the meaning of the name, I proceed to investigate the definition of the thing. In doing this I lay before my class a number of definitions that have been advanced at different times, and by different writers on logic. I examine the claims of each definition in order, and point out to the students where I conceive it to be defective or inaccurate, or the contrary. For example, in considering the definition of logic given by Dr. Whately, I hold that Dr. Whately is mistaken when he claims for himself the credit of having been the first who represented logic as a science—that almost all the schoolmen, whatever may have been the verbal differences between them, regarded logic both as an art and a science—that in the Maynooth class-book logic is defined to be a practical science, &c. I tell the students that I consider Dr. Whately's definition to be defective and erroneous in another material point, namely, in assigning language as exclusively the subject-matter of logic.

15. Will you state what is the definition of logic given by you at Maynooth?—I define logic, a practical science conversant about the necessary laws and forms of human thought. So that the chief object for the consideration of logic is the necessary forms of thought—whilst the science is concerned about language only as its secondary object.

Arrangement of logic lectures.

16. What further arrangement do you adopt in your lectures on logic?—After having fixed upon the definition of logic, I proceed to give an outline of the laws of division preparatory to a statement of the main divisions of the science of logic. An ample and more formal discussion, however, of definition and of division is introduced at a more advanced stage of our logical reading.

Valla's divisions.

17. What are the principal divisions of logic made by Valla?—Valla, without stating the matter expressly, makes virtually a twofold distribution of logic. One division comprises the psychological, the other the instrumental or mechanical part of logic.

18. Do you follow this division in your lectures?—Yes; but I reverse the order in which he discusses the subject, instead of beginning, as Valla does, with the psychological part, and leaving the instrumental part till last. I commence with the instrumental part, and require that the students shall have mastered it before they proceed to the psychological part.

19. What are the subjects comprised in what you call the instrumental part?—Terms, propositions, and argumentation.

Terms.

20. In the first place you treat of terms?—Yes. The students of the Logic Class at Maynooth are taught upon this subject about as much substantially as is contained in the three first chapters in Mill's system of Logic. The doctrine of categories proposed by Mr. Mill to supersede the categories of Aristotle they, of course, are not taught for reasons connected with religion, as well as with good logic.

Propositions

21. What do you teach concerning propositions?—Merely the ordinary doctrine. Wrong definitions—such as that of Hobbes' are shown to be wrong—the office of the copula is explained—so also is the true import of propositions—much in the same way as it is explained by Mills; the absolute and relative properties of propositions are discussed at considerable length. So are complex and compound propositions. In short, we treat this part of logic at Maynooth, in nearly the same way in which it is dealt with in the Port Royal Logic, a book now known to every one, and of which Valla's treatise is little more than a translation into Latin. The students of the Logic Class at Maynooth are made acquainted with Sir William Hamilton's Theory regarding the quantification of the predicate, as that theory has been proposed in Mr. Baynes' Essay. I mean that they are made acquainted with the substance of it.

Argumentation.

22. With respect to the third part, which is the most important, namely, argumentation, will you explain what you teach as comprised in that branch?—First of all the distinction between inference in argumentation, and the inference which takes place in the conversion and contradiction of propositions is pointed out to the students, and the nature and import of the former are carefully explained. The principal divisions of argumentation, as they are commonly found in treatises on logic, are set forth. Aristotle's dictum, and the other axioms upon which syllogistic reasoning is said to depend, are explained and compared with each other. The office of syllogism is examined—and Locke's objections to it are considered. Then come the old Aristotelic rules for explanation and for proof—and the students are thoroughly exercised in the application of them. The moods and figures are learned as they are given in Walker's Logic. The students are also taught to apply Sir William Hamilton's doctrine of quantification to moods and figures.

Enthymeme and induction.

23. What do you teach concerning enthymeme and induction?—With regard to enthymeme I follow the views proposed by Sir William Hamilton in his discussions on Philosophy; and with regard to induction also, I scarcely depart from what he holds, that is, I teach the difference between the *material*, and strictly *logical inference* which takes place in induction; I teach with him, in opposition to the opinion of Dr. Whately, that induction is a distinct and independent species of logical argument—not reducible to syllogism, as its type—and that it is valid only where the enumeration has been complete and exhaustive. As to the rules for determining when a material inference is justifiable, when it is allowable to assert a general proposition upon the strength of an enumeration not exhaustive—the consideration of such rules is, in this view of induction, extra logical; but, at the same time, an account of the intrinsic value and interest of the four canons given by Mr. Mills, the students at Maynooth are made acquainted with them.

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Fallacies.

Sophisms.

24. Does Valla, in this part of his treatise, embrace the subject of fallacies?—Yes; after having treated of simple, complex, and conjunctive syllogism, and the other species of argumentation.

25. Does the mode of treating this part of logic, at Maynooth, differ from the mode in which it is treated in Dr. Whately's Elements of Logic?—Not much, as to the classification and exposition of sophisms. The subject is treated more diffusely by Dr. Whately than we can treat of it at Maynooth, owing to the shortness of the time allowed there for the study of logic. Then, of course, we differ widely from Dr. Whately, where he undertakes to illustrate and apply some portions of his doctrine on sophisms. For example, we should repudiate the meaning which he seems to attach to the word "person," inasmuch as it appears to abolish all real distinction of persons in God. In the same way, with regard to the word "sin," we entertain no doubt whatever, at Maynooth, that man is born in original sin; on the contrary, it is an article of Catholic belief, that he is born in a state of guilt which must be cleansed by baptism before he can enter into the kingdom of Heaven. So with regard to the words priest, church, and various others, we are far from concurring with Dr. Whately.

Time allotted to logic.

26. Over what period of time do the lectures in logic extend?—About three months they continue without interruption, and during these three months there are nine lectures each week.

Proficiency made in that time.

27. From your observations of the proficiency which your pupils make in logic, are you of opinion that three months is a sufficient time for them thoroughly to understand the treatise on logic?—I think three months a tolerably fair proportion of time for logic, considering the great extent of the entire course through which the students are obliged to go in a few years. At the end of three months, I know that a student of average ability will have a sound knowledge of logic; that he will be very well acquainted with the doctrine of propositions and of argumentation; that he will possess an ordinary knowledge concerning the method of ascertaining the criteria of truth; that he will be able to give the ordinary explanation of the "motives of judgment," &c. A critical knowledge of logic, particularly a knowledge of its history and literature, I believe that no student can acquire in three months.

Knowledge of logic practically kept up by teaching in metaphysics and ethics.

28. Do you find it necessary or expedient, in continuing the class upon the subject of metaphysics and ethics, from time to time, to apply the principles of logic to reasoning, so as to keep up their acquaintance with logic?—In reading metaphysics and ethics, the students are continually examining definitions, proposing divisions, framing proofs, detecting sophisms, solving objections, and so on. In this way they are practically rehearsing the logic during the study of metaphysics and ethics.

29. Do you think that one-half your class could transfer a syllogism upon Walker's system to one in the system of Sir William Hamilton?—If the question means, could one-half of my class apply Sir Wm. Hamilton's doctrine of quantification, so as to exhibit every syllogism as logically integral, in the first of the Aristotelic figures, I do not think that one-half of them could go through the process, at least without considerable reflection.

30. They would sometimes go wrong?—Several of them would not know how to set about it.

31. Practically, you think that system would not help them in the least?—I am not of that opinion. I mean that I think it as necessary for a knowledge of the complete science of logic to be acquainted with the doctrine of quantification as with any other part of logic. For the rest, the old moods and figures themselves are of very little practical use in the construction or examination of every-day arguments. They are of value as a mental discipline, but so is Sir Wm. Hamilton's theory.

32. After concluding the lecture on logic, you proceed to lecture on metaphysics?—Yes.

33. Before you proceed to ethics?—Yes.

Metaphysics, Time allotted for.

34. What period of time is given up to the study of metaphysics?—The entire half year for class between Christmas and Midsummer, with the exception of about three weeks for ethics.

Metaphysics as understood at Maynooth.

35. Will you explain briefly what is understood by metaphysics at Maynooth?—The subject admits of a two-fold division, namely, general metaphysics, and special metaphysics. In general metaphysics, we commence with an analysis of necessary and of contingent truths, with a view to ascertain the principles to which they are reducible, and by which they may be demonstrated. Then we have the old discussions concerning existence, possibility, essence, substance, subsistence, hypostasis, person: then come the relative properties of being, identity, similitude, distinction, &c.: then comes an analysis of our conceptions of active power, and causation, of space, of time, &c. In special metaphysics, we treat of the Being and Attributes of God, (as I stated in reply to the printed interrogatories,) and of the nature and properties of man's soul.

Class-book.

36. You have not mentioned any class-book in metaphysics?—The class-book was compiled by Dr. Anglade.

37. The students do not possess the works of Reid and Stewart?—Not generally, as far as I know.

38. Are these works in the library to which they have access?—No.

39. You have recommended that a library should be formed for their use?—A well-selected library would be most useful.

German Philosophy.

40. The students of your class are taught something of German philosophy?—I cannot say that their knowledge of German philosophy is very deep or very extensive. They are acquainted with the *summa fastigia* as found in the works of Catholic writers on the subject of German philosophy.

41. You have referred to two treatises by Italian writers on the subject—Perrone and Dmowski—are these treatises in Italian?—No; they are both in Latin.

42. Is the treatise by Ubaghs also in Latin?—Yes.

43. And the treatises by Bouvier and Lacondre?—Yes.

Language of class—English used to explain obscure passages.

44. Is the whole of your prelection in Latin upon all the subjects?—Ordinarily it is; but such portions of the Latin exposition as I apprehend may appear obscure to the class, either on account of the nature of the subject, or of the technical character of the phraseology, I always repeat in English.

45. Do you insist upon the answers being in Latin, on all occasions?—I always prefer that they should be. It happens, however, that a student may find it difficult to express himself in Latin with as much clearness and point as he might in English; and at times there may be a student who finds it very difficult to convey his meaning even imperfectly in Latin; on such occasions I do not require that the use of Latin should be rigidly adhered to in answering.

Capacity of the students for employing Latin as a class language.

46. Does that often occur?—At the commencement of the logic year, many of the students, having never before been exercised in employing Latin as a class-language, appear to find the use of it rather awkward and embarrassing; but as they become habituated to it, they go on much more readily; and before Christmas several of them speak it with ease.

47. They are able to express or communicate their ideas in that language?—Sufficiently well towards Christmas.

48. Speaking of the advantages of the change made in 1845, you state, "It also has the effect of enabling a professor, at least in the first years of his professorship, to acquire and communicate to his class a larger amount of philosophical knowledge than the same professor could, in the same time, have communicated or acquired under the old arrangement." How has the change effected that object?—Principally by enabling such a professor to procure a good philosophical library.

Sairit.

49. You refer to a writer of the name of Sairit?—Yes.

50. What is the subject of his writings?—He has published some papers on modern philosophy in the *Revue des Deux Mondes*.

51. His treatises are French, are they?—I am not aware that he has published any formal treatises on philosophy. I refer to some articles contributed by him to that journal on German philosophy.

Lewes.

52. You also refer to a writer named Lewes?—Yes; he is a contemporary English writer of some distinction among what I conceive to be the infidel party of philosophers in England.

Comte.

53. On what subject does he write?—He has written a little History of Philosophy, and published in English an Analysis of Comte's Positivism.

54. After having completed your course of metaphysics, you proceed to discuss ethics; what period of time is given to that?—Ethics are studied at Maynooth mainly as a preparation for moral theology; the time given to ethics is, therefore, very short; not more than a few weeks.

Mode of teaching ethics at Maynooth.

55. Do you consider that the science of ethics, as taught at Maynooth, is in the form of Christian ethics?—In the ethics taught at Maynooth, no proposition is advanced, nor conclusion admitted, nor principle laid down, which is at variance with Catholic doctrine or Catholic morality, but the student of ethics cannot avail himself of revelation in establishing any proposition; he is restricted to the use of arguments drawn from reason alone. It is only as to the form of proof, therefore, that a conclusion in ethics ever differs from a decision on the same case in Catholic morality; the decisions themselves always substantially coincide.

Nature of ethical lectures.

56. What is the nature of your lecture in ethics; is it in the nature of a prelection?—It is given just as it is given in logic and metaphysics, partly by prelection, partly catechetical.

Text-book.

57. Is there any text-book on ethics?—Yes; by Anglade.

58. Is the subject treated by him, as you may say, upon natural reason, or as based upon revealed truth?—He is careful that his discussions shall not be to the prejudice of revealed truth; but in conducting them he introduces the dictates of right reason only, and never introduces revelation.

59. At the conclusion of the course of ethics, do the students at Maynooth pass into the class of natural philosophy?—Yes.

60. And the subject of ethics or moral science is completely dropped till they enter the senior department?—Yes, it is dropped for a year.

Proposed combination of logic and philosophy classes.

61. It has been suggested that the present arrangement of the series of annual curricula of study might be very considerably improved by substituting courses of study which would extend over two years, including what is now the subject-matter of two classes in one class: for instance, that the study of logic, metaphysics, and ethics should extend over a period of two years, and be pursued concurrently with the study of natural philosophy; do you think that such an arrangement would tend to advance the study of the subjects upon which you lecture at present?—I have no doubt that, *per se*, it would tend materially to promote the study of the subjects taught in my class, if another year were allowed for that study. I have never reflected upon the specific arrangement proposed.

Class days.

62. How many days in the week do you lecture at present?—Each day in the week, except Wednesday and Sunday.

63. You give nine lectures in the week, do you not?—Yes.

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64. How are these lectures distributed?—On Monday, Tuesday, Thursday, Friday, there are two lectures each day; on Saturday, one lecture.

65. When you lecture on logic, then, you give to the same class two lectures every day?—Yes.

Number of lectures in the week.

66. Do not you think that they might attend a lecture in logic in the morning, and a lecture in natural philosophy in the evening, suppose that, for the purpose of mastering logic, you were to give the students four months, instead of three, as at present?—The design of extending the period for the study of logic seems to be an excellent one; but I have never considered the practical details of the change you contemplate.

Witness educated in St. Jarlath's.

67. Where were you trained yourself?—I was a student of St. Jarlath's College before entering Maynooth.

68. How long did you remain there?—Two years.

69. You had received instruction before you went there?—Yes, I was at school in Castlebar.

70. Before you entered St. Jarlath's?—Yes.

Study of English at St. Jarlath's.

71. Was there much study, specifically in English, at St. Jarlath's?—Great care was taken to instruct the pupils in English Grammar and English composition. The pupils in the more advanced classes were obliged to write English essays about once a week, and those were submitted to the Professor of Belles Lettres.

72. Were pains taken to instruct you in writing and in spelling?—There were daily classes for spelling and the mechanical part of writing.

Writing and spelling.

73. Would no one leave St. Jarlath's deficient in writing and in spelling?—If any one, after having gone through the ordinary course in it, should leave it deficient either in spelling or writing, it would be owing entirely to his own stupidity or neglect, not to the system of education pursued there.

74. Into what class did you enter at Maynooth?—The Logic Class.

Greek read at St. Jarlath's.

75. What were the Greek authors studied at St. Jarlath's?—When I was a student there, it was usual to read portions of Euripides, of the Iliad, Demosthenes, Longinus, Epictetus; Xenophon, Lucian, and Greek Testament were also read.

Philosophy and theology taught at St. Jarlath's before 1845, but not since.

76. Is the education received at St. Jarlath's supposed to be a complete one up to the time of entering holy orders?—Not since '45; before that time philosophy and theology had been taught at St. Jarlath's.

77. Into what class, now, are students from St. Jarlath's admitted at Maynooth?—They are generally qualified to enter the Logic Class.

78. If a student enters into the Logic Class at Maynooth, and goes through the whole course of study in the College, does he ever receive any lectures in Greek?—No.

79. You never received any lectures at Maynooth in the Greek language?—No.

80. What provision was there at St. Jarlath's for the study of Greek?—A daily class.

81. What was the highest book in Greek which you read at St. Jarlath's, before entering Maynooth?—I mentioned the Greek authors read there; I could scarce venture to say which of them is entitled to rank highest.

82. Under the system pursued at St. Jarlath's, how many years does it take to render a person fit to enter the Logic Class at Maynooth—take the case of a boy entering there, and commencing with Latin?—About six years. Six years seems to me a fair average.

Examinations in witness's class.

83. Your class is examined twice a year, is it not?—Yes.

84. How long does the examination of each student last?—For ten minutes.

Each student examined for ten minutes only.

85. The whole he does in the year is examined into in ten minutes at the end of the year?—Yes.

Sufficiency of such examination as a test.

86. Is that a sufficient test, do you think?—The professor has had opportunities enough, during the year, of testing the capacity and marking the industry of the students in his class; besides, no student can anticipate what part of the previous year's reading he may be interrogated in. He may be briefly interrogated in different parts that have no connexion with each other; and, moreover, it is well known to the students that a bad answer at the examination stands greatly in the way of academical distinction. On the whole, I think ten minutes sufficient in the circumstances.

87. Do you think ten or twenty minutes would be sufficient for a stranger who had never lectured them, as you have, to be able to form a judgment as to their acquirements in logic metaphysics, and ethics?—I think that even a stranger, who would himself be thoroughly acquainted with the subject in which he would examine them, could form a tolerably fair judgment in that time.

Matter of interrogation at ordinary classes.

88. Is the subject of your questions always limited to the lecture of the last few days, or do you go back to any part of the course?—The matter for interrogation is always distinctly pointed out at the preceding lecture, except at the monthly revisions; the students are then liable to examination in any part of the reading of the previous month.

At monthly revisions.

89. At those revisions, do you go through all the class, or only some whom you have not examined before?—I call eight or nine students indiscriminately—some examined previously, some not.

90. When you were a Dunboyne student, should you have thought, if it had been proposed to you, that you could have undertaken to assist any of the professors in the class of humanity, without too much of your time being taken from your other studies?—I dare say that, if it had been usual that Dunboyne students should assist these professors—so that I would be induced to keep the knowledge of classics fresh in my mind—I might give some such assistance, without prejudice to my other studies.

91. At present the Dunboyne students are not necessarily the best students in the house,

are they?—Not necessarily; because the rule is, that they be selected, according to a certain proportion, from each of the provinces; but, *de facto*, the best students generally are promoted to the Dunboyne.

Mode of selecting Dunboyne students.

92. May there not be a very good student available from one of the dioceses, who yet may, by virtue of belonging to that diocese, make his way in, while a better man, because he belongs to a diocese already filled, will be excluded?—As far as my experience enables me to judge, students who possess, in a remarkably superior degree, the two characteristics required by the statute for promotion to the Dunboyne—that is, learning and exemplary demeanour—are, upon the whole, very rarely excluded to make way for students of notably inferior acquirements.

Witness's opinion of.

93. Do you think that it would be advisable to confine the Dunboyne studentship to the best students in the house?—I think that, as the system works at present, the best students are generally promoted to the Dunboyne, and that the exclusion of superior students is, practically speaking, rare and exceptional.

94. The best students do get on, upon the whole?—Yes, with here and there an exception.

95. You do not think it would be advisable to make any change in that respect?—I do not see any benefit that would result from a change.

96. Do you see any harm that would result from it?—There might be.

Reasons against proposed change.

97. Does any at present occur to you?—I can conceive that such a change might, in some cases, greatly embarrass the action of the College Council in electing candidates for the Dunboyne. Besides, as the Statute stands at present, the Trustees exercise at least a remote and indirect influence in both the nomination and selection of candidates for the Dunboyne, whilst the proposed change, as I understand it, would leave them no practical influence. And again, I think that the principle of extending as far as possible the advantages of the Dunboyne to every part of this country in turn, is an equitable and wise one.

98. Supposing that the name was changed, and it was called the Dunboyne Scholarship, and that the appointment to that scholarship was held out as a stimulant for merit to all students from every part of Ireland, would not that more elevate the opinion of the Dunboyne students than the system which is pursued?—I do not know what influence such a change might exercise upon the opinions of persons outside the College, but I question if it would tend to make candidates for the Dunboyne much more studious or learned than they are at present, because I am persuaded that, at present, the men best qualified are ordinarily selected for the Dunboyne.

School at Castlebar.

99. You stated, did you not, that there was a day-school which you yourself were educated at before you went to St. Jarlath's; where was that day-school?—At Castlebar.

100. Where is it now?—At Westport.

101. Was the person who conducted it a layman?—Yes.

102. How long were you at school in Castlebar?—About eight years—but not at the same school.

103. What was the number of boys educated at the school from which you entered St. Jarlath's?—The number varied considerably during the time I was there—sometimes sixty, sometimes more, sometimes less.

104. How many masters were there?—Two, sometimes three.

105. What did they teach?—Classics chiefly; geography, history, geometry, were also taught.

106. Was spelling particularly attended to?—There was a dictionary class every day.

107. How many boys now attend at Westport?—I do not know, I dare say not thirty.

108. How many masters are there there?—Two, I dare say.

109. What do they teach?—They retain the same system.

110. What class of boys attended at your time?—Persons intended for the professions, and for mercantile pursuits.

111. Were they boarders?—The majority were day-boys, a few only were boarders.

112. Were the day-boys altogether from the town, or from a distance?—They were entirely from the town and neighbourhood.

113. How were they lodged?—All who were not boarders in the school itself, returned home to their fathers' houses in the evening.

114. How many were intended for the priesthood in that school?—About a sixth of them, I should say.

115. Do you happen to know how many are intended for the priesthood of those who are now at Westport?—No.

116. Did you become Professor of Logic immediately from the Dunboyne studentship?—Yes.

117. You passed into no other place?—No.

118. While you were on the Dunboyne, you pursued special studies with a view to this particular professorship?—Not exactly. The reading on the Dunboyne is of a character to enable one to look for any professorship that may become vacant in the College; but then I was not continually speculating on a vacancy.

Doctrine taught as to morality of actions.

119. In the course of your lectures on ethics, you generally discuss the morality of actions. Will you state briefly what doctrine you teach, upon that point, as to what the morality of actions consists of?—I teach, that liberty, the power to act or to avoid acting, is the indispensable basis of the morality (that is, the right or the wrong) of every human

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act. Without this liberty no act is a moral or imputable act. I would teach the students of my class to reject all ethical systems which make the morality of human actions dependant upon an extrinsic object, and which regulate them by a contingent principle. Thus I would teach them that the rule of human action is not, as some of the ancients held, pleasure; nor, as Hobbs held, fear; nor, as Paley held, expediency; nor, as Bentham held, is that rule to be obtained by a balancing of pleasures; nor is to be found in the positive ordinances of any superior, nor in procuring the greatest happiness for the greatest number.

In what such morality consists.

But the morality (the right or the wrong) of human acts is taught at Maynooth to consist in the conformity or non-conformity of these acts to the eternal and immutable law of God, as that law is notified to man by the dictate of right reason. That any particular act should be morally good or right, we require that it should not be opposed to this law, either as to its object, its circumstances, or its end. If any human act should fail to be conformable to this law, under any one of these three respects, we pronounce such act wrong and bad, morally.

Theory of motives.

120. Does the theory of motives come into consideration at all?—Yes; in discussing the *finis actus*, we consider the motives; we call the motive the *finis operantis;* and that any act should be morally good, we hold it to be indispensable that the motive of the agent, whether it be the *motivum excitans* or *determinans*, should be good; if the motive be bad, we hold that the act is bad.

121. Do you mean by the end the motive?—The end which the agent proposes to himself in acting, that I call the determining motive.

Object of an act as distinct from the end or motive.

122. What is the object of the act?—The object of the act is altogether distinct from the end or motive. It is used in ethics to designate the *materia circa quam*, the matter of the act as apprehended by the intellect. Thus the object of an act of theft would be the neighbour's goods, the object of an act of alms-giving would be the alms distributed to the poor, and so on. If the object of an act be morally bad on any ground whatever, either of its own nature, as in the case of perjury, for example, or because of any just positive prohibition, the entire act is simply bad.

123. Do you distinguish carefully between the end and the means?—Yes.

124. What do you teach respecting the end and the means as to what constitutes a good action?—I teach that no action is good which is not good, both as to its means and to its end. Catholic moralists are always careful to enforce the axiom, *Bonum ex integra causa, malum ex quocunque defectu.*

No end, however good, justifies the commission of evil, however slight.

125. Would you teach that a good end could not justify the use of bad means, even in an extreme case?—I hold, that in no case, actual or conceivable, should such doctrine be taught or tolerated, as that a good end may render the use of bad means lawful. No matter how incalculably good the end, it would be unlawful to employ bad means—even the most venially bad means—to secure it.

Illustration of this principle.

There is an illustration of this doctrine found in the works of several Catholic writers. They teach that if it were possible that the utterance of the most trivial lie should have the effect of rescuing from hell all that are and will be condemned there, it would be unlawful for a Christian to utter the lie even for such an end.

126. Do you point out distinctly to your pupils the difference there is between persons who choose good means to a good end, bad means to a good end, and good means to a bad end?—I would teach that a person who would choose bad means to a good end would not act lawfully, so would a person choosing good means to a bad end; but I never set down any general rule for comparing the guilt of one with the guilt of the other, and determining which had committed the greatest evil. That probably would be the best known from the circumstances in which both acted.

127. Are you acquainted with Aristotle's Treatise on Ethics?—I do not yet know the whole of it thoroughly.

128. Are you aware of the distinction which he makes in his sixteenth book between those faculties?—I do not remember it.

Selection of evil means—when an intellectual and when a moral defect.

129. Suppose a man takes bad means to secure a good end, would you teach that that was an intellectual or moral defect?—If the man be in invincible error concerning the quality of the means which he employs—that is, if he be so wrong-minded as to fancy that the means are not bad, whilst, in reality, they are; and if he has no suspicion whatever that they are bad, why then I would consider the adoption of them an intellectual rather than a moral defect. But the employment of bad means would arise from a moral defect, when the agent knowing or suspecting the real character of the means would yet use them to bring about the end.

130. It would be a moral defect when he acts knowingly?—Yes, as often as he knows that the means are bad, or suspects it.

131. But it might be an intellectual defect if he acted in ignorance?—It would not be more, I apprehend, if he acted in invincible ignorance.

132. Would there be no moral evil in that case?—So far there would be no imputable evil, no evil which makes the person so acting in invincible ignorance accountable before God for a malicious act.

133. Suppose he takes good means to secure a bad end?—Then also the act would be bad; but the degree of evil should be estimated in that case by the greater or less degree of evil in the means, and by the circumstances in which such means are employed.

134. You teach that no means in themselves bad lose their character by the nature of the object for which they are employed?—Decidedly.

135. If there are any books of casuistry, and, apparently, cases suggested in them that seem to be at variance with that doctrine, they are not such as you would countenance in your teaching?—Whatever is at variance with the doctrine that no means which are intrinsically, or in themselves, bad, can become good, or their adoption be justified by any end, however good—whatever is at variance with that doctrine I would discountenance and condemn.

Opposite doctrine discountenanced and condemned.

136. Do you raise those nice and possible extreme cases found in some treatises on ethics in your general instructions to the students, or do you cite them as warnings against the use of extreme cases of casuistry?—Casuistry does not in any sense belong to my department. In teaching ethics it is not the custom at Maynooth (either for want of time, or because ethics is understood to be but a preparation for moral theology) it is not the custom to go beyond an explanation of some of the general principles regarding morality. These are afterwards illustrated in theology.

Casuistry excluded from ethical teaching.

137. Did you ever hear any person in Maynooth seriously maintain the doctrine that the end could justify the means?—Never.

138. Does the subject of oaths come into your department of teaching—the obligation of an oath?—No; the subject is discussed only in the Theology Classes at Maynooth.

139. Do you at all refer to the circumstances under which an oath becomes irritant?—Not in my class.

140. Can you explain briefly what are the circumstances under which an oath is held to become irritant?—A promissory oath is held to lose its binding force when it becomes impossible to fulfil the promise. It may also happen that a promise which might have been lawfully fulfilled at the time it was made, cannot in course of time, on account of some change in the matter promised, be fulfilled without sin. In that case such promissory oath ceases to bind. If a promissory oath be taken in favour of an individual, the individual in whose favour it has been taken, may *per se* render the oath irritant—that is, he may render it irritant, if there be no positive law or enactment to prohibit him from doing so. The obligation of an oath may also be relaxed by a dispensation given by a person having competent power. For the validity of such dispensation, a just cause is always necessary—nor can a dispensation be validly given, which would prejudice the rights of a third party.

Cases in which an oath ceases to bind.

141. Do you hold that an oath cannot be relaxed by a third party, without the consent of the person in whose behalf the oath has been taken?—I hold that no oath can be relaxed to the prejudice of the party in whose behalf it was taken—even by the Pope.

142. And that is the doctrine which you have yourself received from other parties?—Yes.

No oath can be relaxed to the prejudice of the party in whose behalf it was taken—not even by the Pope.

143. And that you have found to be the prevalent doctrine in the course of the studies that you have pursued?—That is the common doctrine.

144. You have stated that the same books were not used at St. Jarlath's and at Maynooth—will you now state what books were used there?—The text books were the same, but the books of reference are much more numerous at Maynooth than they were at St. Jarlath's.

145. Do you take occasion in your lectures to distinguish by some certain criterion between spirituals and temporals?—It never falls within my province to do so.

146. So far as you are acquainted with the principles taught and maintained in the College, is the principle that the Pope has no right to interfere directly or indirectly in any matter of a civil or temporal nature maintained there?—It so happened that I never heard the question discussed in class at Maynooth.

147. Is it not made a matter of discussion in the schools?—In the Theology schools it may sometimes be discussed, but the discussion may also be sometimes omitted for want of time, or because the question is not considered to be of much practical moment.

148. You have passed through those schools, have you not?—Yes; but the question was not introduced formally during the year in which I happened to be reading the treatise *De Ecclesia*.

149. And are you aware of the doctrine that has been laid down upon that point?—Whatever knowledge I possess of the subject has been derived mainly, if not exclusively from my private reading.

150. You are acquainted, are you not, with the proposition laid down by Dr. Delahogue, in his treatise *De Ecclesia?*—I am.

151. How do you understand it?—I understand from it, that the sphere of the Pope's power is restricted to the spiritual.

152. You would therefore teach that the Pope has no authority to absolve from an oath which has reference to temporals?—I would teach that the Pope cannot absolve from such an oath, in the sense in which a creditor, for example, may absolve a debtor from the obligation of paying some debt. But I would not teach, that in circumstances under which such an oath, antecedently to any decision of the Pope, should have become irritant *ab intrinseco*, and by virtue of the natural law—in such a case, I would hold that the Pope, as the guardian and expositor of sound morality, would be empowered to declare that the oath had actually lost its binding force.

Declaratory power of the Pope as to the binding obligation of oaths.

153. You would, therefore, give to the Pope a declaratory power?—Yes.

154. If he declared wrongly, on whom would the responsibility fall?—When a party whose office or profession it is to give doctrinal decisions—to declare, for instance, the existence or non-existence of an obligation—when such a party declares wrongly, he incurs the responsibility of making reparation for any injury that may result from his decision.

Effect of such declaration by the Pope.

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A party acting upon the wrong declaration of the Pope in the case supposed, would also be responsible—if he had any reasonable ground for suspecting its justness.

155. You would feel yourself entitled to exercise your own judgment upon that point?—If the Pope actually undertook to give a decision, I would be satisfied of its equity.

156. If so, it would bind you or any one?—I would consider myself perfectly safe in following it, and I should act upon it.

157. Would the decision of the Pope free you from responsibility to a higher power?—If I had reason to doubt the extent of any moral duty or responsibility, I would accept a formal declaration of the Pope as a sure guide on the subject; and if I regulated my conduct by that declaration, I would consider that I had so far discharged my responsibility.

Infallibility in temporals not implied in this doctrine.

158. Does not that imply the doctrine of the Pope's infallibility in temporal matters?—No—not to my mind. If the judges of England and Ireland all concurred in a certain interpretation of a statute, though I might not consider them infallible, I would consider myself acting foolishly and ridiculously, if I attempted to contravene their decision, or if I refused to abide by it.

Supposed case of the Pope declaring oath of allegiance void.

159. Suppose the Pope declared, that in consequence of the Queen refusing her consent to a very beneficial measure, the oath of allegiance was void—that the matter of the oath was so changed by her conduct, as to render void the oath of allegiance, would you not feel bound to exercise your own judgment?—I would admit such an imaginary hypothesis as the one proposed only in the abstract. If the Pope acted so absurdly, his decision would be of no value. If a learned body of mathematicians, in their sound senses, seriously proposed a theory that two and two do not make four, it would, I conceive, be a somewhat parallel case of the exercise of one's own judgment.

Absurdity of such a decision would deprive it of all value.

Case of Pius V. and Queen Elizabeth.

160. But the Pope has done so before now, and therefore it is a supposable case; you are aware of the celebrated bull in Queen Elizabeth's reign?—It would not be difficult to point out a difference between the two cases. The circumstances under which you suppose Pius the Ninth to excommunicate Queen Victoria, and to declare her subjects absolved from their oath of allegiance, bear no resemblance to the circumstances under which the bull of Pius the Fifth appeared in England. I would regard such a sentence coming from Pius the Ninth as utterly null and void; but I believe also, that the supposition of his issuing such a sentence, is a most fanciful and extreme case of casuistry. I believe that whenever the Pope undertakes to issue a decision of weighty moment, it will be marked by the conditions required for a law—I believe that it will be honesta, justa, secundum naturam, loco temporique conveniens, necessaria, utilis, nullo privato commodo, sed pro communi utilitate conscripta.

Conditions necessary to make such a decision of weight.

161. Without these conditions the mandate would not be binding?—I would be unwilling to admit, except as an abstract hypothesis, an imaginary case, that the Pope would substantially violate those conditions, and act in the extravagant manner supposed by the questions put to me. If we make that imaginary case, and suppose in it that the Pope grants the dispensation without just cause, the dispensation would be utterly null and void.

162. Does it form any part of your teaching, that an oath which involves the rights of a third person, cannot be the subject of a dispensation or absolution at all?—The subject of oaths, or dispensations from oaths, does not, as I mentioned, form a part of my teaching.

163. It does not form *any* part of your course?—No.

164. Although a decision of the Pope, absolving from the oath of allegiance to the Queen, would not be in its nature infallible, would it have a binding effect upon the actions of individuals?—Certainly not. But, again, I consider the case put as fanciful and practically irrelevant.

165. That the Pope exceeds his jurisdiction?—No: not simply that; but that the Pope exercising his office of guardian and authoritative exponent of the moral law, should act so extravagantly as to expound the duties and obligations of the Queen's subjects by declaring that they owed her no allegiance.

Obligation involving the rights of third persons cannot be dissolved without their consent.

166. If there be an obligation by an oath or a contract, which involves the rights of persons, do not you hold, that that oath, or contract, cannot be dissolved by any power without the consent of the party who would be prejudiced?—I do, decidedly.

167. Do you hold with respect to the oath of allegiance, in which the sovereign's rights are concerned, that that oath cannot be dissolved upon the principle I have mentioned?—Certainly: no oath can be dissolved by the Pope, to the prejudice of a beggar or a sovereign.

168. You rely upon the discretion of the Pope, that even in temporal matters he will not exercise his authority unreasonably?—If I had reason to doubt the extent of any moral obligation arising from temporal matters, I would look upon an authoritative declaration of the Pope as the safest and best guide to inform me of the real extent of that obligation, and I would follow that declaration.

169. You conceive that the Pope is infallible in temporal matters?—No; I do not.

170. If so, he may be mistaken in temporal matters, may he not?—Undoubtedly he may be mistaken in temporal matters.

Recapitulation of witness's opinions on foregoing points.

171. But you will follow him, whether mistaken or not, in temporal matters?—I have had no intention of saying any thing which could at all lead to such an inference. In my previous answers I wished merely to convey this: first, that where any duty or obligation of mine is clearly defined, that I am bound to discharge. My duty regarding the oath of

allegiance to the sovereign is clear and unmistakable; and in the imaginary hypothesis that the Pope would, to-morrow, declare me absolved from that oath, I would regard the declaration as absurd, and of no value. I would consider myself as much bound by the oath as if such an unjust declaration had never been issued. Secondly, if I had reason to justify me in doubting the extent or existence of any moral obligation arising from temporal matters, I would consider that an authoritative decision of the Pope, as the representative of Christ, was the highest, and safest, and best decision that I could be guided by or procure. But I by no means intend that it should be deduced or deducible from this that I consider the Pope or the Church infallible in temporals. I consider that I would be following a safe and sure guide in following a decision of the Pope in reference to a moral obligation resulting from temporal matters, just as I would be secure in following an unanimous decision of the legal authorities of the country upon a point of law; but this is very far from implying that the Pope is infallible in temporal matters.

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172. One of the professors, upon a former occasion, used these words—"I never knew it to be considered lawful to violate the oath of allegiance, in consequence either of a dispensation from the Pope or from a general council, or from any power upon earth." Do you concur in that declaration?—I entirely concur in it.

173. Did you ever read of any case, in the present generation, in which the Pope or any other ecclesiastical authority released any subject from any oath or engagement to a third person without the consent of that third person, either by declaring it void by change of circumstances or otherwise?—No, I have never heard of such a case.

174. Have you ever heard the question discussed among the students, whether the Pope has the power of absolving from the oath of allegiance or not?—The students are all under the conviction, as far as I know, that the Pope has no such power.

175. Have you ever heard any thing to the contrary maintained at Maynooth?—No.

176. You have no reason to apprehend that a contrary principle is inculcated or credited there?—I am quite sure it is not.

[*The Witness withdrew.*]

The Rev. *Daniel M'Carthy*, examined.

13.

Rev. D. M'Carthy.

1. You are Professor of Rhetoric at Maynooth, are you not?—Yes, I am.

2. What are the Commissioners to understand by the term rhetoric?—As far as the word designates the professorship I hold, it would be difficult to define it exactly; as regards its meaning, when applied to art, perhaps it would be more difficult still to point out its strict signification, being understood differently by different writers, ancient and modern, and sometimes in a more or less restricted sense by the same writer at different times. I think the view of Dr. Whately sufficiently correct, when he lays down that the province of rhetoric, in its widest acceptation, comprehends "all composition in prose;" in its strictest sense, "the art of inventing and arranging arguments," or "the means of persuasion," which I prefer. I am sure the Commissioners desire to know rather what is meant by rhetoric as applied to my class, and the best idea of the title would be obtained from the course of last year, which I have described already.

Meaning of the term Rhetoric.

3. Are you a professor of language as such, or is your department philosophical?—I am professor of language, as such principally.

4. What is the language of your lectures?—I always lecture in English.

English the class language.

5. Do your pupils translate orally into English the books upon which you lecture?—They are exercised both in oral translations and in written translations from some ancient author. They are also frequently exercised in composition in Greek and Latin—Latin or Greek translations from the English language.

Class exercises.

6. How often do they translate from classical authors into English prose?—The practice is to give alternately a composition in Greek and Latin, and in English: so that by giving one composition each week, they give a written translation from some classical author once in three weeks.

Compositions.

7. Do you attend to the spelling of the English in those written compositions?—Certainly.

Spelling.

8. Can you find time to correct the exercises?—No one, not intimately acquainted with the vast labour required in the performance of that duty, can estimate the study and patience it exacts from the professor. The time devoted to the correction of compositions sometimes exceeds that of attendance in class each week. I am supposed to read every composition in private, to note the defects, &c., and I often do so, though not always. Indeed it is difficult, I admit, to give all the attention I should wish to this department.

Correction of the exercises.

9. Do you find it frequently necessary to correct the spelling of the English?—I must distinguish between the different periods of the year. In the commencement there are some students, who in particular cases, and as to particular words of special difficulty, fall into mistakes; but towards the end of each year, there are very few who fall into any mistakes—not more than two in my class who, at the close of the year have not corrected the defects to which I direct their attention. Of course I frequently warn those particularly against bad spelling, and suggest the means that are usually recommended, such as reading and transcribing approved authors; and I also point out, particularly to those deficient in that

Attention to the spelling of the exercises.

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respect, the necessity of their observing great caution, and doubting even every word, because too often they are not conscious of the defect in their own regard.

Greek and Latin dictionaries used.

10. What dictionaries do you use in Greek and in Latin?—In Greek, the Etymologicon Magnum, Stephens' Thesaurus, Scapula, Ewing, Hedericus (by Morell), Donnegan, Hincks, Liddell and Scott; Prosodial Lexicons, as Brasse, Morell; and others that refer to particular dialects or works, as, Damm's Lexicon Homericum, Lexicon Ponicum, by Portus, Buttmann's Lexilogus, Parkhurst, (by Rose) on the New Testament, Bagster, Bloomfield, the Greek primitives, and other works which could not well be called dictionaries. I understand the questions of my own books.

11. Do you mean the Port Royal edition?—Yes.

Dictionaries possessed by the students.

12. Has every student of your class a Greek dictionary of some kind or other?—I have no authority over the students to make any inquiry on the subject; but I suppose it is essential that they should, because, for instance, one of the exercises that I give to the students is to write Greek in class and to translate it. I select a passage from Plato, from the Memorabilia of Zenophon, from St. Chrysostom, or any other Greek author: I read this in Greek in class, and require the written text, and also a written translation. It is necessary, therefore, if the students do not understand the meaning of a particular word, to consult a lexicon; and many, it is clear, could not use the same book: what is more, their time being limited, and the exercise sometimes long and difficult, no one could well wait for the convenience of another student, or otherwise receive any aid from him in my presence. I suppose, in such circumstances, it is very difficult to perform this duty properly without a lexicon—one for each student. I have no other means of judging.

Duty of seeing that students are provided with lexicons does not devolve upon any of the College authorities.

13. Within whose department would it come to ascertain who had or who had not a Greek lexicon?—It would, perhaps, not be the duty of any particular person: of course it would be my duty to see that my pupils prepared themselves properly for the class. I never inquire as to the means by which they do so; I have no authority in this respect.

14. Would not the subject of the books which every student possesses come under the cognizance of the dean?—It is the dean's duty to see that they keep no books dangerous to morality or religion; but his duty ends there. Except a copy of the Bible, and a few religious books that are supplied at entrance, I do not know that it is the duty of any one in the College to supply the students with books, or to ascertain what books they should have. They were supplied, until within the last year or two, with certain class-books, but those being now removed from the College course, and no special class-books being yet printed, they are not supplied with books as before.

The only rule as regards the possession of books is with respect to the Bible.

15. The business of the deans is rather to ascertain the character of the books which the students have in their possession—not to ascertain defects?—Yes, they are bound to examine very minutely the character of the books any student has; they are not bound to see what books any student should have. The only rule regards the Bible, and in that respect it is strict. The bursar inquires of every student at entrance, if he has a Bible; and if he says "Yes," the bursar does not provide him with one; but then he gives his name to the dean, and it is the dean's duty to inquire; if he says "No," a copy is given him at a reduced price.

16. If a student enters for the Rhetoric Class, is examined, and is admitted into the Rhetoric Class, is it not required that he should possess certain books to enable him to pursue his studies in the Rhetoric Class?—In order to pursue his studies with advantage, he must possess the ordinary aids; but he is not asked directly whether he does so or no. There is on other obligation except to prepare himself in the business of the class. It is the duty of the professor to see that he is properly prepared, and not to inquire as to the means he has of preparing himself. Should one student use the books of another in studying for class, the professor may never hear of it, nor would he interfere though he did.

Text-book alone used in class.

17. Does not every student bring a book with him to the lecture?—Yes, a text-book, but no dictionary. I have mentioned already the few exceptions in which exercises are written in class. As a general rule the class hour is devoted entirely to interrogation and to exposition on the part of the professor, whether in a *viva voce* lecture, or in reading some passages from the best authorities—always connected immediately with the subject treated of at the time. Every student attends in class, it is supposed, fully prepared to be interrogated, and he knows the professor would object to the use of a lexicon during the time of class. If not interrogated, he attends to the questions put to his fellow-student, to the answers given, and to the corrections of the professor. In short, the bare text, without note or comment of any kind, is often recommended by the professor for use in class; and should he suspect undue advantage to be taken, he might and would insist on the use of that alone.

18. If you lecture in "Cicero de Oratore," for instance?—Every student must have a copy of the text. It is possible, however, two might use the same book.

19. There is no arrangement by which the student can obtain these books from the College at the trade price?—No.

20. He has to furnish himself with them as he can?—Yes.

No arrangement for supplies of books to students.

21. There is no arrangement, as in the ordinary schools, to supply the students with books if they wish to purchase them?—No; in some cases, when I thought it useful to introduce a new text-book, never before read in the College, I have found it necessary to suggest means by which they could provide themselves with the requisite number of copies—referring the students, for instance, to a particular bookseller, or recommending a particular edition; but, except in such circumstances, to convenience myself to some

extent, and to remove any difficulty which the students—dreading every thing new and unknown as more difficult—might raise on the ground of not being able to get text-books, I have never regarded it as a part of my duty, nor that of any other professor, to provide copies of works for the use of my class, or to adopt any means necessary for that end.

22. Do you prescribe the editions of the work of an author at the same time that you adopt him in the course?—I prescribe a text-book and recommend the best editions.

Editions recommended.

23. Would you recommend a particular edition of Virgil, or a particular edition of Cicero?—Yes; I do so always. I recommend the best editions I know of, and even the best translations. With regard to the authors named, for instance—I told the students of my class often that I thought Forbiger's Virgil, edition of 1845, the most useful I was acquainted with, and Greenwood's Cicero de Oratore (London, 1838), with the Delphin notes, a valuable work also. I have referred to both as the text-books I use myself.

24. You do not allow them to bring to the lecture books with notes?—At the examinations I use one book without note of any kind, and I examine every student from the same copy. I point out a particular passage—selecting it, sometimes, on account of some special difficulty—to test the ability and industry of the student during the year, because I may have taken more pains to explain the context and meaning in that chapter.

Editions used in class.

25. In lecturing upon the Georgics of Virgil would you allow a student to bring the Delphin edition with him, with very full notes, and a paraphrase at the side?—No; not at the examinations, but in the class I could not well prevent the use of it. I must add, however, it appears to me very difficult to profit much by such use when called in class. I can observe, at once, any hesitation; and if ever I do so, I insist on the use of another text-book. Interlinear written notes are more available—suggesting the proper answer, and exempting from the necessity of impressing the subject on the memory.

26. Are you aware whether your students possess English translations?—I know they do.

27. Would the deans object to them if they found them?—No.

Use of translations.

28. The possession of a good English translation will sometimes be of service in improving their English composition, will it not?—Yes; requiring, as I do, a written translation prepared during the hours of study; and in my absence, therefore, I have to provide myself with every translation in English of the classic I happen to be reading, otherwise I could not be certain that a student giving me a written composition might not borrow. I must read them often with care for the same reasons, and thus be well acquainted with their merits, and I recommend the best translations as I do the best editions.

Aristotle's Rhetoric.

29. You have mentioned as one of your class-books Aristotle's Rhetoric; do you lecture upon his rhetoric in Greek?—Yes, from the Greek text. I explain the Greek text in English, by referring to all the authors that I am acquainted with on the subject, both ancient and modern, particularly to the works of Cicero, of Quintilian, and of Dr. Whately, whose treatise I take to be more connected with that of Aristotle—the arrangement and the matter being much the same in both. There are so many allusions in Dr. Whately's work to that of Aristotle that it seems to have been designed as a commentary rather than as an original work, embodying all that is valuable in it, and illustrating the most obscure parts very happily, I think, except where without necessity he deserts his proper subject.

Used both as an exercise in Greek and in the matter it contains.

30. Do you use Aristotle's Rhetoric as an exercise in Greek as well as an exercise in the matter it contains?—Both. Firstly, as a text-book, it is translated literally with expositions of the idiom, the structure of the sentences, &c. Secondly, it is explained as a rhetorical manual, containing the best system of rules ever known, among the ancients at least: for example, in the third book, the student will be asked to explain what is the metaphor, what is its meaning, comparing the origin of the word with its Latin rendering; and when it is direct, when indirect or analogical, and why the latter is more perfect and more ingenious; why it is more peculiar to prose than to poetry, and why Aristotle calls it the proper ornament of the former. Again, he will be expected to know the rules for the use of metaphor, and the reason of them, as laid down by Aristotle—how we are to vary the sources whence we derive them—that they should not be farfetched, should be drawn from beautiful objects, &c. &c.

31. Do you ask them for passages occasionally to illustrate the definitions and descriptions of Aristotle?—I rarely ask them to cite a passage from their own reading.

Method of its use.

32. In what way do you use Aristotle's Rhetoric?—First as a Greek book, to be translated into English. I call on each student to account for the application of the different words, the order of the sentences, the peculiarities of the style, the conjugations of verbs, and the declensions, as I should use any other school book. And, moreover, I also aid them in explaining the different precepts of rhetoric as I have stated in reply to the last question, and other allusions that are incidental to logic particularly, a knowledge of which is essential to understand that treatise. What Aristotle says of the rhetorician, that to master his subject, he must be well acquainted with dialectics, can be applied to the art of rhetoric, as taught by himself—to understand it requires a general and often a minute knowledge of logic. For instance, his definitions of *ἐπαγωγὴ*, *παράδειγμα*, and the distinction between them—again the *ἐντύμημα* defined to be an oratorical syllogism which is unintelligible unless the student knows what is meant by a syllogism. I ask what is the reason why the enthymeme is called an oratorical syllogism, or why it is more peculiar to the orator than to the logician, and more striking, though not more persuasive, than the example.

Portions of Aristotle's Rhetoric read.

33. Do you go through the entire of Aristotle's Rhetoric with the class?—Not every year. I always read the first book treating of the connexion between logic and rhetoric, the different kinds of oratory, deliberative, demonstrative, and judicial, the sources whence

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enthymemes can be drawn peculiar to each. Then I pass to the second book, regarding ἤθη, considering under that head the various passions, habits, ages, and conditions of life. I read then the first part of the third book, in which rules are laid down for rhetorical diction, comprising the use of figures and epithets, the arrangement of words in sentences, whether loose or periodic.

Ignorance of logic an impediment to the proper teaching of rhetoric.

34. Can your students distinguish between the εἰκότα and the σημεῖον in the first book?—It would be very difficult to make the students, always ignorant of logic when in my class, understand the difference. They do not know when a proposition is said to be in contingent or in necessary matter, nor when a conclusion is necessary and logical, or merely a general probability. Nor can they well know the other divisions, as I said, enumerated in the same chapter; the difference, for instance, between induction and example; but I explain, as well as I can, both from the allusions in Parsons' treatise, in which the more generally received opinion of commentators on the "Organon" is well illustrated—in my lectures I refer to this edition particularly—as well as from other parts of the works of Aristotle in which examples are given of both, and also from the expositions in Dr. Whately's Rhetoric—very full indeed on the σημεῖον, though not at all so satisfactory on the εἰκός.

35. Do you find that the students can master the expositions in Dr. Whately?—Yes, I am sure they do. His rules and examples are, in general, very easily understood. He is not as clear as might be desired on this subject, in consequence of crowding together so many different topics into one chapter.

36. Do you take them through portions of the second book, which deals with the passions?—Yes, and generally the different ἤθη also; omitting only the descriptions and divisions of γνώμαι, and their utility; the general topics regarding possibility, amplification, &c.

Time devoted to Aristotle.

37. What time do you devote to the rhetoric of Aristotle in your lectures?—I read last year, before Christmas, Aristotle's Rhetoric, and a part of the De Coronâ of Demosthenes, as Greek texts. The greater part of the period was occupied with the rhetoric of Aristotle. I brought in the other work for the purpose of illustrating many of the precepts, and also of making my pupils familiar with the greatest oration in any language. Knowing that many of the students have never read the speeches of Demosthenes, I am anxious to direct their attention to them, though I cannot hope to give a perfect knowledge of them within so short a time.

38. So that you are able to finish the course devoted to the study of Aristotle's Rhetoric in about three months?—Yes, what I read. I do not read in the third book the chapters περὶ τάξεως, because we treat of that subject in reading Quintilian; and I think his rules more perfect and more fully explained than those given by Aristotle, or perhaps any other writer.

39. Do you commence your lectures in the Rhetoric Class with the treatise of Aristotle?—Sometimes I have left it for the last part of the year, and sometimes I have commenced with it. I think, as a general rule, it would be better to commence with it; although the matter is difficult and too profound for young men whose minds are not yet formed to habits of deep study, yet the rules are very useful, and the language is very simple.

40. You have stated that you lecture in the second book of Thucydides?—Yes.

Thucydides—how far students capable of construing that author.

41. Are all the students in your class capable of construing, with tolerable accuracy, a speech in Thucydides; take the speech of Pericles, for instance, in the second book?—There are very few who, without preparation, could translate some passages in Thucydides. I speak from experience, and I have no difficulty in asserting that there are few, if any, Greek writers, more full of meaning, more elliptical, and consequently more obscure. With the aids students have, there are not more, I suppose, than five or six who would find any difficulty in construing any chapter in Thucydides—that is, ascertaining the meaning of the context—not accurately, of course, or in its whole bearing, but generally, and where there is no special obscurity: many would understand it almost as perfectly as I could, with the same amount of study and the same ordinary aids.

42. Without the help of a lexicon?—No; but with the ordinary aids which students generally apply.

43. Could they do so without the help of a translation?—There is a large number of students who could, with the aid of a lexicon, and without any translation, understand a great part of every chapter; but the idioms in Thucydides are remarkable for being extremely difficult: these occur very frequently, making a critical and verbal study of that author a task of vast labour; requiring, moreover, an accurate knowledge of history; so that I think a student must possess more than ordinary ability, who, with no aid but his lexicon, could arrive at a fair interpretation of every paragraph in Thucydides. I do not say that any student would catch the meaning of every sentence, even as Dr. Arnold has expressed it, or see the full force of an expression which a ripe scholar, after comparing many versions, might approve; but that they would substantially understand the entire chapter, and be able to follow the course of the history and the substance of the narrative, with the aid of a lexicon.

Mode of teaching.

44. Do you take an opportunity to point out the application of the precepts in Aristotle, when you analyze, for instance, those speeches in Thucydides?—I generally refer to modern compositions rather than to the works of the ancients, except with regard to the speeches of Demosthenes and Æschines of the Greek orators. The matter must be well understood to appreciate the merits of any discourse. I could not read much of Aristotle without learning this important principle, and the matter of an oration, clothed in the

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language of Thucydides, often very obscure, can never be familiar to the young student who works his way with his Lexicon and translation. I select, on this account, passages from modern writers generally. At the same time, I do refer to those speeches, for they contain almost the only specimens left us of the oratory of that age, in other branches of literature, the most splendid in the history of Greece. I refer to them, also, because they have been praised by all the critics, ancient and modern, who have cited them, as the finest models of eloquence of the highest order.

45. For instance, you have examples of demonstrative and deliberative oratory in the second book?—Yes, the speeches of Archidamus and Phormian, and the speech of Pericles, encouraging the Athenians to maintain their former dignity against the aggression of Lacedæmon, by placing before them the result of victory and defeat, afford us examples of deliberative oratory. I could not illustrate the demonstrative oratory as the term is used in the Rhetoric by the orations found in Thucydides. It occurs to me there is no example of demonstrative oratory in the second book of Thucydides. The declamations of debating societies would be instances of this kind, as described by Aristotle.

46. A panegyrical speech would come under the division of "demonstrative," would it not?—Not entirely. The panegyric may have for its object, not the ability of the speaker —the great end of demonstrative oratory—but the merits of a victorious general. For instance: should it be of public importance to know the character of that general, though the orator should dwell, in an assembly of the people, on his past victories alone, the discourse would be, in truth, a panegyric, not, however, an example of demonstrative oratory; because here the object, the sole object of the speaker, is to display his own ability. Quintilian has justly observed this distinction, on the authority of Aristotle, "Quod genus videtur Aristoteles a parte negotiali removisse, et id ejus nominis, quod ab ostentatione ducitur, proprium est;" and again "sed mihi ἐπιδεικτικὸν non tam demonstrationis quam ostentationis vim habere videtur, et multum ab illo ἐγκωμιαστικῷ differere." Aristotle himself lays down expressly that the whole end of demonstrative oratory regards the decision of the unconcerned spectator as to the powers of the orator, ὁ δὲ κρίνων περὶ τῆς δυνάμεως, ὁ θεωρός.

47. Are not the ἔπαινος and ψόγος connected with the demonstrative?—The censure and praise—both; the main object being still, not the proof of any assertion, nothing more than the ability of the speaker; I can conceive a demonstrative oration without either: for example, let the theme be the mere legal question, "Did Demosthenes, in the celebrated oration on the 'Crown,' cite the law fairly?" the end being, not so much to ascertain the truth, as to test the eloquence and show forth the talent of the speakers. I would class the discourses under the head of demonstrative oratory as understood by Aristotle. Such literary contests were, we know from history, very frequent in ancient Greece. Exhibitions of this kind were as usual at the Olympic games as the gymnastic exercises. Even the greatest poets deemed it the highest honour to win the prizes at these national festivals. I am of opinion, then, that praise and censure are mentioned by Aristotle as the end of the demonstrative orator, not because they were exclusively so, but because the panegyric was selected as the style best suited to oratorical display. This is the reason which Cicero gives for the origin of the Greek word, "quod Græce ἐπιδεικτικὸν nominatur quod quasi ad inspiciendum, delectationis causa comparatum est."

48. Do you consider that division of Aristotle into deliberative, judicial, and demonstrative, to be an exhaustive division?—I think it is a very perfect division of the different kinds of eloquence, distributed according to the different occasions in which it was applied in Greece.

49. If a speech could not be classed under the judicial or deliberative (the deliberative having for its object the promotion of the public weal, and the judicial having for its object the discovery of truth with regard to judicial proceedings), it would, I presume, be classed under the demonstrative?—Yes; I conceive, at the same time, that a panegyric, having for its end some practical improvement at present, or at a future period, might be reduced to the deliberative: for instance, the very purpose which you suppose a demonstrative speech to be used for, namely, that of recommending the character of a particular statesman, that would bring it more properly under the deliberative, if the main object of the speaker was to show that the measures of that statesman were such that they deserved public attention, and his character such that he was worthy of public confidence, though the whole matter of the speech was in praise of that statesman. It is true, we speak commonly of the epideiktic and demonstrative oratory as equivalent to panegyrics, though such use is not sanctioned by the philosophical division of Aristotle, having distinct members, no one embracing the other. If the main purport of demonstrative oratory be not to show exclusively the ability of the speaker, I do not understand how the deliberative will not include the demonstrative.

"Agricola" of Tacitus.

50. You lecture on the "Agricola" of Tacitus, do you not?—Yes, I do. His life of Agricola is included in the course of last year. The books I have referred to are not those always read in class; I lecture on the "Annals" of Tacitus, on the "Germany" of Tacitus, and on the "Dialogue De Oratore" ascribed to him.

Its connexion with the ancient geography of the British islands.

51. In reading the "Agricola" of Tacitus, do you refer at all to that work in connexion with the illustrations of the ancient geography of the British islands?—Certainly. Any allusions to that subject are attended to always. The ancient geography, as described by Tacitus, is explained very satisfactorily, in the edition of Dr. William Smith, editor of the dictionaries of Greek and Roman antiquities, and of ancient biography and mythology. In his work, the particular situations of the different tribes in North and

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South Wales, and the several districts brought under subjection by the Roman arms, are described very correctly. I recommend the work of Dr. Smith as suited to young students. I do not confine my expositions to the matter contained in the notes of any one commentator. I collect information from all the sources within my reach, and I explain my own views with as much accuracy as I can to the students in class.

Longinus.

52. Do you wish to add to your list of books the Treatise of Longinus on the Sublime?—Yes; the list of works read last year, which I intended to submit, would not be complete otherwise.

How far mastered by students.

53. Are the students in your class capable of mastering the language of Longinus?—The structure and the words appear, at first sight, rather difficult to the students ordinarily, but when they become acquainted with the style of that writer, and when their attention is directed to the circumstance that most of the words, though apparently strange, are not so in reality—because compound words are those that appear most difficult in Longinus—the separate parts of which are common in every writer—then they learn with great ease what seemed, at first sight, very obscure. Show the parts of every word, giving thereby a clue to its precise signification, as used by Longinus, and it becomes simple enough when explained in this way.

Latin dictionaries.

54. You have not stated what Latin dictionaries you make use of?—No; I use Stephens' Latin Thesaurus, Ainsworth, Holyoke, Freund, Facciolati, Valpy's Etymological Dictionary, and other works which could not be properly termed dictionaries, though they serve as such, and are often more useful. I speak of my own books, exclusively, not of those to which I may have access in the public library, or in the collections of my colleagues.

55. Can you state whether it is the fact or not that every student has a Latin dictionary of some kind or other in his possession?—I can only give the same reasons I gave before. As an exercise in class, I take a passage from some poet which I am sure the students could not have read previously; I read it in Latin in the class, and require a written translation, with allusions to the particular corrections that might be required as to the metre principally; for example, if there be any variations from the general rules for the construction of this kind of verse. I ask which line is most perfect, and why? and which most deficient, and why? and sometimes, to test their knowledge of prosody, I change a word, inserting one of the same number of syllables, with the penultima short, instead of one that has the penultima long. I can not understand how any student could prepare such an exercise without the aid of a dictionary. It is true I can not infer, for certain, that each student is provided with his own dictionary, though I think it very probable.

56. Do you ever give advice to any particular individual student as to supplying deficiencies that may be apparent, or encouraging those who have particular talents?—Yes, I have many opportunities of doing so, of which I avail myself frequently. Every student's name is inserted in his composition. If any student deserves to be encouraged particularly, I may express my satisfaction in a marked way, after reading his composition, without mentioning his name. To incite him sometimes to greater exertion, or others to emulation, I announce the writer's name publicly in class. On the other hand, when it becomes my duty to reprove what could not be said with propriety at a private interview with the student, may be said often, with effect, of the unknown writer, without wounding his feelings. I have spoken in private to students in some few instances, when such admonition was necessary.

57. Do you recommend the use of particular books occasionally?—Certainly, on every subject. I have no difficulty in referring to the best translations and the best editions—those which they, of course, could, with their means, supply themselves with. There are few works of note in the English language connected with classical literature, either history, antiquities, or grammar, from which I have not read passages occasionally, more for the purpose of making them known to the class than for the value of the dissertation I cited.

Translation from dictation in class.

58. Is it your practice, occasionally, to dictate portions, either of a Greek or Latin author, which you are not lecturing upon, and then to take your class by surprise, by requiring them to bring you a translation into English prose on the next occasion?—Yes; every year—during the class even. It is not that they have an opportunity of preparing the translation when they choose; they prepare in class, where I can observe whether any student gets aid from another.

59. How often is that done during lecture?—Not more than four or five times every year. One or two exercises in Greek of that kind, and one in Latin, and this with reference to the particular object I mentioned already. There is scarcely any Latin prose which most of our students could not translate with great ease with the aid of a dictionary, and without any aid whatever, generally. The most talented of the students—those who get premiums—would be able to translate any ordinary passage in any poet. The great object, then, of the Latin exercise—the only one, indeed, I propose to myself—is to ascertain that they are perfectly acquainted with the rules of prosody and Latin verse. Hence this test is applied more commonly to ascertain their proficiency in the Greek language.

Written exercises.

60. The object of my question was to ascertain how often you made the students write upon a subject that you suggested or dictated?—I have explained that I give one exercise every week; one in Greek, this week, one in Latin, the next, then an English translation, and so on, alternately. There is scarcely a week in the year, except some short time before the examination, in which the students do not write on some subject.

61. What is done individually between yourself and the students when that exercise is performed?—Having read these compositions in private, and corrected them, I read some

of them in public. The first thing to be done is to ascertain whether any student in the class might not have omitted to give me the written exercise. I first ascertain that, I then read the exercises in my room, correct them, and afterwards read them in the class, with the corrections that I have made, and suggesting others that may occur to me, where I think them necessary; announcing or suppressing the name as I think proper.

Mode of treating exercises.

62. Upon the first occasion that it occurs in your class, what do you do?—Suppose I select a passage from some Roman history, I dictate at one class ten or twelve lines in English from that work. The students take the dictate to their rooms, and prepare the translation during the usual study hours. They come to me at the next class and give me the written compositions in Latin or Greek as the case may be. I take those translations to my room, first ascertaining whether there be any wanting, secondly whether any of the translations have been transcribed from those of their fellow-students. I endeavour to correct as well as I can all the defects, whether they regard the collocation of words, the propriety of expression, the rules of syntax—often comparing one essay with another. I read them as soon as possible in class, first as they have been given to me, and secondly, with my corrections, stating the reasons and the general rules.

63. Do you read each of them?—Not always, only some.

64. How many do you read?—Sometimes ten, sometimes not more than four or five. When I cannot read as many as I should wish, I announce the names—perhaps fourteen or fifteen—of the gentlemen who have been most successful. The number depends very much on circumstances, on the length of the compositions, the time at my disposal, &c.

65. In reading them what do you do?—Having corrected them as well as I can, I read, first, the original translations in class; secondly, the corrected translations, explaining why, for instance, I change this word, the arrangement of that sentence; noticing the prevailing defect of the writer, together with giving any advice that may apply to his studies generally.

66. How many of those exercises do you receive?—Of course, one from every student.

67. What is the number of the students?—I suppose on the average about fifty.

68. And you read from about eight to ten of them?—The number will vary, as I said; I remember to have read twenty or thirty when the exercise was short and the time, often very limited, was not necessarily given to other studies. If the compositions, English translations, particularly fill three or four pages of letter paper, it is clear I should interfere too much with the other duties of the students by reading more then four or five. On all occasions I am supposed to read all over very diligently in my room, which I cannot do always, I admit. It is very probable that the correction of compositions is the most onerous duty I have to discharge, because I feel that my other studies are a source of improvement which I cannot find here.

Eight or ten exercises selected, read out in class, and then corrected.

69. Assume that they are all read; you then read out about eight or ten which you have corrected?—Yes, I read them first without the corrections. I point out, afterwards, a particular sentence, which requires to be corrected, because the spelling is defective, or the arrangements, because a word is applied improperly, or because the whole sentence is wanting in energy and harmony. I suggest every change, in one word, which the different merits of the compositions, varying with the acquirements of the writers, seem to demand, from a change in the number or gender of a noun or tense of a verb to a change in the place a particle or of a foot in a rhythmical period. I notice the general rule applicable in a like case, and compare the sentence before me with others similarly constructed found in classical authors, or written by other students or by myself, if I thought I could express the meaning more clearly.

70. Does this occur once every week?—Yes, about that: sometimes an idle day might happen to intervene, or the examinations may be near at hand, when I allow more time for revision.

71. Is this done both in Greek and Latin?—It is done in Greek, and Latin, and English—written translations from Latin authors generally in the last instance.

Exercises in English translation from classical authors.

72. In English what does the student do?—He writes an English translation of a Latin author. Suppose I select the preface to the 4th book of Quintilian; the speech of Agricola, in his life, by Tacitus; a chapter in the "De Oratore" of Cicero—every student writes an original translation of the passage, which is given to be corrected and read in class, if I think proper.

73. In all these cases do the students take to their rooms what you dictate, and bring you a translation the following week?—When translating from Latin or Greek, it is evident that all I have to do is to point out the particular passage, not to dictate.

74. Do the students take to their rooms what you dictate, and bring you a translation the following week?—Always to their rooms, whether I dictate or not. I intended to add my present answer in reply to the last question, after explaining how it was the subject was proposed.

Exercises brought the day but one after dictation to the pupils.

75. How soon after the day on which you dictate to them do they bring you the translation?—One day, at least, intervenes. On Tuesday evening, at second class, I often select matter for the exercise to be given to me on the Thursday following.

76. Do you ever call upon a student to make a translation in class, without taking the subject to his room?—Except in the two instances which I have mentioned—first, translating Greek into English; and secondly, translating Latin into English. I do not, as a general rule, call on the students in class, to translate English into Latin. I do not remember many

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instances. To adopt that plan, would relieve me from much labour, but then it appears to be attended with much inconvenience, for the students will thus have the proper time for study, before class, entirely at their own disposal, and the time of class—devoted properly, I think, to interrogation and exposition—will be given to study.

77. You also give lectures in geometry, do you not?—Yes.

78. How many lectures in a week do you give?—I could not say exactly; if an exercise is given in Greek, or in Latin, or in English, on Tuesday evening, at second class, to be prepared for the next day—as Wednesday is not one of my class days—that will form matter for the first class on Thursday. I receive the exercises then at the class. On the one hand, I cannot expect the students to be prepared in any other matter; on the other, I could not be expected to read them, and correct them, at least with the precision I should wish, without any previous preparation: being very unwilling to suggest corrections, when I have not carefully studied the compositions beforehand. It is only on such occasions that I give lectures in geometry, when I receive a written composition from each student.

Lectures in geometry.

79. How many days in a week do the students receive a lecture in geometry?—Perhaps at one class each week, or one day in a fortnight. The confusion which, I suspect, my last answer might occasion, is owing to the fact, that "days and classes" are taken to have the same meaning. According to our usage, devoting a day to any particular subject means two classes. Half a day, then, each week to lecture, or one class to lecture and one to interrogation, would be very near the truth.

80. About two lectures?—Yes, each week, including all the time in which I explain or interrogate in class. Taking the average of the whole year, three classes every fortnight would be, I think, exactly the time given to this subject.

Mode of conducting geometry lecture.

81. In what manner do you conduct your lecture on geometry?—I go to the black board myself, and explain every proposition, one after another, illustrating each fully, as it is in the treatise, directing attention to any particular defect that I believe to exist, in the order of demonstration or in the demonstration itself.

82. Has every student a copy of his own of the work on geometry in which you lecture?—While I lecture, every student has the treatise in his hand; one individual might escape my notice.

83. Do you state before the class upon what special subject in geometry your lecture will be?—Always. The course of lectures is continuous—in the order of the treatise. When I am to lecture is well understood, or I give express notice beforehand, saying, you will require to look over the treatise of geometry, as I intend to explain the subsequent part at such a class, or it is understood from the usual exercise given before the exposition.

Darré's treatise on geometry.

How far it coincides with Euclid.

84. Does Darré's Treatise on Geometry contain less or comprise more than Euclid's Elements of Geometry?—I have taken notes of the propositions that are like and unlike in both, and I have marked these on the margin of the copy I use myself. I should say that in the first book there are not more than six propositions that are not contained, at least equivalently, in our treatise of geometry. It might be very difficult to point out any proposition except the 44th and 45th not readily deduced from the demonstrations applied by Darré. There are not more than seven propositions, I think, in the second book that are not found in our treatise. I may mention the 8th, 9th, 12th, and 13th, which could not be easily proved by any student confining himself to the principles he has learned in my class. In the third book, I venture to say, there is no proposition which any good student in my class will not prove without a moment's hesitation, and the same is true of the fourth. There is no proposition in the fifth book that is alluded to by Darré expressly. The doctrine of proportions is treated of in our algebra, Wood's editions. Darré introduces the principles of proportions frequently, and applies every proposition in the fifth book of Euclid, and every conclusion therein is proved without the prolixity and repetition which are commonly censured as defects in the proofs of the fifth book. Then the sixth book is, with the exception of four or five propositions—as such I would notice the four last theorems—contained, at least substantially, in our treatise. We have, besides, the doctrine of planes, not referred to in the six books of Euclid; of solids—the five regular solids, the prism, the cylinder, the cone, the pyramid, and the sphere—their absolute and relative surfaces and solidities; the method of determining the approximate ratio of the radius or diameter to the circumference, &c. &c. The order, I may observe, is quite different. The 15th of the 3rd is the very first we prove, and the 33rd of the 6th is the fundamental truth on which depends every demonstration we apply—that sectors of equal angles stand upon equal arcs, and that, therefore, central angles vary as the arcs contained by the radii which form the angle. The Abbè Darré seems to have imitated very closely the celebrated French geometer, La Croix.

85. Does Darré's Geometry comprise what are usually called conic sections?—No; these are not read in my class. It gives merely the method of determining the surface of the cone, its solidity, and the relation it bears in both respects to a cylinder of the same base and altitude, to the sphere when inscribed and circumscribed, &c.

Mode of demonstration in class.

86. Does it frequently happen that you call upon one of the class, and require him to demonstrate a proposition on the board?—Every proposition is demonstrated openly in the class; and as I call the students almost indiscriminately, no one knows, at least, is not sure, whether I shall call him at that class. Each proposition is demonstrated, not only by me, but by the students publicly in the class, and the same proposition proved again and again at revisions by different students.

87. Does the student come down to the board?—Always. Should he fail to prove any point, I often put the same question to others without asking them to come to the board.

88. How many in a day do that?—At the last class I called eight or nine. It is necessary to call so many, in order to be certain of their proficiency, having only one or two classes devoted to that subject every week.

89. In either illustrating problems yourself in geometry, or in requiring one of your class to do so, do you use algebraical symbols on the board?—Ordinarily the letters of the alphabet, designating angles and lines. Then the doctrine of proportions is applied very frequently in our treatise, after the first proposition in proportional lines—that lines drawn from any point in the side of a triangle parallel to the other two will divide the three sides into proportional parts. A knowledge of decimals and of the extraction of roots is required in finding the approximate ratio of the radius to the circumference. In short, the whole theory of equations, progressions, and variations must be well understood to apply all the proofs in our text-book.

90. Are all the students required to have mastered the elements of algebra before they are admitted into the class of geometry?—All. Algebra taught previously.

91. After they have completed their course in geometry, they pass, do they not, into the Logic Class, where they remain for a year?—They do.

92. Then, in the following year, they pass into the School of Physics, do they not?—Yes, they do.

93. There is, therefore, a complete gap in the mathematical course during the year of logic, is there not?—There is, evidently. Gap in mathematical course during logic year.

94. Do you think that that is advisable?—It strikes me as a defect. I am convinced that, with very few exceptions, the students leaving my class of geometry understand it as well as they need, and many will forget nearly what they have learned, and acquire it again by additional study in the course of natural philosophy.

95. In other words, when they come to the conclusion of your lectures they are competent at once to enter upon the study of plane and spherical trigonometry?—Yes; perfectly as well as they will ever be.

96. Is it not the fact, that the studies in the Logic Class comprise so large a field that it is impossible for a student to keep up his knowledge of geometry by working at it in his own room?—Students find it more easy to revive their knowledge when studying in the Natural Philosophy Class; but, in my opinion, they can pay very little attention—scarcely bestow a thought on the subject during the logic year—engaged as they must be with different studies. It is a fact, I believe, that no student makes any effort to keep up the knowledge of geometry during the logic year. I speak from conjecture, without any personal knowledge. No attention paid to geometry in the logic year.

97. Should you think it advisable if the logic and natural philosophy could be bracketed together, so that after passing out of your class, natural philosophy should be continued, accompanied by a certain portion of logic?—I think there would be a great saving of time. Proposal of combining logic and philosophy classes.

98. And a great economy of human intellect?—Yes.

99. Do you think that that alteration would be advisable and practicable?—If it could be effected, it would be very advisable. There is, however, a particular difficulty about combining the course of logic with natural philosophy, which is this: if you suppose two professors to be teaching the same class at the same time for two years, no student would finish the course until he finished this biennial period. The same consequence would follow in the Theological Class. You never would have a class at the end of each year leaving the College, but two classes at the end of every second year. I think that would be very inconvenient as to the arrangements on the mission. The bishops would be very unwilling to be deprived of the opportunity of supplying vacant places on the mission at the end of each year, where deaths are so frequent, and often so sudden, from violent disease. Difficulty suggested by witness of effecting such combination.

100. Suppose it applied only to blending the logic and natural philosophy into one school of two years, would that interfere with the supply to the ministry after the theological studies?—I think so, because you must suppose that there will be a space of two years always intervening before a new class can commence theology, and, therefore, there will be a space of two years always intervening before the same class can finish theology.

101. You think that a person could not enter the Theological Class until he had passed two years in the class that has been described?—Yes.

102. At present do persons enter the Natural Philosophy Class who have not been taught at all in the Logic Class?—No; the difficulty would be, that if you make two classes go on *pari passu*, they would be two whole years studying philosophy, comprising logic, and, consequently, they could not commence theology except at the end of every second year.

103. If each student must pass through the two classes of logic and natural philosophy, what difficulty would arise from the same student passing the same two years in a blended course?—None but that I have mentioned, the difficulty of providing for the ministry each year. You would only provide for vacant places on the mission at the end of every two years.

104. Those vacant places would not be supplied except by students who had passed through the theological course, would they?—No; but there is, at present, one class which finishes the course of natural philosophy each year, which begins theology the next year, Bracketing of logic and philosophy classes.

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and so on without intermission: whereas, by the proposed arrangement, two classes would finish together, at the end of two years, the same two classes should commence theology together, and arrive at the same time at the end of the period of four years devoted to that study. To make my meaning more clear, let both classes be supposed to meet together in the beginning of this year, to receive a lecture in the morning from the Professor of Logic, and in the evening from the Professor of Physics, and so on each succeeding day during the year: at its close both classes will have read half of each course. They commence again the next academical year and study the remaining part—metaphysics, say, and astronomy. At the beginning of this second year no students entered the Theology Class; and if four years are given to lectures on that subject, four years hence we shall have no students completing the course—the first difficulty I see in the proposed arrangement. Again, how are we to dispose of those students who have passed through the Rhetoric Class in the first of these years? There is no Logic Class in the second year, except that engaged in the study of metaphysics, which they cannot learn with so much profit, at least without some knowledge of logic. The proposed change would, it seems to me, make it necessary to divide the whole college course into biennial periods: two years for classics, two for logic and natural philosophy, two for the first and second years, and two for the third and fourth years of divinity. Students would thus enter every alternate year, only, and complete the course every alternate year also. In many respects this plan might be an improvement, if we could remove the first objection I have stated.

Mode of obviating that difficulty.

105. Do you think a like change might not be effected in this way free from the inconvenience you have noticed: the Logic Class reads half the usual course under the Professor of Logic, at the morning lecture, and the Physics Class reads the rest of that course under the same professor, at the evening lecture; while the Logic Class reads half the course of natural philosophy under the professor of that department at the evening lecture, and the Physics Class reads the rest of the course under the same professor at the morning lecture. Do you think it would be desirable to blend into one school of two years both branches, teaching them thus *pari passu*?—Yes; I think that any arrangement by which a saving of time could be effected on the one hand, and the mind engaged for a longer time on the same subject, on the other, would advance the studies of the College in this department very materially. I do not see at present any difficulty against the proposed plan except what is incidental to every improvement, some inconvenience at the outset. When the new system would be set at work, one class, I think, should be kept back a year, and that would be a source of confusion for some time; or some expedient might be used which does not occur to me now, as this is the first time that I ever thought on the matter. I repeat, I see no difficulty that could be urged against it, and I believe it to be a decided improvement on the present system. If the Professor of Logic undertook to teach in the next year, for instance, half the course usually read in his own class, and half the course of natural philosophy, the new system might be applied after. I never considered the plan now suggested, and I am unwilling to offer a decided opinion, though I cannot see in it any thing that I would not recommend.

Additional advantage of proposed plan, that metaphysical teaching would immediately precede theology.

106. Would not the circumstance of those two branches of instruction being carried on abreast be an advantage, by enlarging the mind, and engaging it on more than one subject?—It would have a very good effect in fixing on the memory the subject of each science, keeping it constantly before the mind. There would be another advantage, not, however, of the same moment. Metaphysics are, to a certain extent, a branch of theology so nearly allied to it, at any rate, that it would be desirable to have them connected more closely than at present; and even the habit of speaking Latin, acquired during the logic year, is neglected in the natural philosophy course, when the subjects are always treated in the English language.

Greek.

107. You have spoken of a reference to the Greek fathers as one means of keeping up a knowledge of the Greek language?—Yes; I have said that the frequent reference to the early Greek fathers must serve to keep up a knowledge of the Greek language—must convince the student of theology, at least, of its importance.

108. Is there a frequent reference to Greek in general in the divinity lectures, so as to serve much in keeping up a knowledge of the Greek language?—I can only speak from my own experience. When I was a student, every professor under whom I studied cited the Greek text of the Sacred Scriptures very frequently, whenever a stronger argument or a better answer could be drawn from it. In the Sacred Scripture Class there was more frequent reference to the disputed text, solving every difficulty, and dwelling on every proof derived from the construction of the Greek language; but in the Theological Classes, if the Sacred Scriptures are cited, the more general practice is to quote the text from a Latin translation of the Greek fathers whenever the true reading is not disputed. Even in citing the Sacred Scriptures, when the Latin version supplies the best argument or answer, and its fairness in rendering the particular text is admitted, there is no reference to the Greek.

109. Is there a reference to the Greek fathers occasionally?—In that way the professors refer more commonly to the Latin translations, as they are cited ordinarily in the text-books, than to the Greek originals. Whenever the doctrine they teach can be proved more irresistibly, by alluding to the peculiar force of any word in the original, the professors explain it, though they may not read the whole context.

Inducements to keep up knowledge of Greek.

110. Then there is not, practically, much inducement to keep up the knowledge of Greek?—Except as to the Sacred Scripture Class, or texts cited from the Greek versions

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of the holy fathers in the Theology Class; and even here the professors refer commonly to Latin translations, those usually cited by the divines, or, at most, when verified by themselves—in the Benedictine edition, for instance. Every student would be aided very much in his interpretation of the Sacred Writings by a correct knowledge of the Greek language, and I know, from experience, being appointed to examine in the Sacred Scripture Class, that some students understand very well when the version of the Vulgate—the text-book—differs from the Greek original, the peculiar force of each reading, even the propriety of various Greek readings, at least, when their attention is directed to them by commentators, or by the professor. In truth, every student who aims at distinction in his class must be competent to do so, as the standard works cannot be well understood without this knowledge. Take, for example, the latest and best dissertation on the Primacy, by Father Passaglia, or the learned commentary of Estius on the Epistles of St. Paul: in both there is such frequent reference to the Greek, in the scriptural and patristical arguments, that I cannot conceive how a student ignorant of the Greek language, can collect the full force of the reasoning often deduced from classical usage. Estius is admitted to have been one of the best Greek scholars that ever wrote a commentary on the Sacred Writings. He compares every particle in the Vulgate with the original, correcting the former whenever he suspects the smallest corruption of the text, explaining it when doubtful, and always illustrating it by this collation. There is not one student who has any expectation of prizes that does not study with care every page in Estius, or some other commentator, as full and as learned as he is. Such application must tend to keep up a knowledge of Greek, though not what I would desire.

References to Greek text in works of Scripture commentators.

111. In what classes do they advert to those commentators?—In the Sacred Scripture Class particularly, as I said, but in the classes of theology also. The commentators always refer to the different versions, whether in support of their own views, or in replying to the common difficulties. Maldonatus, for example, dwells frequently on the construction of the Greek language in his exposition of the Gospels, as does Estius in almost every verse of the Epistles of St. Paul, noticing the minutest difference of meaning in the use of every particle. These commentators are cited very often in the classes of theology, also, and their views explained by the professors.

Instances.

112. What is there in that which inculcates a knowledge of the Greek language?—It occurs to me as the only means left for the encouragement of that study. It is evident if a student must know how the Vulgate differs from the original, how the various readings alter the meaning, how the strength of a proof or of an objection rests on the use of a Greek word, this minute investigation will extend his knowledge; and if he finds, moreover, which is a fact, that his chances of premiums depend entirely, or very much, on his progress in this respect, it is evident there is here the same inducement which prizes generally present.

113. Do you consider that, for the students at large, these are sufficient means for keeping up a knowledge of the Greek language?—I do not. I think that one class a week might be usefully given to the study of Biblical Greek and of Biblical Hermeneutics, for instance, by the Professor of Sacred Scripture, who, I am told, would be glad to undertake that duty.

Suggestion of class of Biblical Greek and Biblical Hermeneutics.

114. You have stated that great exertions have been made to remedy the defect in the library?—Yes.

115. What exertions have been made to remedy that defect?—Since the year 1845—I can speak more correctly and with better knowledge of that period, having been very much in the habit of studying in the library, and knowing the books very well—I say, since then there have been very valuable additions made to the library. In the theological department, for instance, the Annals of Baronius by Mansi, Ziegelbaver's Historia Literaria Benedictinorum, Baluzii Miscellanea, Tornielly Annales Sacri, Evangelium Quadruplex Blanchim, Assemannus Bibliotheca Orientalis, and other works not so well known, except to theologians. Not many have been added in my department, yet some: Historiæ Romanæ Scriptores, Thesaurus Antiquitatum, by Grevius and Gronovius, and several other books of great value, since that period.

Improvements in the library since 1845.

116. To what extent in the number of volumes, and the money expended, has this improvement taken place?—I cannot state exactly, as I never examined the accounts on this head. I have no idea of the number of volumes added. I know that a good many costly books were purchased at the sale of the late Dr. Elrington's library, and other valuable additions must have been made, judging from the change I have observed since my appointment as professor.

Number of volumes added.

117. Are those placed in the library catalogued so as to be ready for use?—They are always put up in the library, but not catalogued, so far as I know.

Defective cataloguing.

118. Are they accessible, and ready for use?—Yes. They are laid on the shelves, where every one may consult them.

119. How can they be accessible for use if they are not catalogued?—I could myself (with the students, of course, there will be a few exceptions,) in 1845, generally, without much difficulty, except when a book is removed out of its place, consult any important work in the library, without any reference to the catalogue. I speak of books used by students commonly, and connected, therefore, with their ordinary studies.

120. Are all those books properly described on the back?—Generally the title is on the back of the book—almost invariably at present.

121. Of those that have been introduced since 1845?—Yes; even the binding has been

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greatly improved since that time: a great many books have been newly bound,—in truth, the whole face of the library, if I may so speak, has been considerably improved.

122. Are the titles on the back?—Being newly bound, they are most distinctly titled. Since 1845, particularly, a large sum of money has been spent in binding the books. I have never spoken to the Librarian on this subject, and I give, therefore, my own impressions, judging from the altered appearance of the library.

123. They are not catalogued?—There is no catalogue, I am sure, which indicates the place of any book in the library.

124. Is not that essential for ready reference?—For the purposes of the students, they know the recesses in which the books are which belong to their department. Many are very careful about putting back their books into the proper places.

125. Are they always put back carefully into their places?—No. Some will be found to neglect the rule in this respect.

126. Then how do they get at them?—We have generally many copies of books commonly referred to by students, left usually in the same recess. Should a student not find there the work he wishes to consult, he can almost always get another work on the same subject to answer his purpose as well. There must, I admit, be some inconvenience, as each volume may be taken and removed from its usual place, and be thrown aside where the reader chooses.

Defective arrangement of books.

127. Is there not some confusion now in the manner in which the books are arranged?—A great deal, in many instances, particularly when the book is not in common use, because the works have not been catalogued, nor arranged according to matter even. You might find one volume of a book in one part of the library, and another volume three recesses distant from it. If you wish to know where any book is to be found, not in common use, there is likely to be a long search, and often a fruitless one.

128. They are not marked upon the back so as to point out the department in which they ought to be placed?—Not to indicate the place, but the matter of the book.

129. Do you apply those observations to the library of the senior students, or to the library of the junior students, or to both?—I apply those observations to the library of the senior students.

130. Do your class avail themselves of that library?—No. They are not permitted to enter it, nor to communicate at all with the senior students for whose use it is intended.

131. With respect to your class, have you, or not, any library accommodation?—I should say that, even in the College library, there is no accommodation for the students of my class. I do not regret, as I said, their exclusion from it on that account.

Deficiency of college library in books of classical literature.

132. Are you acquainted with it?—I am. When a student, I often read there; afterwards, on the Dunboyne Establishment, I was better able to judge of its contents; and since I became professor I have learned more of the value of books generally, and especially of those connected with my own department. I am, however, now perfectly satisfied that the public library is badly supplied with modern works on classical literature. I believe the statement I make will be admitted by every one acquainted with the contents of the library. It is a defect, I regret to say, admitted by all—one, however, that admitted of no remedy.

Slight additions made in that department since 1845.

133. Has any augmentation been made to it since 1845 in the classical department?—I mentioned before some few works that have been added—not to any considerable extent, I confess. There has been a great want in that respect because there was no means of increasing the small library, and whatever room was left was filled up with books on theology, intended for the use of the students who were admitted to study there. Now that our new library, when fitted up, will afford room for this and other improvements, I am sure the collegiate authorities will effect at once a change that was always so desirable. The new buildings being made available in all their parts, there will be an opportunity of providing library accommodation for the junior classes.

134. In point of fact, there is no library to which the junior students have access at present?—I am not aware that there is a library, at least of much value. There may be some books selected lately for that purpose—to which my pupils have not access as yet. I consider any collection formed from the College library, as far as my department is concerned, utterly deficient; because the public library is itself badly provided in this respect. I would require at least the best, if not all, the modern histories of Greece and Rome which are not dangerous to religion, the latest and best geographical and classical dictionaries, every standard work on the literature of the ancients, their manners, institutions political and religious, good editions of the classics, &c. Indeed I know it is intended to provide the best books connected with literature, ancient and modern, as soon as possible, for the use of the junior students.

Intention of providing library for junior classes.

135. Have you made any representations to the Council or the President as to the want of a library for your class?—Since 1845 there was no possibility of making a provision. The Council and President, I believe, knew very well there was no library; but there was no possible remedy up to the present moment, and already a change is being effected.

136. Have you made any representations to the Trustees as to the want of a library?—No, I did not, because I thought it perfectly useless. Since 1845 there could be no improvement, if they were ever so well disposed, and I am sure they are most anxious to provide the necessary accommodation for the junior students. It may be inferred from previous answers, that to interfere at in all such matters is no part of my duty.

137. Were you on the Dunboyne foundation?—I was, from June, 1844, to November, 1845.

138. You were elected professor in November, 1845, were you not?—Yes.

139. Were you elected from the Dunboyne Establishment?—I was. I never left the College to undertake the duties of the mission.

Increased supply of books by Dunboyne students since increased grant.

140. Can you state, from your own knowledge, that the students possess now a greater number of books than they did when you were a student?—Some of the students, from all I have heard—I have rarely entered their rooms since I have been a professor—possess more books than they could provide for themselves before with any convenience. I heard, within the last few days, of a sale of books bringing £20, and another bringing £60, a small collection sold by a young gentleman going to the Irish College in Paris, not the entire of his books. I bought, at one time, in a like instance, since 1845, books to the value of £14, from a Dunboyne student; not, of course, all he had provided himself with, but such as he might easily get on the Continent.

141. Were they all on the Dunboyne Establishment?—No, one was not. In the first instance, an ordinary student.

142. Do you happen to know in what class the ordinary student was?—No.

143. Was he a student in the senior department?—I suppose he was in the senior department. I do not know that any student in the junior department has books worth £20. I am sure very few purchase to that amount during their course in the junior college.

No special instruction as to composition of sermons given in witness's class.

144. Do you give any instruction at all as to the composition of sermons?—Except the general precepts regarding eloquence, not applied particularly to sermons, but applicable to them, there are no instructions given in my class on sacred oratory. All the rules regarding the composition of a speech, as they are explained by Quintilian, by Cicero, by Blair, Campbell, Maury, Rollin, &c., are often cited, and illustrated by extracts selected from the greatest orators.

145. Not as to the subject matter of sermons, or the mode of composing them?—I never expressly treat of the matter of a sermon. Such instruction would be more useful, I think, when they are about to engage in the duties of the ministry.

Nor in the art of catechetical instruction.

146. Does it enter at all into your course to give any instruction as to the mode in which a student should perform the priest's duty, and convey instruction himself by means of catechetical communication?—Except so far as it falls under the general precepts of eloquence, there is no particular allusion to the subject in my class. I fear the best rules would not be appreciated at this early part of their course. To speak to young men of sixteen or seventeen years of age on the method of preparing sermons, when they can know very little of the matter that should be introduced, would seem to me productive of no great benefit.

147. Do you, in any part of your course, give instruction as to the mode of teaching by catechetical means?—No.

148. Do you instruct the students how to examine in the Catechism?—No, that does not come at all within my province.

149. Did you receive any instruction of that kind during your course in the College?—The Professor of Rhetoric did sometimes, as I do, in a general way, apply the rules of eloquence, taught by ancient writers, to this subject, reading passages occasionally from the first sacred orators. In the theological classes, of course, all the duties of the priesthood and the duties of the laity generally are explained; for instance, the duty of receiving the sacraments, the dispositions necessary, the moral obligations of every Christian, as bound by the laws of God and of the Church.

No special teaching on that subject in Maynooth.

150. Were you taught any thing upon these subjects at Maynooth?—Nothing of the manner of instructing the people, except general exhortations to accommodate the style to the different capacities of the hearers; to instruct frequently and minutely in their several duties; to show forth in our lives, and in our manner in the pulpit particularly, by earnestness and fervour, our zeal in the service of God: admonitions of this kind are often repeated in the criticisms on sermons, in the lectures at retreats, and at class. To learn the *matter* of these instructions is the end of all the studies in the College, more especially of Sacred Scripture and theology.

151. Does it come at all within the province of your lectures to distinguish, by any criterion, between temporals and spirituals?—No.

Dr. Delahogue's proposition as to temporal power of the Pope or the Church.

152. You are, of course, familiar with the doctrine taught by Dr. Delahogue in his treatise De Ecclesiâ?—I cannot say that I am very familiar with it; it is some time since I read that part of the treatise; I may observe, in general, that I do not know we pay much attention to it in the College, regarding it in the same light as we do many other questions, olim vexata, but long since finally settled.

Contrary opinion never maintained at Maynooth to witness's knowledge.

153. Will you listen to this proposition, "Christus Petro et successoribus ejus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia." Has the principle laid down by Dr. Delahogue in that treatise, that the Pope has no right, directly or indirectly, to interfere in matters of a civil or temporal nature, been, within your knowledge, invariably maintained in the College of Maynooth?—I believe the doctrine asserted in that proposition has been held by the Professors at Maynooth. I never heard of the contrary assertion being maintained at Maynooth. I have no personal knowledge, however, on the subject; and my own opinion coincides fully with the assertion of Dr. Delahogue. I do not believe that the Pope has any direct or indirect temporal power.

154. So far as you are acquainted with the doctrine professed in Maynooth, have you known this doctrine invariably maintained?—As I said, it is outside of Maynooth that

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there is any discussion on the subject, as far as I know. In Maynooth I, for one, never thought of it till the Commission opened. I have no doubt of the truth of the proposition laid down by Dr. Delahogue, and I doubt not the professors hold the doctrine proved in the text-book.

No reason to apprehend that contrary opinion is maintained by any student.

155. Will you have the goodness to state to the Commissioners whether you have any reason to apprehend that a contrary principle, or a principle in any degree conflicting with that maintained by Dr. Delahogue in the proposition that has just been read to you, is entertained by any of the students at Maynooth?—I never heard any student express even an opinion upon that subject. I have no reason to suppose that a contrary principle would be held by any of the students of Maynooth.

Teaching in Maynooth on that subject.

156. Is this matter made the subject of distinct instruction at Maynooth?—The proposition read is laid down in the treatise on the Church by Dr. Delahogue, which is the class-book; and is made, I suppose, the subject of distinct instruction generally. I speak of my own experience, I recollect having read the Church treatise, and except a passing notice that I cannot call to mind, on this matter there was no instruction by the professor. During the year the professors were changed, and some confusion, as is usual, with loss of time, was the result of that change. I am sure if my professor held opinions at variance with the principle asserted in this proposition, he did not teach the opposite doctrine. I think it right to add, that other parts of the tract, in themselves very important, such as the whole matter regarding tradition, were not made the subject of instruction during that year, owing, in both cases, to want of time, in consequence of the change I have referred to. I give my own impressions—I cannot attest what I do not know. Let it not be supposed I have any difficulty whatever in assenting to the proposition laid down by Dr. Delahogue—I have not. I have some difficulty, I admit, about adopting it, if it be understood to imply what you express, "that the Pope has no right, directly or indirectly, to interfere in matters of a civil and temporal nature;" if you mean, thereby, that the spiritual power has nothing to do, on any possible occasion, with temporal matters, and can, in no wise or at all, even in the exercise of spiritual power, and under pain of spiritual penalties only, affect worldly matters, which I believe not to be true, as I believe that the temporal power, however distinct, has something to do with spiritual matters. It would be the duty of the civil power to suppress any religious society that teaches principles subversive of all social order, and it would be the duty of the Church to condemn, by its authority, any unjust traffic, dangerous to public morality. I cannot admit, then, that the Pope has no right to interfere, directly or indirectly, in matters of a civil or temporal nature. He does interfere, when he condemns usury, when he prohibits the clergy from engaging in mercantile pursuits, and in many other instances where his right could not be questioned without condemning the practice of the universal Church. I cannot assent to all the parts of the first question put to me, when I advert to the manner in which you seem to understand Dr. Delahogue's proposition, though I agree in admitting his principal assertion. Render the proposition thus: "The Pope has not any temporal or civil jurisdiction or sovereignty, direct or indirect, within these realms," as in the oath of allegiance I have taken, and I will admit at once all that is expressed in the question put to me. I am convinced this is the meaning of Dr. Delahogue's statement; not that the Church "has no right, directly or indirectly, to interfere in matters of a civil or temporal nature." Suppose, as a confessor, I tell a servant he must restore the stolen property of his master, do I not interfere indirectly in a temporal matter? Whenever there is an offence against the divine law, whether that be a violation of the rights of property or otherwise, the spiritual power will condemn it by its teaching and prevent it by its spiritual authority.

Some power in temporal affairs necessarily belongs to the ecclesiastical authority.

157. Was this subject made matter of distinct discussion and enforcement on the part of the professors?—It has so happened that the "Church" never formed matter of examinations in the class I attended. I cannot answer, then, for the professors generally. I do not remember what the professor with whom I read taught me, but it is very likely I should remember if he taught the opposite doctrine. The impression left on my mind, after some reflection, is, that the proposition, with other parts of the treatise far more important, I think, were excluded from the course from want of time.

Mode of teaching on that subject.

158. Was it ever treated as a doctrine which had been discussed at different times in the history of the Church in different countries, but which was understood in a different way either now or in this country?—I suppose every professor, when treating that subject, states distinctly the opinions of theologians, what was meant by direct temporal power, and what was meant by indirect temporal power; putting forward some of the arguments in favour of both views; refuting them separately; and finally, supporting the doctrine asserted in the treatise, by the reasons therein adduced, as well as by others propounded by Catholic writers. I should be afraid myself, that the indirect power, which you deny, would be understood to imply sometimes that the spiritual power had no authority of deciding upon any point which could concern even the temporal welfare of the people, or in any wise affect temporal matters. To hold that the Pope has "nothing to do, in any instance, with temporal affairs," seems to me utterly at variance with the first principles of Catholic doctrine. He has a directive power, it is evident, by virtue of his spiritual authority.

Directive power of the Pope.

159. It was distinctly laid down to you, was it not, that the Pope had no power to interfere with the allegiance of subjects under any circumstances?—Certainly; no power whatever to absolve subjects from their allegiance.

The Pope's power spiritual in its end,

160. Or to interfere with the political affairs of nations?—Unless an occasion arose in which a moral obligation existed as to the line of conduct which citizens should adopt.

His opinion, even then, he cannot enforce by any temporal penalty, as his power is spiritual in its source, in its end, and in its sanction. I hold in general that the state is perfectly independent of the Pope in all political matters, because these refer to the temporal welfare of the people, and to civil government, not to their spiritual welfare, nor to the worship of God.

its source, and its sanction.

161. Do you recollect that that part of the treatise of Dr. Delahogue, in which the proposition referred to is laid down, was announced by the Professor of Theology as a proposition to be embraced by the students?—I do not remember that my professor dwelt on the subject at all. Perhaps he alluded in a passing way to it.

162. But in alluding to it did he point it out as a thing to be taught to, and understood by the students?—If he taught any doctrine he taught that, and he did not teach doctrine opposed to the principles laid down in that proposition.

Dr. Delahogue's proposition true in the sense intended by him.

163. Is your own habitual opinion, derived from your instruction at Maynooth, in conformity with that proposition?—My own opinion, as formed from my own reading entirely, and not from the instruction I received, is, that that proposition is true, in the sense in which Dr. Delahogue held it, but not in the sense in which it is sometimes taken—the view which seems to me quite opposed to the principles of Catholic faith, which I have refused to adopt from the beginning, that the Pope has never "directly or indirectly any thing to do with temporal matters." The obligation which I am under of reading the office, will take up my time which I may often devote profitably to some secular pursuit—a temporal matter, therefore—and the Pope has a direct power of ordering me to read it notwithstanding, not to occupy myself in temporal concerns and worldly ambition while engaged in that duty. Many better examples, sanctioned by the practice of the Church in every age, may be adduced to the same effect.

Witness's opinion involves neither the direct nor indirect temporal power of the Pope.

164. Does that proposition embrace the opinion which you have adopted from your studies at Maynooth, and from the studies which you have pursued since you have been there?—I understand that proposition to exclude any right to direct or indirect temporal power on the part of the Pope—and as such I hold it. As I said before, I hold it in the sense in which Dr. Delahogue held it. I am no advocate of the direct temporal power which gives the Pope the same authority over kings as over bishops, nor of the indirect temporal power which in extreme cases, and for the sake of religion, is the same in effect as the direct power; but I do not hold it in this sense in which we are sometimes believed to maintain the proposition, meaning that the Pope could not interfere with temporal matters, directly or indirectly, that is to say, *at all*—by virtue even of his spiritual authority, and by spiritual penalties only. Though I admit Dr. Delahogue's proposition, I cannot admit your translation, nor the sense which it conveys.

Exposition of witness's opinions on the subject of the temporal power.

165. Has he any thing to do with the temporal rights of the sovereign?—He has nothing to do with the legitimate rights of the sovereign: he cannot alienate them, he cannot, restrict them, he cannot transfer crowns and sceptres with the unlimited authority with which he disposes of ecclesiastical dignities—in other words he has no direct temporal power; he cannot for the sake of religion and for any spiritual end, however desirable, dispose summarily of the rights of the sovereign—in other words, he has no indirect temporal power. At the same time, though I deny the Pope the privilege of controlling the temporal authority of princes in the exercise of their just rights, it is very likely I should not admit many rights claimed as such, at least by the supreme temporal rulers, or by able writers who advocate their cause. I would not admit, for example, any right to judge of doctrine whether useful or not, much less a right to dictate any form of worship the sovereign may approve, nor the privilege of governing ecclesiastical tribunals, or of convening synods; and there have been distinguished writers who held these privileges to be the right of the supreme temporal ruler, and the exercise of them a sacred duty. I speak of their legitimate rights, not those ascribed to them nor assumed by them—these I grant them—and, above all, the right to rule with absolute authority in every thing that is not evidently opposed to the divine law. My answer, then, is plainly, the Pope has nothing to do in temporal matters with the legitimate rights of the sovereign, though he has a right to direct even kings in spiritual things.

166. That does not affect the temporalities of kings?—No; that is what I mean to assert. Such interference does not affect their just rights, properly understood. I can not conceive how any person acknowledging any spiritual authority distinct from the state, can imagine it could. I am sure you will admit every assertion I make without hesitation, when I explain my meaning more fully. When you use this phrase—"The Pope has no right to interfere directly or indirectly in civil matters," it might be supposed to imply that nothing of a temporal character can ever fall under the control of the Pope, so as to be at all affected by any decision of his in the necessary exercise of his spiritual authority. Now, I will suppose a marriage on the validity of which rests the title to a large property, and the Pope decides that the marriage is invalid, that decision interferes indirectly with what is of itself, to a certain extent, a temporal matter. Many difficulties of a like kind might spring up out of like cases, all of which, if dependent on the mere question of the validity of the Sacrament would be properly settled, I believe, by the authority of the Pope alone. It may be said the state can prescribe any conditions it deems fit for the securing of the civil effects at least—and, therefore, this example of marriage is, perhaps not so much to my purpose. Well, suppose the question then, as I said of preaching the Gospel, or the dispositions necessary for the sacraments, instances in which, I hold, the state has no power to interfere—the Church alone having been established by God the

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depositary of faith and of the divine mysteries—these are all matters yet which will affect our time and occupations, and often interfere inconveniently with the duties of citizens in the judgment of the worldly-minded; so, too, the establishment of holidays and of fast days, may, I conceive, be supposed to interfere with what some believe to be the just rights of sovereign princes; yet all these things fall under the jurisdiction of the Pope, and evidently do not interfere with the independent power of the Crown in the exercise of its legitimate authority, though there is in each instance the indirect interference which I think is necessary for the proper discharge of any spiritual authority, when temporal things become the matter of moral obligation. I am not able to point out the exact limits within which the spiritual and temporal authorities are confined in every instance. I have not been able to devote much of my time to this question: from what I have learned, the duties of each seem to me often very clear—sometimes obscure—and like many other relative obligations—as between parent and child, king and subject—never likely to be minutely determined in every particular. Happily, on the point we are examining, the province of each is most distinct: the state can impose no spiritual penalties, and the Church cannot support her authority by temporal ones, such as the deposition of princes or the transfer of their rights.

Neither the Pope nor the Church has the power, direct or indirect, of interfering with the sovereignty of the Queen over her subjects.

167. The question applies to the power direct or indirect of the Pope to interfere with the sovereignty of the Queen over her subjects?—That power is not vested in the Church or in the Pope, in my opinion. He cannot transfer the rights of any sovereign on any occasion, even for the purpose of promoting the interests of the Church. I have no difficulty in stating that the power of every sovereign is perfectly independent, as regards temporal government, of the jurisdiction of the Pope. As the private property of an individual prince cannot be disposed of by the Pope for the good of the Church, neither can his right to govern.

No absolving or deposing power.

168. Has the Pope, according to what you have learned at Maynooth, any power, direct or indirect, to absolve a subject from his allegiance?—I do not believe that he has any such power.

169. Has he any power, direct or indirect, to depose a sovereign?—I do not believe that he has any such power, unless by the constitution of a particular state it may be granted him; otherwise I do not believe that the Pope has any privilege of deposing kings, or of absolving subjects from their allegiance.

Right of ecclesiastical power with respect to elections confined to explanation of duty.

170. Or of interfering with citizens in the exercise of their political privileges. Suppose, for instance, a bull to direct an elector to vote for so and so, or in a particular way, or to support or oppose particular parties in the state?—The exercise of political rights on the part of citizens is a moral duty, and the Pope, the bishop, and the clergy, have a right to explain to the people their moral duties, and consequently to explain to them their duty in that respect. It would be the solemn obligation of a parish priest if he knew that there was danger of perjury at an election, for instance, to denounce it with all his might. Many cases may be conceived in which the interests of society would call for his active interference even in directing an elector to vote for a particular candidate.

171. But not to direct with the authority of his sacerdotal character, the distribution of votes as between particular parties?—To assume any authority from the character of his office, and to assert an obligation when the people are free in conscience to vote as they think fit, would be a gross abuse; in such circumstances to interfere merely as a citizen and with the meekness becoming his character of priest, is all I would allow him; and the good of religion may be promoted often by abstaining entirely from contests which are frequently the occasion of angry feeling.

172. But he has no power to impose, as an obligation, any mandate of his as to whether a person should give or withhold his vote to a particular candidate?—No, unless in the case of a violation of the law of God, where he may declare the obligation already existing.

173. Does his power, extend further in that respect, than to point out the guilt of perjury?—As he might by spiritual censure prevent any other crime, so he might prevent by the same means the crime of perjury. According to the discipline of the Church, no parish priest can, without the sanction of higher ecclesiastical authority, forbid any act under pain of spiritual censures.

No right of directing vote for particular candidate except when duty of sustaining that candidate is certain.

174. The question does not apply to his explaining the moral duty, but whether or not he has the ecclesiastical power of directing a voter to vote in favour of, or against, a particular candidate by name?—No; except in such a case as I have mentioned, where the obligation would be certain on the part of an elector to vote for that candidate; an obligation which no priest can impose; he could not interfere by penalties, nor at all, more than any other citizen, but he could by spiritual penalties, however, with the sanction of his ecclesiastical superiors, where the guilt was notorious, as in crimes of great enormity, for instance, where the life of a candidate or his agents might be in peril. Few, I dare say, would in such a case condemn the conduct of a Catholic bishop, who would denounce so dreadful an outrage, and save the lives of his fellow-men, by threatening the most severe canonical censures.

175. The question is, whether you hold that a priest, as such, has any power to create an obligation to vote by directing the vote to be given to a particular candidate?—No, decidedly not: to create an obligation where none previously existed, far exceeds his power.

176. Nor any other ecclesiastical authority?—No.

177. No other ecclesiastical authority has such power?—No; where, taking all the circumstances into account, there is no previous obligation. I think it right to add, that I

have never reflected much on the duties of electors—I only apply the general principles of morality to the subject brought under my consideration now, for the first time. 14th October, 1853. 13. Rev. D. M'Carthy.

[*The Witness withdrew.*]

SATURDAY, 15TH OCTOBER, 1853. 15th October, 1853. 14. Rev. R. Hackett.

The Rev. *Richard Hackett* examined.

1. What office do you hold in the College of Maynooth?—The office of Junior Dean.
2. How long have you held that office?—Four months.
3. Did you hold any office in the College before your present appointment?—No; I was appointed Junior Dean last June, at the termination of my course on the Dunboyne Establishment.
4. Where were you previously educated?—In Dundalk, and afterwards in the Diocesan Seminary of Armagh.
5. Had you any engagement upon the Dunboyne Establishment when you were there, or had you any special occupation beyond that of the common studies of the Dunboyne students?—I was Assistant Librarian; I was also occasionally engaged in lecturing in some of the other classes.
6. To fill up vacancies?—Yes, on one occasion; on the other occasions I was appointed to lecture on account of the illness or absence of a professor.
7. How were you appointed to your present office?—By a vote of the Board of Trustees.
8. Was it upon the recommendation of the President and the officers of the College?—I cannot say what were the particular motives that induced the Trustees to appoint me in preference to any other person.
9. There was no concursus for the office of dean?—No; the Statutes do not require it.
10. Have you read the answers given by the Rev. James O'Kane to the questions submitted to him with regard to the duties of the deans?—I have.
11. Do you acquiesce in his answers?—I do.
12. Do you wish to add any thing to those answers?—No.
13. In what manner is the duty of superintending the discipline of the students distributed among the four deans as to the care of a particular corridor, or of a particular part of the building, or of a particular number of students?—One of the deans lives in the junior house, and is specially charged with the discipline and order of the junior students. The other deans live in the senior house, and are specially charged with the superintendence of its entire discipline. The duty of visiting the rooms and corridors is divided between them, so that each has special care of a certain number of rooms and corridors. There is no subdivision of the students with a view to their observance of discipline; the attention of the deans is equally directed to all. Distribution of duty among the deans of superintending discipline.
14. What number of rooms have you under your charge, and in what part of the building?—I have to visit 120 rooms; some of them are on the long corridor; some are in the Dunboyne house, and the remainder in the new buildings. Number and situation of rooms under witness's charge.
15. All those are not lying together; some are dispersed, are they not?—They are. It is also expected that I will occasionally visit the rooms which the other Deans have under their charge, and that they will do the same with regard to mine.
16. Interchangeably?—Yes, on certain occasions.
17. So that each exercises a general superintendence over the whole?—Yes.
18. Are you brought into friendly intercourse with the young men whose rooms you visit?—My intercourse with them is not of a more friendly character than my intercourse with the other students.
19. Do you feel that you have a more special charge as to their conduct out of their rooms, in consequence of their being also under your care in those rooms?—I do not. No special charge in other respects over the inmates of these rooms.
20. Then you are not by your office, as dean, brought into special friendly intercourse with any particular class of students?—No.
21. There is no special class of students, or number of them, who are brought into more intimate relation with you than any other?—There is not.
22. In the hours of recreation how do you divide the superintendence of the students among you?—There is no *special* division of the duty at that particular time. No special division of duty of superintendence at recreation.
23. Any dean casually takes it?—We all frequently walk through the public play-grounds, taking our own recreation at the same time that the students take theirs.
24. When you walk out into the country is any dean casually appointed?—Each of the junior deans takes this duty in his turn. Public walks.
25. During that period how are the other deans employed?—They visit the rooms, halls, and recreation grounds, in order to ascertain if any person absents himself from the public walk without permission.
26. What number generally go out together?—The great majority of the students of both houses go out every walk day.
27. How often are those walk days in the week?—Once a week ordinarily; in the vacations they are twice a week.
28. How many get exemptions from those walks?—Some days fifteen or twenty, and other days as many as thirty or forty; it is difficult to tell the exact number; it varies every walk day. Number of. Exemptions from.

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29. All go out, with the exception of a few exemptions?—Yes.

30. During that time there is only one dean accompanying the students?—There is one accompanying the senior students, and another accompanying the juniors.

31. Are those public walks considered rather as exercises for health than as exercises for recreation?—I think they are.

32. During that time do they walk at liberty, and not two and two?—They walk at liberty; they can go in groups of three, four, five, or six, just as they please.

Duration of.

33. What is the ordinary time that one of those public walks lasts?—About two hours and a half. We go out a few minutes past twelve, and we generally return between half-past two and three o'clock.

34. The longest period of recreation during the day is the time between dinner and evening study, is it not?—It is.

35. Is there any particular rule relating to the intercourse of the students with each other during that period of recreation?—There is not.

Association of co-diocesans in after-dinner recreation.

36. Is there any rule with regard to their keeping in groups according to the dioceses from which they come?—There is not; but a custom prevails amongst the students of selecting companions from their own dioceses, when they spend this period of recreation in walking through the play-grounds, or the corridors. This custom does not extend to any other kind of recreation. I have often seen a match at hand-ball played by six persons from six different dioceses.

Custom not enforced by sanction.

37. Is that custom enforced by any kind of sanction?—I never knew an instance in which it was enforced.

38. Do you assist in the preparation of their studies out of class?—No.

Attendance of deans on exercises out of class.

39. Will you state in what way you carry out the provisions of the Statute that "the deans are to act as directors and assistants in the exercises practised out of the class?"—We carry out that provision of the Statute in the way indicated by the subsequent clauses in the section referred to, viz., "by attending at morning and evening prayers; inspecting the students during the time of relaxation; conducting them during the public walks, and visiting them whilst at study." We also attend the sermons preached by the students, but I do not think that this is one of the exercises referred to, as it is not the special duty of the deans to attend them; the Statutes require that all the members of the College should be present at them.

Sermons by students.

40. How often are those sermons delivered by the students?—Every Sunday, except during the vacations.

Statute as to monthly literary exercises.

41. Have the goodness to read the first clause of the 9th chapter?—"At the expiration of one month of the academic year, the first day immediately following, being a class day, let a literary exercise be held, and let it be repeated every month, the class of Dogmatic Theology commencing the exercise, and the other classes following in order. Let these meetings be held immediately after morning class; let the President define the time, which is to be neither longer than an hour, nor shorter than half an hour. Let the subjects of discussion be matters treated of in class during the preceding month; let the professor assign the defenders of the questions, the President the opponents."

42. Will you have the goodness to read the next clause?—"Once in the week, let all the students who have finished their first year's theology, commencing with the eldest, either explain the rudiments of faith, in familiar discourse, or even deliver a formal sermon; let this order be continually repeated to the end of the academic year; let the President appoint time and place for the exercise; let him lay a fine on those who do not comply; let a half hour be sufficient; let all the members of the College be present."

43. Is the sermon alluded to in this second clause the sermon to which you alluded when you said that you attended at the delivery of these sermons?—It is.

Monthly literary exercises discontinued—supplied by monthly revisions in class.

44. Can you inform the Commissioners, from your experience since you have been dean, whether the other provision of the Statutes, as to the monthly literary exercises, is now complied with or not?—The monthly literary exercises have been long since discontinued; but probably, the object proposed to be attained by those exercises is equally well attained by the revisions which take place once a month, and which embrace the entire business read during the previous month.

45. Do the professors take any part on that occasion?—Yes, the professors interrogate in the same manner as at an ordinary class.

46. In other words, the catechetical form is adopted instead of that of disputation?—Yes.

47. In fact there are no disputations, strictly speaking, held in the College?—There are, frequently, on the Dunboyne Establishment, and occasionally in the Logic Class.

Public disputations by Dunboyne students.

48. Are those disputations in public, before the whole body of the College, or are they confined to the class itself?—During the year they are confined to the class; but at the end of each year the students of the Dunboyne Establishment hold public disputations before the Board of Trustees and the whole body of the College.

49. You have recently been a Dunboyne student?—Yes.

Employment of Dunboyne students in teaching.

50. Do you conceive that the Dunboyne students might advantageously be employed in assisting in the education of some of the junior classes, giving, thereby, something of a tutorial character to their training?—Before answering the question, I would require to know the nature and amount of the assistance which would be expected from them.

51. Is their time very fully occupied in their own studies, or have they leisure time to devote to any other pursuit?—I think the time allowed the Dunboyne students for their

own studies is quite sufficient; but I do not think they have so much time to spare as would enable them to take any material part in giving instructions to the other students.

52. Such as an hour a day?—Some of the most talented of them might have leisure to lecture once or twice a week in the last year of their course, as they have not to study Hebrew in that year.

53. You are aware of the provision of the Statute expressly providing that the Dunboyne students should take some share in the province of teaching?—I am.

54. Did you not yourself, when you were a Dunboyne student, take some share in the province of teaching?—I did.

Inconveniences felt by Dunboyne students from being employed in lecturing.

55. Did you find any practical inconvenience resulting from that?—When my period of lecturing ended, I found it very inconvenient to have to study privately all the theology, canon law, history, and Hebrew read by my class-fellows, whilst I was lecturing. I also lost the benefit of the lectures and expositions of our Prefect, and this I considered a serious and practical inconvenience.

56. You were called upon to fill the place of a professor who was ill, were you not?—I was. I also lectured in the Scripture Class during the recent vacancy of that chair.

57. Have you had occasion, in visiting the rooms of the students, to notice the description of library which the young men generally possess? Is it a common thing now for each student to possess a number of books of his own?—Quite a common thing.

Supply of books possessed by students.

58. What number do you find generally. Would you say some twenty or thirty volumes?—The number varies very much. I think, on the average, each of the senior students has thirty or forty volumes.

59. You were in the College, were you not, before the augmentation of the grant?—Yes, I entered in August, 1844.

Improvement in that respect since 1845.

60. Are you sensible of any considerable change in that respect, and that there is a better provision of books in the private rooms of the students?—I believe the students have much better libraries now than before the increase of the grant.

61. Do they consult the dean as to the books they should purchase?—They do not.

62. Do all the books that are purchased pass through any recognised channel, or are they purchased, as any private individual might purchase them, without any communication with any officer of the College?—A student may write to any bookseller in Dublin or London, and order as many books as he pleases, and he will receive those books without any communication with any officer of the College. When in his library they are subject to the inspection of the deans. The booksellers who sell their books in the College, are required to present a list of their books to the President before they expose them for sale.

Duty of deans to examine books of the students.

63. It is a part of the statutable duties of the deans to carefully examine the books of the students. Is it the practice of the deans to do so?—It is their practice to do so; they consider it a very important duty.

Dr. Brownson's review.

64. Have you ever observed among the books, "Dr. Brownson's Review," a work that has attracted a good deal of attention?—I have.

65. Is it in frequent circulation in the College?—I know only one student who was in the habit of reading it.

General nature of books possessed by students.

66. Are the books of the students such as are usually connected with their special studies, or are they works of general literature?—Generally speaking, their books are connected with their special studies, but many of them have works in the various departments of general literature.

67. You have stated that a part of your duty is to give religious instructions to the young men. Are those instructions given in the form of lectures, or do you generally see them personally?—They are generally given in the form of lectures or meditations.

68. It has been stated that the deans do not assist at all in the theological instruction of the students. You distinguish the theological instruction from the religious instruction, do you not?—Certainly.

Instructions in church ceremonies.

69. The deans, it appears, are now required by a recent regulation of the Trustees to teach the ceremonies of the Church, and also to superintend the classes instructed in the Gregorian Chant?—They are.

70. Is any instruction, excepting in that respect, given in Church music?—Not by the deans.

Monitors—number of.

71. How many assistants have you under the head of monitors?—Twenty-three.

72. Are those the whole body of monitors of whom you speak, or merely those connected with yourself?—They are the whole body of monitors.

73. Have you not a set of monitors under your special charge, as aids to you?—No.

74. In what manner do the monitors report any misconduct on the part of the students, and to whom do they report?—They report to the deans.

Duties of.

75. To which dean?—The monitors of the junior house make their reports to the dean who resides there. The senior house monitors may report to any one of the other three deans. When a dean visits a study-hall he may ask the monitor if there be any disorder in the hall, and if there be, the monitor would report it to that dean.

76. Or if there was any disorder in any one apartment, he would report it to the dean having charge of that particular part of the building, would he not?—He would.

77. Does a monitor ever report directly to the President or Vice-President, or always to the dean?—A monitor reports to the President or Vice-President whenever they ask him, but ordinarily the monitors make their reports to the deans.

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78. And the dean would either send for the student and admonish him, or if necessary, report him to a higher authority, would he not?—Yes, that is their practice.

79. Is it the practice now to impose fines upon the students according to the Statute?—No.

80. Do you ever set them tasks in the way of imposition?—No.

81. But you admonish them, and endeavour morally to correct them?—Yes.

82. Is it generally understood that those who are promoted to office in the College assume it as a permanent vocation, and do not take it as a preliminary step to the mission?—It is assumed that their office is permanent.

83. That is the general expectation and understanding?—I believe it is.

As to officers taking meals with students.

84. Do you think that it would obstruct the discipline of the College if the deans and other officers were to dine in company with the students?—I am unable to offer an opinion upon that question; I think it is one that requires much more experience of collegiate life than I possess.

85. Are all the deans present during dinner, or do they take it in turn?—They take it in turn.

86. One dean is always present in the refectory, is he not?—Yes, there is always a dean present at breakfast, dinner, and supper, in each of the refectories.

87. Is there a distinction between the duties of the Senior Dean and those of the three Junior Deans?—The Statutes make no distinction; but custom and some regulations of the Trustees have given the Senior Dean certain exemptions and privileges.

88. Are you a member of the Council of the President?—I am.

89. Do you take precedence there of the Professors of Theology and Sacred Scripture, or in the College?—There was but one meeting of the Council held since my appointment, and judging from the mode of proceeding at that meeting, I do not think that any member of the Council takes precedence of another.

90. But you are aware that the Statutes give the deans a position next to the Vice-President?—I am.

Precedence of deans over professors.

91. Is it not a fact that the deans do take precedence of the Professors of Theology?—It is a fact that the deans take precedence of the professors, but this precedence is not observed in Council—if I may judge from the meeting which I attended; at that meeting the President proposed the questions for consideration, and the professors and deans discussed them and voted on them in any order they pleased, without any regard to precedence.

92. On what occasions do the deans take precedence?—If they were taking their seats in public, before the students, they would sit before the professors.

And over Prefect of Dunboyne establishment.

93. In fact the deans come in order next to the Vice-President?—Yes; that is the order assigned them by the Statutes, and the usage of the College.

94. They take precedence even of the Prefect of the Dunboyne Establishment, do they not?—They do.

95. If a dean were promoted to the office of Professor of Theology, would he not have to take a lower place at the table than whilst he was dean?—If a dean were appointed, I will not say promoted, to the office of professor, he would have to take a lower place at the table than whilst he was dean.

Distinction between matters spiritual and temporal.

96. As a student, has your attention been specially called to the distinction between spiritual and temporal matters?—It has.

97. In what shape, was it the subject of a particular lecture,, or of particular instruction?—The distinction between spiritual and temporal matters was sometimes expressly treated of in the course of a lecture—sometimes, and more frequently decisions were given, which, without any express mention of this distinction evidently supposed it. The doctrine taught in those lectures and implied in those decisions, amounted to this—that spiritual things are distinct from temporal things—that the former are the objects of spiritual power—the latter of civil power, and that each power is supreme and independent in its own order.

98. Was that point enlarged upon in detail, in its application to the various circumstances of life, or was it laid down as a general pervading principle?—It was laid down as a principle, and was also occasionally illustrated by being applied to some of the various circumstances of life.

99. Was Dr. Delahogue's treatise, *De Ecclesiâ*, the treatise that was read in class when you were a student?—It was.

Dr. Delahogue's proposition.

100. Do you retain in your memory this proposition in his treatise—"Christus Petro et successoribus ejus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia, proindeque iste nunquam auctoritate clavium, etiam indirecte deponi possunt, aut eorum subditi a fide et obedientia illis debita eximi ac dispensari"?—I remember that proposition.

Invariably maintained.

101. So far as you are acquainted with the doctrine maintained by the professors whose lectures you attended, have you known that proposition invariably asserted by them?—It has been invariably asserted, or supposed by all the professors whose lectures I attended.

102. Have you any reason to apprehend that a contrary principle, or a principle in any degree conflicting with that laid down in the proposition of Dr. Delahogue, and which has just been submitted to your attention, is entertained by any of the students at Maynooth?—I have no reason whatever to think so; on the contrary, I believe there is not a student in

Maynooth who entertains any principle conflicting in the slightest degree with the proposition referred to.

103. Have you reason to believe that the students are in the habit of reading works which conflict with the doctrine of Dr. Delahogue upon this subject?—They art not in the habit of reading such works; the only exception I know, is the case of a student who was in the habit of reading "Dr. Brownson's Review." Dr. Brownson's review.

104. Dr. Brownson, as a writer, maintains extreme views upon certain subjects, does he not?—His views on the temporal power of the Pope are extreme.

105. Have you reason to know or believe that the student in question did not adopt the views advocated by Dr. Brownson?—I am quite certain that he rejected those views.

106. As a student as well as dean, will you state whether any instruction is imparted by the deans to the students?—Yes; the deans impart religious instruction to the students. Religious instruction imparted by deans to students.

107. When are those instructions imparted?—They are imparted to the junior students on Sunday evenings, Wednesday evenings, and Friday mornings, and occasionally on the first Sunday of the month, and on some of the principal festivals of the Church.

108. At what hour?—From half-past five to six on Wednesday and Sunday evenings, and from half-past six to seven on Friday mornings.

109. Can you enumerate the principal festivals of the Church?—The principal festivals of the Church, on which religious instructions are given, are Christmas Day, Easter Sunday, the festivals of the Blessed Virgin, the feast of All Saints, the feast of St. Patrick, and the anniversary of the Dedication of the Churches of Ireland. Festivals on which religious instruction is given

110. How often in the year are instructions given on festivals of the class you have enumerated?—They are not given every year on all the festivals I enumerated; they may be given about five or six times each year.

111. How often are instructions or meditations proposed on the first Sunday of the month?—About four or five times in the year.

112. What is the reason for giving them on the first Sunday of the month?—I don't know any reason for giving them on the first Sunday rather than on the second or third Sunday of the month.

113. Sometimes it is a particular day for communion, is it not?—That, I think, cannot be the reason, for most of the students receive the Holy Sacrament every Sunday, and many of them oftener.

114. At what hour are those instructions given?—They are generally given after prayer on Saturday night, and they are proposed the following morning at prayer, in the form of meditation.

115. In addition to the instruction also given on the Sunday evenings?—Yes.

116. What was the kind of instruction given on those first Sundays of the month?—The Gospel of the Sunday was sometimes selected as the subject of meditation. Sometimes the instructions and meditations were on the virtues peculiarly necessary for ecclesiastics, and occasionally on devotion to the Sacred Heart of Jesus. Instructions given on first Sunday of the month.

117. Those were the subjects of meditation?—Yes.

118. Were they the subjects of instruction besides meditation?—They were.

119. Of what does the instruction consist on Friday mornings, and on the evenings of Wednesdays and Sundays?—On Friday mornings, the instructions chiefly regard mental prayer—its necessity, advantages, and the best methods of making it. On Sunday and Wednesday evenings, the nature of the priesthood is frequently the subject of instruction; the virtues and qualifications it requires, and the duties and obligations it imposes, are familiarly explained. The students are exhorted to prepare themselves for so exalted and holy a state, by the practice of every virtue; they are particularly recommended to read the Epistles of St. Paul to Titus and Timothy, in order that they may know and endeavour to acquire all the virtues which the Apostle requires in the ministers of the Gospel. When any disorder occurs, the attention of the students is directed to it, and they are advised to avoid it, and observe the rules more strictly for the future. To encourage them to this, they are often reminded that the strict observance of the rules proceeding from motives of religion will sanctify all their actions—afford them opportunities of practising the virtues of humility, obedience, and self-denial—and enable them to acquire those habits of order and regularity which are so necessary for a priest. The advantages which a priest derives from a familiar knowledge of the Bible are often enlarged upon, and the students are earnestly recommended to acquire such a knowledge by reading it frequently and diligently. They are also advised to read approved spiritual works. Those instructions and exhortations are frequently enforced or illustrated by texts of Scripture, the authority and examples of the saints, and the principles laid down by the most eminent writers on ecclesiastical subjects. Nature of instruction given on Fridays, Wednesdays, and Sundays.

120. What length of time did each of those instructions occupy?—Each instruction occupied half an hour. Time occupied in these instructions.

121. Was the dean speaking during the half hour, or did he read any subject during a portion of it, or comment upon it?—He spoke during those half hours.

122. During the three half hours upon the mornings of Friday and the evenings of Wednesday and Sunday?—Yes.

123. What was the kind of instruction given on the eve of festivals?—Such as the nature of the festivals would suggest as the most appropriate subject of meditation for ecclesiastical students. Nature of instruction given on eve of festivals.

124. Which of the deans communicated those instructions; were they given by all or by one only, or did they take them in rotation?—The instructions on Sunday evenings, Wed- Distribution of this duty among the deans.

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14.

Rev. R. Hackett.

nesday evenings, and Friday mornings were always given by the Senior Dean. The other instructions, on festivals, and on the first Sundays of the month, were sometimes given by the Junior Dean.

125. Were there two Junior Deans at that time?—There were.

126. Did they alternately take that occasional duty, or did it only devolve on one?—It devolved on the Junior Dean, who had the special charge of the junior house.

127. Did they in any other manner communicate with the students except on those occasions?—They communicated with the students in various other ways, as the proper discharge of their duties necessarily required.

128. In your own time, since you have become dean, have you given any similar instructions?—I have not yet given any similar instructions.

129. Are you aware whether the other deans have done so?—They have.

130. Are you aware whether those instructions are at present, or have been during the time that you have been dean, imparted in the way that you have described?—The delicate health of the Senior Dean prevented him on a few occasions from giving his usual instructions, but he intends to give them as before.

131. The Dunboyne students do not attend the instructions of which you have been speaking as given by the deans?—No; all the instructions of which I have spoken are given in the junior house; but the Dunboyne students are present at the instructions which the deans give to the students of the senior house.

Religious instruction given to senior house.

132. What instruction has been given during the course of your experience to the senior students by the deans?—The general character of the instructions given to the senior students is the same as that imparted to the students of the junior house. The virtues and dispositions required for embracing the ecclesiastical state forms the subject of several of those lectures. The duties of a priest on the mission—such as instructing the people, administering the sacraments, visiting the sick, &c.,—are more fully explained in those instructions than in the instructions given to the junior students. At Pentecost there is a spiritual retreat of a week; during this retreat meditations are proposed on some of the great truths of Christianity, the end of man, the evil of sin, death, judgment, hell, heaven, &c.

Week's retreat at pentecost.

Times of such instruction to senior students.

133. When were those instructions given to the senior students?—On some of the principal festivals, on various occasions during the year, and regularly on Saturday mornings.

134. At what hour?—During morning prayer, from half-past six to seven.

135. Which of the deans gave those instructions?—The instructions on Saturday mornings were always given by the Senior Dean; many of the other instructions were given by the first Junior Dean.

136. You stated that upon every Saturday morning the dean lectured upon the duties of the vocation, and sometimes upon other topics that he deemed useful, with a view to their religious training; was there any other instruction given to the senior students?—There was no other regular and public instructions given to the senior students except those I have mentioned.

Spiritual lecture to junior students on Sunday mornings.

137. Does any thing else occur to you with regard to the instructions given by the deans to the students?—When speaking of the instructions given to the junior students, I might have added that on Sundays they have a spiritual lecture read to them under the direction of the dean.

138. At what hour is that?—About half-past ten o'clock.

139. How long does the spiritual lecture last?—A quarter of an hour or twenty minutes.

Books read.

140. What does it consist of; is it read?—Yes; it is frequently read out of Rodriguez's "Christian and Religious Perfection."

141. Do you remember any other work?—Liguori's "Selva," and Massillon's "Conferences" are sometimes read.

142. Do you remember any other work?—I cannot, at present, recollect any other work.

143. When you speak of the instruction given in the morning, is that during the half hour of prayer?—It is.

144. What portion of the half hour is occupied in prayer alone, and not in that instruction?—Eight or ten minutes.

145. And the meditation occupies from a quarter of an hour to twenty minutes?—Yes.

146. Does that apply to all the periods which you have mentioned in the junior house on the evenings of Wednesday and Sunday, and the mornings of Friday, festivals, and the first Sundays of the month?—It applies to the meditations on festivals and the first Sundays of the month, but not to the instructions given on Sunday evenings, Wednesday evenings, or Friday mornings; on those occasions the dean speaks during the half hour.

147. When it is in the mornings it consists of prayer and meditation for from ten minutes to a quarter of an hour, and instruction for a quarter of an hour or twenty minutes?—Yes.

148. In the evenings does it consist altogether of instruction?—Altogether of instruction or exhortation.

Rule of trustees as to training in religious ceremonies not yet in operation.

149. Are you aware of the rule made by the Trustees last June, that there should be training in religious ceremonies and in singing?—I am.

150. Can you tell the Commissioners what has been done in reference to that rule since the students re-assembled after the vacation, up to this time?—The arrangements for teaching the ceremonies are not yet completed; but I believe they soon will. That part

of the rule which regards the singing classes has been in operation from the commencement of the year; the deans have superintended those classes since their opening in September.

151. How many are there in those classes?—They are very large classes; in some there are forty, and in others there are sixty or seventy.

Singing classes—numbers in.

152. How many classes are there?—Ten.

153. How many in the whole number are there learning?—All the students, except those of the Dunboyne Establishment.

154. How long has that been so?—I believe it has been so for upwards of fifteen years.

155. They are taught nothing more than the Gregorian Chant?—No.

Instruction in composition of sermons.

156. When you were a student did you receive any instructions particularly directed to the composition of sermons beyond what you learned in the Rhetoric Class?—I did not; but I sometimes profited from hearing the superiors and professors criticising sermons preached by the students.

Sermons preached by students.

157. What sermons do you allude to?—I allude to the sermons which are preached on Sundays by the senior students. Some of the professors or superiors are present at each of those sermons, and after having called on one or two students to state their opinion about it, they then give their own criticism on it.

158. How long does their criticism occupy?—I cannot state the exact time.

159. Is it five minutes, ten minutes, or a quarter of an hour?—It varies between five and ten minutes.

160. How long does the whole thing occupy—the sermon, the criticism, and all?—About half an hour or thirty-five minutes.

161. From your experience can you inform the Commissioners whether or not those sermons are invariably the composition of the students who deliver them, or whether they are borrowed from others, or copied from books?—They are not invariably the composition of the students who deliver them; some of them are written by other students, and a few of them are taken, with some alterations, from books.

Criticisms on.

162. Except in the criticism thus given, you did not yourself, in your course in the senior house, derive any instruction as to the composition of sermons?—I remember to have heard some useful remarks from some of the professors in class regarding the matter and composition of sermons.

163. What professors do you allude to?—Some of the theology professors.

164. Those were incidental remarks, were they not, and not made to instruct in the composition of sermons?—They were merely incidental remarks, and very brief and few.

Instruction in catechising.

165. Applying your attention to another mode of instruction, namely, the catechetical, and the manner in which youth are instructed in the tenets of their religion, did you obtain any instruction as to the mode of conveying catechetical instruction either by precept or by practice?—I do not remember to have received any regular teaching on the best way of conveying catechetical instruction; but from time to time I heard the professors and superiors insist upon the necessity of speaking in a simple and popular style in giving instructions to the people. I have heard that in various ways, sometimes in the criticisms to which I have alluded, and sometimes from a professor in class.

166. With the exception of what may have been so received, or what resulted from those occasional remarks upon the importance of speaking in plain and simple language, did you receive any other teaching with a view to conveying catechetical instruction?—I did not.

Desirable that senior students should be instructed in composition of sermons and catechising.

167. Are you not of opinion that it would be desirable to have the senior students instructed in the mode of giving catechetical instruction, and also in the composition of sermons and English composition generally?—I am most decidedly of that opinion.

168. Do you think that it would be advisable to have it peculiarly applied to composition and to the structure of sermons?—I do.

169. Do you apply that remark particularly to any class of students?—I apply it to the students of the senior house.

170. The junior students receive no such instruction, except what they derive from the Professor of Rhetoric?—No.

171. And the seniors derive it in no way except from the criticisms that are pronounced upon the sermons that are delivered every Sunday?—No.

Advice to young men on leaving College as to their conduct on the mission.

172. Is any advice or any instruction tendered to the young men on leaving the College for their missions as to their conduct generally on those missions, especially with regard to their connexion with civil affairs, and their duty to the state?—At the Pentecost Retreat, those who are to be ordained priests receive special instructions and advice with regard to their conduct on the mission. The substance of them is—that the proper discharge of their ecclesiastical duties will afford abundant occupation to the most zealous; that they should accordingly devote themselves entirely to the performance of those sacred duties, and abstain from all unnecessary interference in worldly affairs.

173. These are the exhortations which are given on the occasions to which you have referred?—Yes, more especially then; but they are also given frequently during the year.

174. Have you known such inculcated frequently during the year?—I have.

175. Are the duties of a good citizen frequently inculcated?—Yes; the students are exhorted to obey every lawful authority, and discharge in the most perfect manner every duty which the various relations of life impose on them.

[*The Witness withdrew.*]

15*th October*, 1853.

15.

Rev. James O'Kane.

The Rev. *James O'Kane* examined.

1. You have furnished a report of the number of students who remained in the College during the entire vacation?—Yes, for each of the past five years.

Decrease in number of students who remain during vacation.

2. There appears to be a remarkable diminution in the number; can you, at all, explain the circumstances which have led to a constant diminution in the number of those who remain behind during the vacation?—I am unable to offer any explanation further than this: that probably the improved circumstances of the country, and the increased facilities of travelling, induced many to go out who otherwise would prefer remaining in the College.

3. And, probably, the improved condition of the students consequent upon the increased grant?—That, too, might have influenced some; but I may observe, that some remained for a part of the vacation, say the first month, who afterwards went out. They remained chiefly in order to avail themselves of the lectures given in the vacation.

Personal intercourse between deans and students.

4. What is the amount of personal intercourse that you have with the students; you do not assist them in their studies, do you?—No; I merely inspect them while at study.

5. You do not give personal advice as to the books which they are to consult?—No; unless a student were to apply to me, and ask my advice on the subject.

6. Are they in the habit of coming into personal contact with you, as dean, so that there is a kind of friendly relation established between you?—Yes; that is true, to a great extent; they come to consult the deans on various matters that arise from time to time, and ask their advice, and I think this establishes a friendly relation; I know such has been the case with myself.

7. Upon what kind of matters? Do they relate to their personal conduct, or their studies? —Sometimes as to their personal conduct, but sometimes, also, as to other matters on which they want advice, and which do not regard either their studies or the discipline of the College, but are altogether private and confidential.

8. The Commissioners have been given to understand, that there is no special number of students assigned to each dean to superintend habitually, but that a certain number of rooms are put under his control?—Yes, that is the principle of the division; but the junior house being apart from the senior house, the dean who has charge of it might be said to have also the special superintendence of that portion of the community.

9. What is your special department in the College as dean?—The senior house.

Witness in charge of portion of the senior house.

10. A portion of it?—Yes, I reside in one wing of the old building, in what is called the chapel wing, or the new house, as it was formerly called; I have charge of that house specially, and of a part, also, of the new buildings.

11. Are you of opinion that it would be an improvement if a portion of the students could be assigned specially to the charge of each dean, so as to be under his special control during the time of their collegiate studies?—I think it would have considerable advantages, but, at the same time, it might be desirable that others should have some share in the superintendence of those same students, in order that they, too, might be able to assist the President in forming his judgment of them.

Desirable that each student should have a separate room.

12. Do you think it very desirable that each student should have a separate room?—I think it would be desirable that each one should have a separate room.

Already the case as to senior students.

13. Could any arrangement be made, with regard to the existing building, for that purpose?—I think that there are some buildings, lately vacated, adjoining the junior house, that might, perhaps, be made available, so as to afford greater accommodation to the junior students. The senior students have, at present, each a single room.

Might be arranged as to junior students.

14. But in the existing buildings do you think it is possible that arrangements could be made so as to give a separate room to each student?—I think it might be done, by making certain alterations and improvements in the buildings that were formerly occupied as the lay College.

15. You have an opportunity of seeing the rooms of the students under your care, have you not?—Yes.

Increased supply of books by students of late years.

16. They are now better furnished, are they not, with books, than they used to be?—I think they are; I had not an opportunity of inspecting the rooms of the students formerly, but, judging from what I saw when I was a student, and from what I have seen during the past year, on inspecting the rooms, I think that there is a considerable improvement in that respect.

17. Should you say that there was, generally speaking, a desire on the part of the students to possess a library?—I am quite certain that that desire exists on the part of almost all the students. They are most anxious to provide themselves, while in College, with the books that would be useful to them afterwards on the mission.

18. In what year did you enter the College?—I first entered the College in the year 1840, but after remaining about a year and a-half, was obliged to leave from ill health; I subsequently entered in 1844.

Preliminary education of witness.

19. Where had you received your preliminary education?—Most of my education I received from a relative of mine, a parish priest, who conducted a kind of diocesan school; but I was, for a short time, at Foyle College, in Derry, a preparatory school for Trinity College; I was also, for some time, at Armagh, in a seminary opened by the late Primate.

Armagh seminary.

20. What was the nature of that college; was it intended to be entirely preparatory, or did it provide an education fitting the individuals for orders?—I think it was principally intended as a preparatory college, but I know that a great many students destined for other professions were there at the same time with me.

21. Was the education carried to such an extent as would prepare a young man for orders?—No; the course of education there was not intended to prepare a student to receive holy orders.

22. Is the seminary to which you referred that of which Mr. Hughes is now the principal?—Yes, the same.

Training in classics there.

23. Were the young men well trained in classics there?—I thought that the course of education there was very good, as preparatory for entrance into Maynooth College.

Composition.

24. Was there much exercise in Composition, Latin, or English?—I cannot recollect that at that seminary there was much exercise in Composition, either Latin or English, so far as regarded the class in which I read; but in the English department the classes were exercised in English Composition. I have been informed, that at present those who study classics there have frequent exercises in Latin Composition; the exercises were certainly few while I was there; but at the school conducted by the clergyman of whom I spoke before, and in Foyle College, there were frequent exercises both in Latin and Greek Composition, and in English occasionally.

Entrance examinations.

25. It is one of your duties, is it not, to assist at the entrance examinations?—Yes.

26. The Commissioners understand that the examinations last about seven or eight minutes each?—The time is not fixed, but I think it is something about a quarter of an hour; some get even a longer time; a shorter time suffices for others.

27. Do you think that a greater solemnity or fulness might be given to these examinations?—As it is little more than a year since my appointment, I have been present only on two occasions, and on both, besides the deans, the President, the Vice-President, and some of the professors were present, but I do not know whether they might not be regarded as having greater solemnity if more assisted at them.

Attendance of examiners at.

28. Do the examining professors regularly and punctually attend at the entrance examinations?—According to the Statutes, the President is authorized to summon all, but cannot compel the attendance of any under a penalty. With respect to the actual attendance, I can speak only of the two examinations at which I was myself present. At the first of these, that is in August, twelvemonth, the Professors of Rhetoric and of Humanity were present, the Professor of Ecclesiastical History, and some one or two of the Theological Professors, besides the Prefect of the Dunboyne Establishment, and the Professor of Scripture, now the Primate, Dr. Dixon; there was then a very full attendance. At the last examination there was not so full an attendance for the first day or two; for the last three days there was a fuller attendance. However, I do not think that there were fewer at any time than six or seven, including one or two professors, at the ordinary examination in Latin and Greek, but at the examination in Mathematics there were generally only three present.

Ascertaining fitness of students for ministry.

29. What opportunities have you of ascertaining the fitness of the students as candidates for the sacred ministry?—The opportunities are such as are afforded by the performance of the ordinary duties of the dean, seeing that they attend at morning and evening prayer, and the other duties of the day, and forming an estimate of their character from their observance of discipline, or their neglect of it, as the case might be.

30. It is not from personal conference with them, but rather from general observation of their conduct with regard to the discipline of the house?—The observance of discipline is the principal test, but, of course, a good deal is also known from personal intercourse with them.

President's Council for deciding as to giving of orders.

31. Does the acceptance of each as a candidate depend mainly upon the recommendation of the dean?—The deans and the Vice-President form the Council of the President in determining on the fitness of those who are to be promoted to orders. The deans, generally speaking, have, perhaps, a better opportunity of ascertaining the fitness of candidates than the President or the Vice-President; but they have their own opportunities of observing, besides what they learn from the report of the deans.

Fitness for orders ascertained by observance of general conduct.

32. Their fitness is ascertained generally by an observance of their general conduct, with regard to the discipline of the house, rather than by personal intercourse with them?—Yes, the observance of discipline is, as I have said, the principal test, and it is regarded by all who have had experience in the matter as the very best and surest test. This is not to be wondered at, for the discipline of the College is such that no student can observe it without making great progress in virtue as well as in learning, while the student who is habitually negligent of it is likely to make very little progress in either, and shows, by the very fact, that he is not well fitted for a life of labour and self-denial, such as that of a good priest must be. The fitness of each candidate for orders is carefully discussed in the President's Council. After receiving reports from the professors, and hearing the opinions of the Vice-President and deans, the President decides upon his admission or his rejection for the time being. It sometimes happens that a student is not promoted to orders at present, but yet there is no intention of finally excluding him; the object for the present being to show him that there is some defect in his conduct which he would require to correct.

Conversation between deans and young men.

33. Do you enter into conversation with the young men when you superintend the walks, as dean, or at other times?—Yes, on the walks I generally have some one or two of the students with whom I converse during the entire time of the public walk; also, when visiting them in their rooms, I occasionally enter into conversation with them; and when they come, as they do frequently, to my room, for the purpose of asking an exemption, or for any other purpose, I very often have a conversation with them.

15th October, 1853.

15.

Rev. James O'Kane.

34. Are the Statutes of the College read out to the community in the course of the year?—They are read out at the commencement of the academical year, always before the opening of the lectures.

35. Are they read out after the half-yearly examinations?—No, they have not been in my time.

36. You are aware, are you not, that there is a provision in the Statutes to that effect?—There is.

College Statutes read aloud at commencement of year only.

37. But the present practice is to read them at the commencement of the collegiate year?—Yes.

38. You are, probably, aware of the provision in the Statutes respecting the deans, to this effect: "Let them act as directors and assistants in the exercises that are practised out of class;" what are the exercises at which the deans assist?—I understand those exercises to be morning and evening prayer, all the public religious exercises of the students, their recreations and their studies, so far as the dean could be considered as directing or assisting them in these.

Provisions of Statute as to assistance of deans at exercises out of class.

39. Do you think that that is the correct interpretation of the Latin words of the Statute: "Exercitationibus quæ extra scholas frequentantor, rectores se et adjutores præbento?"—I think these words are explained, at least partially, in what follows; but, at all events, it is the only interpretation that I have learned from usage.

40. Will you have the goodness to refer to the ninth chapter of the Statutes, and read the title in Latin?—"*De Exercitationibus Judicationibusque Literariis.*"

41. Do you observe, in the first clause of that chapter, that those exercises, or meetings for the purpose of those exercises, are stated to be held immediately after morning class?—Yes.

Monthly exercises disused.

42. Are those exercises which are specified in the Statute held at the expiration of every month of the academic year?—I cannot say that the monthly exercises now in use are those contemplated by the Statute, but I believe they are regarded as a fulfilment of it in substance.

Monthly revisions instead; President present at them.

At present, on the first Tuesday of every month, there is a revision of the business gone over in the preceding month, at which the President assists; he is present, but it is held during the time of class.

43. Do the deans attend?—They do not; but I have been credibly informed that the matter was discussed at the Board, and that in consequence of objections made by the professors to the contemplated attendance of the deans, it was ultimately settled that the President alone should be required to attend.

Provisions of Statutes as to sermons by students, and familiar explanations of rudiments of faith.

44. Will you have the goodness to look to that second clause in that chapter, and read it?—"Once in the week let all the students who have finished their first year's theology, commencing with the eldest, either explain the rudiments of faith, in familiar discourse, or even deliver a formal sermon; let this order be continually repeated to the end of the academic year; let the President appoint time and place for the exercise; let him lay a fine on those who do not comply; let a half hour be sufficient; let all the members of the College be present."

45. That would seem to come, would it not, under the definition of an exercise practised out of class?—It would. Sermons are delivered every Sunday by some of the divinity students, and at those sermons the deans attend; they are delivered in the different halls.

Four sermons on each Sunday.

46. How many sermons are given on each Sunday?—Four; unless it happened that some student, whose turn it might be to preach, was prevented by illness, or had left the College.

47. Are those sermons all delivered in the senior house?—Three of them are delivered in the senior house, and one to the junior students.

Attendance of superiors at them.

48. Does one of the deans attend at each of those sermons?—The Vice-President attends at one of them, and one of the deans attends at each of the other three. By an arrangement of the Board, made some years ago, the superiors and professors were distributed among the four halls. After the sermon is over the dean (or the Vice-President, in the hall where he attends), calls on one or two of the students to give a kind of criticism on the discourse, and this is followed by some observations from the dean, or one of the professors, if any be present.

49. Are they written sermons, or delivered *extempore?*—They are written sermons, but the students do not read, but deliver them.

50. Is it the practice for the students ever to "explain the rudiments of faith in familiar discourse?"—Except so far as that is effected in some of those sermons, I think not.

Provision as to explanation of rudiments of faith not carried into effect otherwise than by above sermons.

51. It is not the practice for them to explain, *extempore*, the rudiments of faith in familiar discourse?—Not, so far as I know, since I entered the College; but in some of those sermons the students give a familiar explanation of a certain virtue, or of some point of faith, and perhaps this, though not *extempore*, might be regarded as explaining the rudiments of faith in familiar discourse.

52. Will you have the goodness, now having read those clauses, to look to the third clause of the fourth chapter?—I would be inclined to suppose that that third clause may also extend to those exercises mentioned in chapter 9.

53. And the practice of the College seems rather to conform with that view of the Statute?—Yes; but those are not exercises at which the deans, alone, are obliged to assist; and in what I before stated regarding the meaning of that third clause, I had in mind those exercises at which the deans, alone, are bound to assist. Besides, it would appear that the attendance of the deans at the sermons is provided for, by requiring all

the members of the College to be present; and their attendance at the examinations is also provided for, since the "Judices" of the several masters must be present, and the deans are "Judices" of all the masters, as is plain from comparing cap. 6, No. 3, & seq., with cap. 7, No. 5, so that provision would seem to be made for their attendance at these exercises, independently of the third clause of the fourth chapter.

54. But if the provision of the first clause of the ninth chapter were carried into effect, namely, that the ancient form of disputation were maintained, there is no provision in that first clause of the ninth chapter for the attendance of the President or professors?—It may not be clearly expressed, but it seems to be implied in the concluding words. It says, "Let those meetings be held immediately after morning class; let the President define the time, which is to be neither longer than an hour, nor shorter than half an hour. Let the subjects of discussion be matters treated of in class during the preceding month; let the professor assign the defenders of the questions, the President the opponents."

Monthly revisions

55. You observe that this was to be an exercise in which each class should engage, the class of dogmatic theology commencing, and the other classes following in order, the time being after morning class?—Yes; but as I have already said, the practice, now, is to hold those exercises during the hours of class.

Carried on as ordinary classes, but with liability to be examined in matter of preceding month.

56. But in a different form; in the catechetical form, are they not?—They are carried on, so far as I can remember the manner, in the same way as the ordinary classes, except that the students are liable to be examined upon any part of the matter treated in class during the preceding month, and they are all liable to be interrogated. In the Theological Classes, in my time, there was no disputation of the kind contemplated here; it has been practised, I believe, in the class of logic.

57. Is there any part of the course at present pursued in Maynooth which would practise the students in the Exegesis of Scripture, or an exposition of the rudiments of faith;—is he ever called upon to expound them?—Never; except during the time when he is obliged to answer his professor in the Scripture Class, and in the sermons which he is obliged, in his turn, to deliver.

Examinations.

58. Is that provision of the Statute in the ninth chapter observed, that two examinations should take place every year, one at the commencement, and the other towards the end of the academic year?—It is; the examination at Christmas is held about the commencement of the common year, and the other, the summer or June examination, commences generally about the 8th of June.

Premiums and honors awarded at summer examinations.

59. At what period of the year are the annual rewards of diligence and the usual honors assigned?—At the conclusion of the summer examinations. The professors of the different classes generally select a number of the students, and propose to them questions, in writing, upon the business of the year, and after having examined those compositions, they decide upon the respective merits of the students of their different classes, and give the premiums accordingly.

Deans take part in the examinations.

60. The deans take a part in the examination, do they not?—Yes, that is at the public examination.

61. Looking at this chapter of the Statutes, these examinations appear to be connected, more or less, with the literary exercises?—Yes.

62. Is it the practice of the dean to visit the students whilst at study?—Yes.

Deans visit students at study, both in their rooms and in the study halls.

63. At their rooms, or in the study-halls?—At both times; when the students are at study, in their rooms, they visit them occasionally; but in winter, when they are in the study-halls, they visit them much more frequently.

64. The words are, "conduct them during the public walks, and visit them whilst at study;" the interpretation of that passage, I presume, would be "in the study-halls?—I think that clause would apply both to the rooms and to the study-halls. At the time the Statute was framed I am inclined to believe that a great many students were together in the same room, as well as in the study-halls. I know that custom interprets the Statute as applying to both.

Visits of deans to students' rooms.

65. How often do those visits to the rooms take place?—The visits to the rooms, while the students are at study in them, depend partly upon the discretion of the dean. He may visit them then, or while the students are absent, but the Statute requires that they be visited twice, at least, every fortnight.

Periods of.

66. In point of fact, how often are they visited?—During the past year, of which, alone, I am competent to speak, they were not visited oftener than once in a fortnight; and, indeed, the number of rooms was so much increased, the new buildings having been occupied for the first time last year, it would have been impossible to fulfil the Statute according to the letter, so as to visit them all twice in a fortnight.

Duration of.

67. How long does each visit last?—In some rooms a very short time suffices; few require more than five or six minutes; some might require ten minutes; it depends upon the discretion of the dean; there is no fixed time.

Nature of.

68. What is done on the occasion of the visit?—The deans examine if the room be in proper order; whether it presents the appearance of cleanliness and regularity, or the contrary; but most of the time is spent in inspecting the books.

69. Then the visit is rather for the purpose of seeing the condition of the rooms, the books, and the accommodation of the students, than with a view to the students' application to study?—Yes, that is the principal object; but, at the same time, it is the duty of the dean to visit them, or, at least, he may, if he wishes, visit them whilst at study in their rooms, as well as in the public halls.

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70. How often is this visit, in reference to their studies, made?—They study in their rooms for about six weeks before they go to the halls. During that time, I suppose, the visits to them in their rooms during study, would be two or three.

71. Do you mean two or three visits to each student?—Yes, about that.

Periods of study in the study-halls, and in the students' rooms.

72. During what period of the year?—During the interval between the commencement of the studies of the year, which is on the 12th September, and the time when they go to the halls, which is usually about the 20th of October; and again from the time when they leave the halls, which is generally some time in April, till the close of the year.

73. Are the Dunboyne students equally visited by the deans?—No; at least as far as my practice and experience go.

74. You state that they are visited about two or three times between their return after vacation, and the time when the lectures commence?—Not until the time when the lectures commence, but until the time when they go to the study-halls.

75. When do they go to the study-halls?—Generally about the 20th of October; while they are in the study-halls they are visited much more frequently.

76. In the study-halls they remain till what time?—Generally until Easter.

77. In the interval between leaving the study-halls and going to their private rooms to study, and down to the time when they disperse for the vacation, how often are they visited?—I think about two or three times.

78. Between the period about Low Sunday and the beginning of October?—Yes; during the time of vacation, which is included in that period, the students who remain generally occupy one portion of the building assigned to them, and have their rooms near each other.

79. Of course they are visited also?—Yes.

Visited once a day in the halls.

80. While they are in the halls how often do you visit them?—They are usually visited once a day, sometimes twice or oftener, sometimes, perhaps, not at all; but there are few days on which they are not visited by some of the superiors.

81. What length of time does that visit occupy?—I should say for each hall about from ten to fifteen minutes, including the time necessary for examining the lists.

82. Have the students notice beforehand that the dean will visit them?—No.

Visits unexpected.

83. You come upon them quite unexpectedly?—Yes; they are never certain of the time.

84. Is it the custom for you to examine the subjects of the books they are reading?—The dean may do so, and certainly would if he suspected any book to be an improper one.

85. What is the interpretation that you attach to the duty of visiting them whilst at study?—To see that they are in their rooms, or in the halls, engaged in study, and that they keep order and silence during the time.

86. Not to ascertain the kind of study in which they are employed?—The great majority are always found engaged in the studies of the class; but the dean, in his visit, would also endeavour to ascertain whether any might be reading prohibited books.

Inspection of books used.

87. In point of fact, do the deans ascertain upon what subjects they are employed?—I do not think they can ascertain accurately in every case; but they are pretty well able to judge from a glance at the books before them. From the examinations, the reports of the professors, and the inspection of the books in the possession of each student, they can form a tolerably accurate opinion as to whether any student, who has been for some time in the College, is attentive or otherwise.

Advice as to studies.

88. Do they give them any advice as to the mode of pursuing their studies?—No; that is considered to be the duty of the professor.

89. In point of fact, is it the practice of the deans to go round and look at the books which the students are reading?—It is very often done.

90. About how often?—Almost as often as they go to visit them; in some students' rooms, perhaps, they might not look at the books they are reading.

91. The question referred to the halls?—In the halls they usually go round the tables, and look at the books upon which they are engaged.

Nature of visits to study-halls.

92. Do the deans go round every table?—That is the general practice. The students are seated at tables ranged round the hall, about from eight to twelve at each table; and the dean, paying his visit, goes along the tables, and observes whether each student be in his place; whether he be attentive to his study, or, on the contrary, idling his time, and perhaps annoying others by speaking or otherwise.

93. That occupies about a quarter of an hour in each class room, does it not?—I dare say, about that.

Number of study-halls.

94. How many study-halls are there?—There are seven study-halls.

95. Is a monitor always present in each of those study-halls?—Always.

Monitor presides in study-hall in dean's absence.

96. During the absence of the dean what does the monitor do?—The monitor presides constantly; he is appointed for the purpose, and is responsible for the order of the room.

97. Is it his duty to prevent any individual from interrupting the studies of others?—Yes.

Admonitions in case of breach of order.

98. Has it occurred to you to have occasion to admonish or correct any student upon the occasion of those visits?—I do not remember that it has ever happened to me, except once, when I found some two or three students out of order a little; they had been absent from their seats, but they went to them at once, so that I had no occasion to speak to them.

99. Has their neglect or misconduct ever been reported to you by the monitors?—

The monitors are required to give a report to the dean respecting the conduct of every student in the hall; and in making their reports they mention the names of those who may have been disorderly.

100. Has that often happened?—Since I became dean, that is, during the past year, in no instance but one was there a serious violation of order reported.

But one violation of order reported since witness became dean.

101. Are you able to state, from your observation during the year you have held the office of dean, whether the students are attentive to their studies on those occasions, or the reverse?—I am prepared to say that they have been, on the whole, very attentive and assiduous in their studies.

Attention and assiduity of students.

102. Were you familiar with the appearance of the rooms of the students whilst you were a student?—I had a pretty fair idea of the condition of the rooms at that time.

103. Are you able to state, from your own knowledge, that the general character of the rooms is improved in point of cleanliness, and in other respects, since the increased grant?—I am inclined to believe that they are, to some extent. At present there are servants charged with the duty of cleaning out the rooms; formerly the students themselves were obliged to perform that duty; and I think this circumstance, together with, perhaps, also, an improved taste on the part of some of the students—at least of some—has given the rooms an appearance of greater neatness than they formerly had; I am speaking from a general idea of the condition of the rooms when I was myself a student.

Improvement in the character and condition of the rooms

104. You think, do you not, that the students, generally speaking, have now a larger supply of books than they had before the increased grant?—I think so, decidedly, as to the students of theology, they are better provided with books on divinity than they were formerly.

Larger supply of books.

105. In fact your remark applies to the senior students who are benefited by the increased grant?—Yes.

106. The students are also in some degree assisted in respect of furniture by the College, are they not; and certain articles are permanent?—Yes; they are all provided now with beds.

Improvement in furniture of rooms.

107. For which they pay nothing at entrance?—I think not; of that I am not quite sure; but in the junior house, in addition to beds, about half the students are provided also with a table, basin-stand, and a bookcase.

108. Does the health of the students now come under your observation and care as dean?—To a considerable extent it does.

Health of students.

109. If you observe that a student is ill, what do you do?—I visit him frequently during his illness. The deans pay frequent visits to the infirmary when there is any case of serious illness.

110. It is part of your duty, is it not, if you observe that a student is ill, to make inquiry, and ascertain whether it is necessary for him to go to the infirmary?—He generally comes to the dean, and tells him that he is ill, and wishes to see the doctor; the dean then gives him permission to go to the infirmary, where the doctor attends every day; and if he be placed on the sick list, the dean will visit him in the infirmary.

Duty of dean in case of illness.

111. Is there an infirmary for each house?—Yes; there is an infirmary in the junior house, and also one in the senior house.

112. What is the state of the infirmary in the senior house?—Indeed it is not at all such as would be desirable; the house itself, I think, is not well adapted for the purpose. I believe it is one of the oldest buildings about the College; so, at least, I have heard. And at the time when the grant was increased, I understood it was the determination of the Trustees to have it removed altogether, and another built on a different site.

Infirmaries—state of.

113. As a matter of fact, when a student goes from his own room to the infirmary, has he greater comforts in the infirmary, looking to the furniture and arrangements of his chamber, than he possesses in his own room?—I think not.

Comparative comfort of infirmary and students' rooms.

114. Is he equally, or is he less comfortable there than in his own room?—He has attendance, and he has also a fire during the winter, or whenever the doctor orders it. In other respects I do not think he is so comfortable as he would be in his own room.

115. Can he have a fire in his bed-room?—Yes.

116. Are there fire-places in the rooms?—Yes; in the infirmary there is a fire-place in each room.

117. Are there any baths in the infirmary fit for the use of the students?—There is one in the senior infirmary, and another also in the junior infirmary; but with regard to the condition of the latter, I cannot speak now. I know it was out of order not long ago.

Baths.

118. Are there no arrangements now for vapour baths or hot baths in the infirmary, in case any number of the five hundred students were sent there?—There is a provision in the bath-room of the senior infirmary for hot, cold, shower, and tepid baths, but only one can be accommodated at a time.

119. Are they in order?—They were in order not long since; during the last year frequent baths were taken; at present, or at least a few days ago, workmen were employed in repairing the fire-place that heats the water for the hot bath.

120. You have lately, have you not, had the misfortune to lose a student, who died in the infirmary?—Yes.

Case of recent death of a student.

121. What was the nature of his illness?—It was, I believe, a pulmonary complaint; I am not sure of the exact nature; I heard it characterized as dropsy on the lungs.

122. What age was he?—Twenty-seven, I think, was the age.

123. Was it a disease of long standing, so far as you have heard?—He complained, I

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believe, at the close of last year of an affection of the chest, which continued during the vacation, and when he returned, he stated that he was still in a very delicate state of health, and shortly after he went into the infirmary, the lungs were seriously attacked; I believe there was a swelling on each side. Dr. Corrigan happened to be absent, and Dr. Brady was brought down; he pronounced it a very critical case, in which the chances were against the student.

124. Was he some time in the infirmary?—He was, I dare say, about a month.

125. Was he a student who occupied a room which came under your observation as dean?—He was; last year he occupied a room in the new buildings, and I may say, I think that room itself—like all, indeed, on the same side of the corridor in that wing (the western wing of the new buildings)—was very damp; and I would not be at all surprised if the state of the room might have affected his health.

Students put into new rooms too soon.

126. Do you think that the students were put into those rooms rather too soon, and before the building was thoroughly dry?—I think it would have been desirable, if possible, that there should have been allowed some longer time for the purpose of drying them. They appeared, however, to be tolerably dry when they were first occupied; and, for some time before, the students manifested great anxiety to be allowed to occupy them, on account of the crowded state of the old buildings.

127. On which floor was the room in question?—On the second floor.

128. Not in the attics?—The room that he occupied in the new buildings was on the second floor; he possibly might have changed it; I do not recollect that he did.

129. Had it a westerly aspect?—It had.

130. Then, of course, it was open to the sun during a considerable portion of the day?—Yes.

No fire-place in new rooms.

131. There was no fire-place in it, was there?—No; there is no fire-place in any of the bed-rooms in the new buildings.

Ventilation.

132. Is there any provision for ventilation?—There is, by means of ventilators over the doors, and also by leaving a part of the window so that it may be opened and shut.

133. But there is no general provision for renewing the air of the rooms without opening the windows?—Not any.

134. There is no general central ventilating chimney?—No.

135. Have those rooms by this time become more dry and more habitable?—I think there is some improvement in that respect by the length of time they have had to dry; but even still I think they are not at all in a satisfactory state.

Dampness of new rooms.

136. Does the rain come in through the windows?—In all the rooms, except those in the attics, the sashes are of metal; and I think in most, if not in all of these, the rain makes its way through the crevices; the part of the window which opens cannot be closed so as completely to keep out the rain.

137. Have you observed damp upon the walls?—I have, in some of the rooms; in that westerly wing particularly, after rain.

138. Have you observed traces of damp on articles of clothing or furniture in the rooms?—I have seen, in some instances, the shoes of the students in these rooms presenting the appearance of very great damp, and covered with green mould.

Whether cause of illness of student in question.

139. Are you able to say whether the student who has been referred to ascribed his illness to the dampness of the room?—He did not to me, but I heard he did to others.

140. Do you know whether he was healthy before he became ill?—So far as I could judge from his appearance, I think he was.

141. How long had he been residing in the College?—He had read one year's divinity; this was his second year.

142. How long had he been at Maynooth?—I am not quite certain, at this moment, about the time of his entrance. I think he entered the Logic Class, consequently he was about three years in the College.

143. How long has that part of the building been occupied?—Since the commencement of the last academical year—that is, since the 1st of September, 1852.

144. At what time of the present year did he contract his illness?—On his return this year he complained of being affected in some way by disease of the chest.

145. Had he been ill before the vacation?—He complained of illness, occasionally, for some time before he went out; but he was not, except on some days, so ill as to be unable to perform his ordinary duties.

146. When did he first complain of illness?—I do not remember the exact date.

147. About when was it?—It was about the close of last year—about the end of May or commencement of June.

148. Before he occupied the damp room?—No; during all last year he occupied a room in the new buildings, and on his return this year he occupied a room in a different part of the College—in what we call the long corridor in the old building.

149. Was he placed there in consequence of his illness?—No; that room fell to him by distribution; he selected it.

150. Prior to the vacation had he seen the doctor?—I should think he had. I believe he was in the infirmary occasionally about the close of last year.

151. When did he first go to the infirmary?—I cannot remember the date.

152. Is there a register kept of those who go there?—I cannot say there is an exact register; but each day a list of those who are dining in the infirmary is handed to the dean.

153. Can you ascertain when he first went to the infirmary?—Yes; I can.

154. What doctor saw him prior to the vacation?—I am not certain whether he had seen any doctor except Dr. O'Kelly, the medical attendant. It may have been that he consulted Dr. Corrigan at one of his monthly visits at the close of last year; I am not certain.

155. When did he return this year?—On the 1st of September.

156. Did he go at once to the infirmary?—I think not for some days—not, perhaps, for a week.

157. Are you able to state what doctor then saw him?—I do not think he had an opportunity of seeing any doctor but Dr. O'Kelly, till Dr. Brady was sent for.

158. When was that?—It was about ten days before he died that Dr. Brady was sent for.

Cause of delay of medical attendance.

159. Are you able to state why it was that no further medical attendance was procured, except Dr. O'Kelly, until so late a period?—I am unable to state any reason, except that probably Dr. O'Kelly did not believe it necessary, or thought that, in the absence of Dr. Corrigan, it would not be advisable to call in any other. I do not know; the matter altogether rests with the medical attendant.

160. Is Dr. O'Kelly the only person to determine whether another is to be called in?—So far as I know, he is.

Resident medical attendant.

161. He is the resident medical attendant, is he not?—Yes.

162. That is to say, he resides in Maynooth?—Yes; and comes in to the College every day.

163. Is he a surgeon or an apothecary?—I believe he is an M.D. I don't know what else he may be.

164. Is he assisted by his son?—Yes.

165. Does he keep a dispensary in Maynooth, or a shop for the sale of medicine?—I think he keeps a dispensary. I know that he supplies medicines for the students.

166. Is he an apothecary?—I believe he is.

167. Does he keep an apothecary's shop?—I am not certain, as I have never been in his establishment.

168. Residing in the College, cannot you state whether he keeps an apothecary's shop?—I think he does.

169. Have you any doubt about it?—I have a doubt of it. I only know that he supplies medicines to the students. His house presents the appearance of a private dwelling. I have never been in it, as I have said, so that I am not certain, though I am inclined to believe that he has an apothecary's shop.

170. Is it the practice for Dr. O'Kelly to visit the College every day?—Either Dr. O'Kelly, senior, or his son.

171. How old is the elder?—I dare say he is about seventy years of age.

172. Is there any dispensary or depository for medicines within the College?—Not any.

Case of sudden illness at night.

173. If a student is taken ill at night, how is the doctor obtained?—In such a case, generally, he would get one of his fellow-students, living near him, to go to a servant, and have him sent off for the doctor immediately.

174. Without applying to the dean?—Application would ordinarily be made to the dean in the first instance, but, at all events, the servant could not get out without getting the key from the bursar, who would, consequently, be apprized of the matter. I remember that, on one occasion last year, I was called at night by a student to go to the room of another, who was taken suddenly ill. On inquiry, I found that a servant had been already despatched for the doctor, and the student, after having sent the servant, came for me.

Means of obtaining medical assistance.

175. What means have the students of calling for that assistance at night?—None, except by rapping on the partition wall, and rousing the student in the next room. This was done in the case I have just mentioned.

176. There is no sick bell, is there?—No; a superior or professor, as well as a student, would be obliged to have recourse to the same, or similar means, if he got suddenly ill at night.

177. What kind of room was the deceased student in during his illness in the infirmary?—It was just the same kind of room as the others in the infirmary, not indeed well furnished in any way.

178. Was it a room that the Commissioners visited?—Yes; for I understand they visited nearly all the rooms in the infirmary of the senior house; the infirmary in the junior house is much superior in every respect.

Condition of the infirmary.

179. In the infirmary where that student was, was there any blind to any window, any carpet to any room, or any curtain to any bed?—No.

180. Was there any water-closet?—Yes; there is a water-closet in the infirmary.

181. With regard to the room, which was low and small, in which the invalids were who were not in bed, was there a thorough draft produced by the windows on both sides?—That is the state of the sitting-room undoubtedly; the ceiling is low, and there are windows on both sides.

182. Do they sleep in the bed-rooms of that infirmary, or do they sleep in their own rooms, and go to the infirmary by day?—Some of the students remain in the infirmary and sleep there; but the greater number sleep in their own rooms, and go to the infirmary during the day.

183. Did that student who has been referred to remain in the infirmary?—He did, most of the time. He was, for a few days, in his own room before he went to occupy the room in the infirmary.

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184. Were the rooms in a condition to be occupied the day that the Commissioners were there?—I dare say they were in as good condition then as they have been since.

185. Or were before?—Or were before. In consequence of the new buildings being erected where they are, the infirmary was to be removed altogether, at least I heard that its removal was contemplated; and hence many improvements that might have been otherwise made were omitted.

Servants attending the infirmary.

186. Do any of the servants attend the infirmary?—There is a matron in it, who has her sister living there also, two elderly women, who reside in the infirmary, and there is also, I believe, permanently attached to it a man servant, who brings messages.

Dr. Corrigan's visits.

187. How often does Dr. Corrigan visit the College?—Once every month.

188. What is the nature of his visit?—He goes to the sitting-room in the infirmary, and any student who has leave from Dr. O'Kelly, or is advised by him to consult Dr. Corrigan, is at liberty then to consult him.

Dr. O'Kelly's permission obtained for students to consult Dr. Corrigan.

189. Is no student allowed to consult Dr. Corrigan unless with the permission of Dr. O'Kelly?—I think it is the general practice to obtain his permission first. If I am not mistaken, however, in some instances students have consulted Dr. Corrigan without obtaining the previous leave of Dr. O'Kelly. That I cannot assert for certain; but I think so.

190. Where does Dr. Corrigan stay when he visits the College?—He goes to the infirmary, and in the sitting-room there he hears any person who wishes to consult him.

191. Dr. O'Kelly was appointed somewhere about 1808, was he not?—I think so.

Frequency of Dr. Corrigan's visits.

192. Dr. Corrigan pays about ten visits to the College in the course of a year, does he not?—So I think.

193. Does he generally remain some time in the College?—He generally remains a few hours. He also comes down when specially sent for; but he comes down once every month, whether or not he be required specially.

Surgeon Ellis.

194. Are there any other medical attendants at the College besides the physician and Mr. O'Kelly and his son?—Surgeon Ellis occasionally visits the College: but I believe only when he is specially sent for.

195. And Dr. Brady only attends when specially sent for?—I never knew him to be at the College except on the occasion I have mentioned, and then only in consequence of Dr. Corrigan's absence, I believe.

His fees.

196. What is Surgeon Ellis paid?—So much for each visit, I think. The amount I am not certain of; but I think it is three guineas.

197. How is Dr. O'Kelly paid?—I really do not know the amount, or the fund from which it is taken.

Dr. Corrigan's salary.

198. Do you know how Dr. Corrigan is paid?—I think, by a late resolution of the Trustees, his salary is fixed at £120 a-year.

199. Do you know what it was before?—I think it was £60.

200. Have you ever known Dr. Corrigan attend except upon the occasion of his monthly visit?—I cannot remember the instances; but I think he was sometimes sent for specially.

201. You do not recollect any particular instance?—No one occurs to me at this moment; but I am almost certain that he has been sometimes sent for specially.

Visits of Mr. O'Kelly, senior, and Mr. O'Kelly, junior.

202. Does the elder Mr. O'Kelly attend himself regularly?—He does frequently; but his son, I would suppose, as often as himself. Sometimes both visit the College on the same day.

203. Which of the two is substantially the person who attends?—I think it might be said that they attend about an equal number of times, unless on some occasions; for instance, there was a period of some weeks, when the elder Dr. O'Kelly was ill, during the entire of that time the young man attended.

204. Have any representations been made to the Trustees, or to any other quarter, with respect to the insufficient accommodation in the infirmary?—I really do not know, but I dare say there has been by the President.

Contemplated removal of infirmary.

205. Have you any reason to know that such has been the case?—No; except that he gives the Trustees a general report as to the state of the house, and I presume he would not pass over the insufficient accommodation of the infirmary; but since the new buildings were erected, or rather since the foundation of them was laid, it was in contemplation to remove it altogether, and consequently special reports or representations regarding the infirmary may not have been made since that time.

206. How often have you, within the last year, for instance, visited the infirmary?—I dare say about four or five times, on the average, every week; sometimes I have been there three or four times a day.

207. Did you observe a want of cleanliness in the infirmary on the day that the Commissioners visited it?—I was not there on that day.

208. Have you ever had occasion to complain to the servants of that?—I sometimes, but very seldom, did. Altogether the aspect of the house is any thing but pleasing. It appears very gloomy and uncomfortable, and would impress you at once as being ill adapted for an infirmary. I have, I recollect, on some occasions observed that the rooms ought to be somewhat better made up and arranged.

Residence of the deans.

209. Where do the deans reside?—One of them resides in the junior house, and the other three reside in the senior house. One, the Senior Dean of the College, resides in the new buildings; one in the chapel wing of the old buildings; and the third in what we call the long corridor, which is the central part of the old buildings.

210. Do any of the students occupy that long corridor?—At present all the rooms on the long corridor, with the exception of some very large ones, are occupied by students.

211. Then one dean's rooms are amongst those of the students?—Yes.

212. Is the room of any other dean amongst the students' rooms?—My own, for instance, is on the same corridor with the students' rooms.

213. Which of the deans, besides you, is amongst the students?—Mr. Hackett's rooms are on the long corridor, amongst those of the students, and also the rooms of Dr. Lee, in the junior house.

214. Are his apartments amongst the apartments of the students?—Yes; they are separated only by a staircase on each side.

215. The Senior Dean's apartments are at a distance from those of the students, are they not?—They are; at least there are no students' rooms on the same corridor.

216. And those of the Vice-President and the President?—Those of the Vice-President communicate with the corridor on which the students' rooms open.

217. There is a passage between the part of the building where he lives and that corridor, is there not?—Not that I am aware of. In the new rooms of the Vice-President there is a door opening on the corridor on each side of which the students' rooms are ranged.

Instruction by the deans in composition of sermons and mode of conveying catechetical instruction.

218. Is any instruction given by the deans, with a view to instruct the students in the composition of sermons, or as to the mode of conveying catechetical instruction?—They sometimes take occasion, in their observations upon the sermons preached by the students, to make some suggestions as to the manner in which they should convey those instructions to the people, if they were addressing them. This is the only instruction given to the divinity students on the subject, and it is, of course, very meagre and inadequate.

219. This occurs upon the delivery of the Sunday sermons, does it not?—Yes.

220. Of which there are four?—Yes, occasionally also, in the instructions given to the students, with regard to the obligation of preaching, reference might be made to the necessity of adapting their sermons to the people.

No such instruction, except criticism on Sunday sermons.

221. In the course of exhortations given from time to time?—Yes; but they have no formal instruction on the subject, except in the way I have mentioned—in the way of criticism.

222. How long does that criticism last?—The time varies. I suppose it lasts about from five to ten minutes.

223. Is that shared in by the students themselves?—Yes; a student is first called on, sometimes two, and then the dean, or one of the professors, if any be present, makes his observations at the close.

224. The whole criticism of all would not occupy more than about ten minutes?—I could not exactly state the length of time. I suppose it would be about that.

225. How long does the entire matter take, the delivery of the sermon, and the criticism?—I think the average time is about thirty-five minutes.

Whether sermons are uniformly the composition of the students themselves.

226. Are you able to say whether those sermons are uniformly composed by the students who deliver them?—I am quite certain that many of them are; but I am not sure that some may not have been copied from the sermons of other students, written on the same subjects. And I think some are translated from the French, with slight changes, so as to adapt them to the audience.

227. Are any means taken to make certain that they shall be the compositions of the students themselves?—I do not know that there is at present any means of securing that object, except the fear of being detected in plagiarism; because that, if apparent, would be very naturally adverted to in the criticism.

228. Is any scrutiny made, with a view to that detection?—Nothing more than what might strike the persons who give the criticisms at the close.

Instruction on that subject in class of English rhetoric.

229. Is there any other instruction, that you are aware of, given, in sacred oratory, for instance, with regard to the composition of a sermon?—Not to the students of theology. In the junior house the students, who attend the English Class, are instructed in the principles of sacred oratory by the English Professor. At least, speaking from my own experience, as a student, I know that was the case; general rules were laid down, but I believe the students, in that class, are not so well able to appreciate those instructions as they would be, if they received them at a more advanced period of their course.

230. Do those instructions rather apply to general composition than to the composition of sermons, or the framing of discourses to be delivered by a priest to his flock?—Many of those instructions, no doubt, refer to the general principles of composition, but I believe that the professor usually gives special instructions with regard to the preparation of sermons. I speak now solely from my own recollection of what occurred when I was in the class.

231. To what extent did you receive instruction as to the composition of sermons?—I remember that the principles were laid down. I have said that I believe the students are not then so well able to appreciate those instructions, or to derive so much advantage from them, as they would if they were given at a later period.

232. You allude now, do you not, to the lectures upon the English language, or to the lectures in rhetoric?—To the lectures given by the Professor of English, in the English Class. I cannot speak of the lectures given in rhetoric, as I did not happen to read in that class myself.

233. Is the English Class subsequent to the Rhetoric Class, or prior to it?—The students, both of the Humanity Class and the Rhetoric Class, attend the English Class. I

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read in the Humanity Class, and during that year I attended the English Class, but I did not read in the Rhetoric Class.

234. How did it happen that you skipped that class?—The President thought it advisable at the time that I should read in the Logic Class, immediately after reading humanity.

Advice to students as to the performance of their duties on the mission.

235. Does it form part of your duty to give the students any advice upon their conduct in their different parishes, after they leave the College?—That duty is, for the most part, performed by the Senior Dean. The instructions, however, relate solely to the duties of priests on the mission, as pastors of the people. I believe the impression made upon their minds before leaving the College, is, that for the full discharge of these duties, it will be necessary for them to employ all the time they may have at their disposal.

236. Do you give them any advice or instruction as to their conduct in regard to civil matters?—Not any, except so far as they might collect what they ought to do from the principles laid down that should guide them as pastors.

Advice as to political matters.

237. Is reference made in those instructions to any practical matters of a political kind, that may arise in their parishes?—I never knew any instance in which reference was made to those subjects. The instructions relate to their duties as pastors; their duties in instructing the people, assisting in the confessional, and administering the sacraments; and to those other sacred duties which belong to their office.

Dr. Delahogue's proposition as to temporal power of the Pope or Church.

238. Do you bear in mind at this moment the doctrine laid down by Dr. Delahogue in his Treatise "De Ecclesiâ," "Christus Petro et successoribus ejus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia; proindeque isti nunquam auctoritate clavium, etiam indirecte deponi possunt, aut eorum subditi a fide et obedientia illis debita eximi ac dispensari." And have you known this proposition to be invariably asserted by the professors at Maynooth?—It has always been maintained by them, so far as I know.

239. Have you always taught that doctrine, if by any chance you have had occasion to refer to the subject-matter of it?—I have never had occasion, but I have always maintained that doctrine myself, and of course, if occasion required it, I would have taught it to others.

No reason to believe that any contrary doctrine prevails.

240. Have you any reason to believe that a contrary principle, or a principle conflicting with this doctrine is entertained by any of the students at Maynooth?—I have no reason to believe that any such principle prevails amongst them, or is adopted by them.

241. Have you reason to suppose that they are in the habit of reading books which contain principles conflicting with that doctrine?—I have no reason to suppose that they are in the habit of reading any books of the kind, except controversial works, as Bellarmine, for instance; of course they are in the habit of reading these.

"Dr. Brownson's Review."

242. Have you not, in the course of your inspection of the books of the students, observed that some of these students were in the habit of reading "Dr. Brownson's Review," in which the doctrine of Bellarmine is maintained?—I have never seen that Review in the collection of books possessed by any student, and what is more, I believe that it would not be permitted; not because it maintains an opinion conflicting with Delahogue's, but inasmuch as it would come under the denomination of periodicals, which are not allowed, especially if they be recent numbers, because they are regarded as likely to distract the minds of the students from their more serious studies. I do not recollect seeing it amongst the books of any student.

Prohibited as coming under the denomination of a periodical.

243. According to your recollection, was the doctrine, as laid down by Dr. Delahogue, inculcated and taught at the time you were receiving your instructions as a theological student?—It was.

244. Is the question fully discussed so as to arm the student with arguments on the subject?—I believe that is generally done; but in the year in which I read this treatise, some part of it was omitted, or rather many propositions were passed over, without that full discussion which they would otherwise have received; amongst the rest this was one. I know the doctrine was stated.

245. For what reason was it passed over?—As well as I can recollect, something occurred to shorten the time of the lecture that year; I believe it was the illness of the professor, Dr. Murray.

246. That is to say, the discussion by which the arguments, *pro* and *con*, are contrasted and considered?—Yes.

Dr. Delahogue's doctrine inculcated as a truth to be embraced and believed.

247. Are you able to state that in your course, that proposition was inculcated as a truth to be embraced and believed?—Certainly; the doctrine there laid down was stated by the Professor of Theology, when he taught this treatise, as the doctrine to be maintained on this subject, though the question was not fully discussed, for the reason I have mentioned.

248. Is the reading of that particular treatise the only opportunity for dealing with that subject in the course of theology?—Yes; I think that is the only place where it is formally discussed. No doubt the principles laid down enter into other parts of theology—into some of the moral treatises, but in all such cases the decisions would be such as would agree with the principle here laid down.

249. The treatise referred to is the class-book in which the topics as to that part of the course are laid down for instruction?—Yes.

Complaint among the students with respect to medical attendance.

250. Is there a feeling of discontent, or the reverse, amongst the students, with reference to the means of access to medical advice and attendance?—I think it is the subject of complaint amongst the students. I am certain, that in my own time as a student there were many complaints on the subject. The visits of Dr. Corrigan were regarded as in a manner useless by many of the students, because of the presence of Dr. O'Kelly

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on those occasions; I do not mean to say that it was a fault on the part of Dr. O'Kelly, but many imagined that it was of no use to consult Dr. Corrigan in his presence, as they thought his ultimate decision would be in accordance with what Dr. O'Kelly might say. I know that that impression prevailed amongst them.

251. You are aware that it is the practice of a physician never to see the patient of a surgeon or an apothecary, except in the presence of the one or the other?—Yes; I believe that is usually the case; I wish merely to convey that there was such an impression on the minds of the students. It may not have been a fair one, but this was one reason why they were discontented.

Dissatisfaction that Dr. Ellis was not called in oftener.

252. Did the same thing apply to Surgeon Ellis?—I cannot say that it did. He was rarely called in—only when Dr. O'Kelly sent for him; but I know that some of the students who required surgical treatment, were dissatisfied at his not being sent for oftener.

253. As a matter of fact, the students very seldom have the assistance of Dr. Corrigan, but they are for the most part under the medical superintendence of Dr. O'Kelly?—That is the case.

254. Has there been any increase in the number of Dr. Corrigan's visits during the last five years?—I think not; as long as I recollect he was in the habit of visiting once a month.

[*The Witness withdrew.*]

[The witness, having no register, or other memorandum to which he could refer while under examination, was requested by the Commissioners to take a note of the following questions, to which he afterwards supplied the answers.]

1. What is the number of students who remained in the College for the first month of the vacation, in each of the past five years?—In 1849, 127; 1850, 100; 1851, 99; 1852, 72; 1853, 40.

2. On what day did the deceased student first complain of sickness after his return this year?—He returned to the College on Thursday, the 1st September; he told some of his companions that he had been sickly during the vacation, and that he still felt unwell, but he did not consult the doctor until the following Sunday, the 4th; he went to the infirmary on the 5th, and remained there till his death.

3. Are any of the students who were in the infirmary when the Commissioners visited the College there at present (15th October)?—Not one.

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The Rev. *John O'Callaghan*, examined.

1. You were educated at Maynooth, were you not?—Yes; I was there for some time.

2. At what age did you enter Maynooth?—I was about sixteen or seventeen years of age.

Witness entered in Logic Class.

3. In what class did you enter when you first went to Maynooth?—In the Logic Class. The lowest class was humanity, the next rhetoric. I was examined before the professors, when I entered, and they found that my answering entitled me to go at once into the Logic Class.

His previous education.

4. Where had you been previously educated?—At a classical school in the county of Cork.

5. Was it a mixed school?—Yes.

6. In what part of the county?—At Kanturk.

7. Through what classes did you pass while at Maynooth?—Through the Logic and Physics Classes, and part of the first year's theology.

8. In what year did you enter Maynooth?—In 1835 or 1836.

9. Did you, in the course of your studies there, come in contact with the question of the limits between the temporal and the spiritual power?—Not in any definite form in which it was taught in the classes.

Had not reached the "Church" tract in Maynooth.

10. Did those parts of Dr. Delahogue's treatise which touch upon the limits between the temporal and spiritual power form a part of your study?—I had not gone so far; I was only in the beginning of "The Church" when I left.

11. You had no opportunity of knowing what was the nature of the teaching upon the subject of the limits between the temporal and the spiritual power?—I had not.

12. Did any thing pass under your notice which led you to a knowledge of what was the teaching of the professors upon that subject?—No.

13. Neither one way nor the other?—No; I cannot say that there was any thing that led me to think what the teaching of the professors in their classes may have been on that point.

Left Maynooth in the beginning of the third year.

14. You left Maynooth in the third year?—Yes, in the beginning of the third year.

Cause of, and circumstances attending, his leaving.

15. What was the cause of your leaving Maynooth?—I left it because I had lost all faith in some of the doctrines of the Church of Rome. And I left it *of my own free will.* When I entered Maynooth, it was the fondest wish of my heart to become a Roman Catholic priest; but I lost faith after some time in some of the doctrines of the Church of Rome, and then I voluntarily quitted the College. I resigned my place to Dr. Montague, the then President; he was very kind to me, and wrote to my father, telling him that I had acted very properly in resigning my place, when I found that I could not conscientiously retain

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it; and he also kindly told me that if my father would not provide for me he would use his influence with the Duke of Leinster to procure a situation for me. It has been said that I was expelled from the College, but I solemnly now declare that I left the College of my own free will, and that because (as I have said) I lost all faith in most of the doctrines of the Church of Rome; and considered it would have been very dishonest in me to have gone on, and become a Roman Catholic priest, when I had ceased to believe the doctrines of that Church.

Loyalty not infused.

16. As far as your experience went, was a spirit of loyalty infused into the students?—No; I should say not.

Instance, Lord Normanby's visit in 1836.

17. Have you any thing to state upon that point?—I can state a fact which came under my own notice, which, I think, plainly shows that a spirit of loyalty was not inculcated there. I remember, when I was a student, that the then Lord Lieutenant, the Earl of Mulgrave, the present Marquess of Normanby, visited the College, when we were all drawn up to receive him, and presented an address to him. He then ordered that our examinations (it was just at the approach of the winter examinations) should be dispensed with, and at the same time ordered us some wine. Three bottles were, accordingly, served to every mess. The students at meals are divided into messes—every mess consists of eight persons. We clubbed, and made up some money to send to Dublin for confectionary and other things; the College supplied us with hot water, and we had a feast. There was a great deal of joviality on the occasion. In the course of the evening some of the professors paid us a visit; when they came in, there was a rush of the students towards them, and they soon formed a circle round them. O'Connell's health was proposed, and the Professor of Logic, Mr. Whitehead, spoke to the toast.

Mr. Whitehead's speech.

18. In what year was that?—In the November of 1836, as well as I remember. I remember distinctly that Mr. Whitehead on that occasion observed,—"That, as we were bound by every principle to support and defend those who would fight our battle, and seek liberty and entire emancipation for us; so, on the other hand, there was no law, human or divine, natural or revealed that prevented us from seeking, by all legitimate means, to humble a nation that would grind us, trample upon us, enact penal laws against us, and set the same value upon the head of a priest that it had set upon the head of a wolf." I remember those words, and as well as I recollect, these are his *ipsissima verba*—certainly I give the substance of what he said. That sentiment was applauded for four or five minutes. The then Professor of Logic is now, I believe, the Vice-President of the College of Maynooth.

19. Was that a period of great political excitement in Ireland?—It was, I think, after the time of the great anti-tithe meetings in Ireland.

Recollects no other instance of any political demonstration.

20. Do you remember any other instance at all of a similar kind in which the students made any political demonstration?—No; I do not recollect any other instance of any political demonstration having been made by the students.

21. Who was the head of the College at that time?—Dr. Montague.

22. Did the authorities of the College take any notice of the occurrence by reprimanding any party?—Not to my knowledge.

Dr. Renehan present and sang.

23. Was any other professor present besides Mr. Whitehead?—Yes, the then Vice-President was present; his name was Renehan; I think he is the present President; I remember he sang.

24. Was he present during the delivery of the speech?—Yes, for he sang before or after that speech.

25. Was any body else present that you recollect?—As well as I remember, Dr. Montague was present.

26. During the speech?—I am not quite certain, but as well as I remember he was. I remember those two in particular, because one sang, and the other made a speech.

Other persons present.

27. Do you happen to remember any other individual, student or professor, who was present?—The entire of the senior house were present. I do not know who the present deans or professors of the College are. Dr. Crolly was present, I think; I only think three or four superiors were there.

28. Was the whole body of the students present upon that occasion?—The whole body of the senior house.

29. Including the Dunboyne students?—Yes, I should say that the Dunboyne students were present.

30. Did all this take place, so much as part of the feast, that those who were present must have heard it?—Yes, certainly; the professors came in—it was at an advanced stage of the feast—when a great many songs had been sung by the students; a great many toasts proposed; and a great many speeches made. The visit of the professors being of a marked kind, it attracted the attention of all the students, and they formed a circle, and stood round them. Mr. O'Connell's health was the first and only one proposed, and Mr. Whitehead was then called on to speak to the toast.

31. Is there any other person with whom you have communicated on the subject who was present at the time, and who would be likely to have a recollection of the occurrence?—No, except those who are now Roman Catholic priests, and many others who have left the College, like myself.

32. You have described this meeting as a sort of feast in the College?—Yes.

Origin of feast.

33. In what way was this feast permitted, or how did it originate?—It was communicated to the students that his Excellency the Lord Lieutenant had ordered the examinations

to be taken off that winter, and had also ordered wine to be supplied to them for a feast; that every mess would, therefore, get three bottles of wine; and that we had permission to hold this feast. We then, all of us, subscribed a sum of money—and we sent to Dublin for the other things, and the College kept us in hot water.

Object of.

34. What was the object of the feast; what was it to celebrate?—It was on the occasion of the visit of the Lord Lieutenant.

35. As the representative of the sovereign?—Of course; we were all drawn up to receive him at either side of the gate, and a procession was formed; we went to the examination-hall in procession, and an address was presented to the Lord Lieutenant, to which he replied. He then went round, accompanied by his aide-de-camp, to see the College, and left. Then it was told to us, that he had ordered us to be supplied in this manner with wine.

36. At what time in the evening did you assemble for this feast?—I should say it was about five o'clock.

Duration of.

37. And the feast continued from five o'clock till what time?—I should say till eleven or twelve at night; I do not remember precisely; but the usual time of retiring to bed was ten o'clock; I cannot say positively now whether the time was extended beyond that hour, but to the best of my belief it was.

38. When you sat down to this feast was any dean present?—As well as I remember, there was not. There was a great departure from the usual order. At dinner and other meals there was perfect silence; and the dean always attended, and walked up and down; but here there was no silence; we all spoke, and sang songs, and proposed toasts, and made speeches.

39. Had you been drinking toasts and making speeches before the Vice-President entered the apartment?—Yes.

40. One of the students proposed the health of Mr. O'Connell; not one of the professors?—I cannot say.

41. It was not the custom for the students to be allowed wine at all, was it?—No.

42. Was it the fact, that several of the students were a little intoxicated by the wine?—No; I am sure they were excited, some but slightly, and some a good deal.

Quantity of wine allowed.

43. How much wine had been allowed?—Three bottles to every eight; but as well as I remember, it was reported, and I had some reason to believe it was true, that some managed to get more wine than was ordered.

44. How did the feast break up; were you dismissed by any of the authorities of the College, or did you retire?—I think one of the monitors, or one of the subordinate authorities, had said that it was time for us to separate.

45. Are you aware whether there was any feast in the common room of the professors?—I cannot say; it is very likely there was.

46. You have stated that Dr. Montague was present on that occasion?—I do not say positively that he was, but to the best of my belief he was.

Dr. Whitehead's speech.

47. Did you hear afterwards that any fault had been found with that speech of Dr. Whitehead?—No; but I know very well that we often repeated it when walking together; as we thought the sentence sounded so well. I recollect that we got the words of the sentence by heart, and it was one with which we all sympathised; we thought, as some said, it would be of use to us afterwards.

Whether likely to be overlooked by Dr. Montague.

48. From what you knew of Dr. Montague, do you think he was a man likely to pass over an occurrence of the kind you have described?—I wish to speak of Dr. Montague with a great deal of respect; I do not believe that he would willingly do any thing that he believed to be bad or wicked.

49. Do you think it likely that he would pass over a sentiment of the kind you have described, holding the situation that Dr. Whitehead did?—I cannot say; I think that Dr. Whitehead would not have made use of expressions that would be likely to call for a reprimand from his superior.

50. Was that sentiment not likely to call for a reprimand from a man like Dr. Montague, judging from what you know of his character?—I consider Dr. Montague to be a man of excellent moral character, and a man of a kind heart, but his political sentiments, at the same time, may have been as strong as those of Mr. Whitehead.

51. Did you ever know him express any political sentiments in the College?—No.

52. You have no reason to suppose that his political sentiments were as strong as those of Mr. Whitehead?—No.

53. It would have been his duty, would it not, to check any ebullition of the kind you have described?—I think so.

54. He would have failed in his duty if he had not noticed it, would he not?—I am not asserting positively that Dr. Montague was present. In that case it is possible that the words may not have reached him, but it is very likely that they did. There are monitors appointed, one to every nine or ten, I think, and they were supposed to have reported every thing objectionable; it is their business to do so, and to see that there is not the slightest departure from the rules of the College. When the bell sounds no student was allowed to speak to another after that time; and if it happened in the passage or in the halls, that they see any student speaking to another, they would tap him on the shoulder and remind him of the departure from the rules.

55. At what time did you first mention this matter publicly to any body?—I cannot say; I have frequently made mention of it to persons.

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Joined the Established Church ten years ago.

56. When did you first join the Established Church?—About ten years ago.

Mentioned occurrence at first seven years ago.

57. It was about eighteen years ago when what you have described occurred?—Yes.

58. Have you mentioned this publicly to friends or acquaintances?—Yes, I have.

59. I do not mean recently?—I recollect having mentioned it six or seven years ago to the Rev. Mr. Dallas, I am sure, as far back as seven years ago. My attention was called to it in consequence of being asked by parties interested in Maynooth to describe the manner of living there, and any thing that might have occurred to me while there: this drew my attention to all the circumstances of my course at Maynooth.

60. Was it within your knowledge as having happened whilst you were at Maynooth, or did you ever hear it spoken of amongst the students, that on the occasion of Mr. O'Connell going down from Dublin westward, a portion of the students at Maynooth had collected upon the top of a hay-stack and cheered him?—I do not recollect having heard that.

61. Did Dr. Montague on that occasion send for them, and publicly reprimand them?—I do not recollect having heard of the occurrence at all.

62. Have you any other circumstance to mention illustrative of the same feeling?—I know that a hatred of England and of Protestantism was the strongest and most predominant feeling among the students at Maynooth.

Other instance of manifestation of feeling.

63. On what occasion had the students at Maynooth an opportunity of exhibiting to one another, or in the presence of one another, that sort of feeling?—On the occasions on which the walk-days were wet; for instance, every Wednesday was an idle day, and when it happened to be wet, the students assembled together, as they had nothing to do after a certain time of the day; I recollect one student, who I was informed and believe (for I was not in the College at the time,) was arrested in the College for seditious language made use of at meetings which took place in some part of Ireland. He was (as I was told) bailed before the Duke of Leinster; and I heard this person myself frequently give specimens of the orations that he had delivered; and I could swear solemnly that if he had made use of half the same abusive language against any Roman Catholic saint that he did against the Queen and Her Government, he would have been expelled immediately. I never heard that he received the slightest reprimand; on the contrary, I know that he was a great favourite with the professors and students in general.

Student arrested for seditious language.

64. Was this language within the knowledge of any of the authorities of the College?—It was within the knowledge of the monitors.

65. They ought, therefore, to have reported it to the deans?—Yes; had they deemed it reprehensible.

66. Do you recollect in what class the student was to whom you have referred?—In one of the theological classes.

67. He was not a Dunboyne student?—No.

68. What was his name?—Hawkes.

69. From what part of Ireland did he come?—I think, from the county of Kerry.

70. What has become of him since?—I never heard.

Mr. Hawkes speeches.

71. Do you know whether he was ultimately ordained or not?—I have not heard; I know that we frequently called on him, as an amusement, to make speeches, which he was very fond of doing; and he would get on any thing that presented itself, and would deliver those speeches for half an hour, and they cheered him, just as if he had been making a speech at a public meeting.

72. Was that in the play-ground?—Yes; or in the corridors and halls.

73. What opinion did the students hold respecting such speeches in connexion with their oath of allegiance?—They very much approved of them.

74. Did the oath of allegiance ever occur, do you think, to the mind of a student at Maynooth?—I do not know that it did; but I think even if it had it would not be any impediment to their entertaining those feelings.

75. You took the oath of allegiance, did you not?—Yes.

Taking of oaths of allegiance.

76. In what form was that oath administered?—The practice was, to go before the Assistant-Barrister in the open court to take the oath, and we went supplied with a few testaments. The gallery was cleared for us, and the oath was administered by a person reading from a parchment below. He would read two or three words to the students, who, in one voice, repeated the same. Then he repeated one or two more words, and those the students again repeated, all speaking at the same time, so that nothing could be heard but a confused hum of voices.

77. Was not it the Clerk of the Peace who administered the oath?—I think so.

78. Before the Assistant Barrister of the county?—Yes.

79. The oath is not administered to each individual separately?—No.

80. The usual way of administering the oath is what you have described, is it not, when there is a number of people present?—I believe it is.

81. Had they a copy of the oath before them at the time?—No. I heard a student who had his hand on the same book swear the very opposite of the oath of allegiance.

Nature of Mr. Hawkes' speeches.

82. With respect to Mr. Hawkes, can you give any specimen of the treason that he spoke?—I cannot. I only recollect that his speeches were very violent. I must say that they were not any source of gratification to me; he was a very rude person, and I, for one, was not very fond of attending to what he said. I know that he was frequently speaking so, but I cannot furnish any specimens.

83. Were they treason, or were they sedition?—If I said treason, perhaps I did not attend properly to the distinction between it and sedition.

84. Then you retract the charge of treason?—I do certainly, if I advanced it.

85. It was not a threatening of the life of the Sovereign?—No.

86. Was it inciting to make war against the Sovereign, or to insurrection?—No, not with force and arms; but it was speaking with disrespect of the Protestant Church, of the Queen, and of the way in which England had wrenched power and property from Ireland, and the manner in which the Irish people had been crushed, and the way in which the priests had been treated, and the cruel laws which had been enacted against them. Not treasonable but seditious.

87. You mean in former times?—Yes.

88. Were the students in general acquainted with the Statutes that were drawn up by the Trustees for the government of Maynooth; were they read to you, for instance?—I have no recollection of being made acquainted with the Statutes of the College.

89. [*The 13th clause of the 13th chapter of the Statutes* [Ante App. p. 27] *was here read to the witness.*] Were the students reminded of this Statute by the deans?—I never remember having heard those words before.

90. Are you aware that by the practice of the College the laws or statutes are required to be read over by the President, in the chapel, at the commencement of the academic year?—I do not remember to have ever heard them read.

91. In what form did the students subscribe the oath of allegiance?—They assembled in the room of the hotel in the town, and wrote their names in a book or paper. Oath of allegiance.

92. In whose custody does that book remain; does not it remain in the custody of the Clerk of the Peace for the county?—I cannot say.

93. Did you subscribe your name in that book before you took the oath?—No; subsequently.

94. Was the student of whom you speak as having been arrested and bailed before the Duke of Leinster ever tried?—I think not, as well as I remember; indeed I do recollect having heard that there was some interest made in some way with the prosecutor, and that the charge had not been carried out. Case of the student arrested and bailed before the Duke of Leinster.

95. When it was brought under the cognizance of the Duke of Leinster, he must have been privy to that compromise of the offence must he not?—I cannot say.

96. You have stated that it was the practice in the refectory, at the ordinary meals of the students, to preserve silence?—Yes.

97.—It was always the practice to read the Bible?—Yes. Reading of Bible at dinner.

98. In what manner was it read, and by whom?—The students of the Logic Class read, as well as I remember; I was in that class, and I read in my turn.

99. In what language is the Bible read?—In English. Immediately before dinner there is a visit to the chapel, when the students prostrate themselves before the consecrated Host, and remain so until the dean repeats a portion of a hymn, when they proceed at once to the dining-room. The moment a certain number are assembled there, the dean, if present, and if not, the senior monitor, says grace, a short Latin prayer, and then the person whose turn it is, reads a chapter of the Bible from the pulpit. While he is so engaged, from the slamming of doors and the noise and confusion of servants bringing in dishes and hurrying to and fro, not a word of the chapter from the Bible can be heard or attended to. In fact it was quite understood that we need not put ourselves to the trouble of speaking loudly or distinctly when we read the Bible, because we would not be heard; we, therefore, husbanded our voices for the subsequent reading when the dean would come up and make a signal that we were to speak more loudly. A chapter of the Bible was read first every day at dinner; but when there was still, and perfect silence, "Lingard's History of England" was read; and at the end, a chapter of the Martyrology was read in Latin. Then there was perfect silence, and every word of that was distinctly heard; but I can safely say, that at the beginning of dinner, in consequence of the noise, the Bible could not be heard, and all that we troubled ourselves to do when reading was to cry out in a loud voice, "The end of the chapter." Imperfectly heard, and why.

100. Did it often happen that grace was said by the monitor and not by the dean?—Not often—sometimes. The dean was generally present.

101. Do you think that the arrangement was made of reading the Bible first, in order to prevent its being heard?—From my knowledge and experience now (I answer according to my conscience) of the opposition of the Church of Rome to the Word of God in every respect, I believe that it was made with the view of its not being heard. Witness believes (from present knowledge and experience) that above arrangement was made to prevent Bible being heard.

102. Had you a Bible when you were a student at Maynooth?—Certainly not. I did not know any student who had; nor did I hear a chapter of the Bible read in any way but this at the beginning of dinner.

103. You had no opportunity of reading one yourself?—No; I never had one. Witness never possessed a Bible.

104. Were you asked whether you had a Bible when you entered?—No.

105. Were you asked whether you had other books?—Yes.

106. Did they see those books or take your word for it?—I think they took my word.

107. Was not there a Professorship of Sacred Scripture while you were at Maynooth?—There was. I think the third year's divines attend for an hour every Saturday, and that they are examined in Latin. I have heard them say that it is in the Commentary of Maldonatus and Menochius, not in the context that they were examined; it was what the commentators said they were required to know.

108. In what class were you?—In the first year of theology.

109. They had no lectures in Sacred Scripture?—I do not recollect that they had at that time.

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Rev. J. O'Callaghan.

110. Who was the Professor of Sacred Scripture then?—I think the professor then was the Rev. Mr. Dixon, the present Roman Catholic Primate. He held a double professorship. He was Professor of Sacred Scripture and Professor of Hebrew.

Not aware of rule that each student should possess a Bible.

111. Is there not a rule at Maynooth that each student should be furnished with a Bible? I am not aware of any. I know that I was not furnished with any Bible.

112. And you never knew of any student in the house who had one?—I know that when we were going to take the oath of allegiance I was endeavouring to get a Bible or a Testament, and I could not procure one to be sworn on.

113. Is there not one always in court?—Yes; but we were to be sworn together, and it required five or six to swear us on. I recollect the Clerk of the Peace distinctly, when he saw us managing to put a hand each on it, took up the book which they swear the witnesses on and flung it up into the gallery, so as to enable us to take the oath with greater ease.

114. Used the students of the same diocese and class generally to know what books each other possessed?—Yes.

115. Did they use to converse about their little libraries?—Yes, sometimes.

Books lent by students to one another.

116. Did they lend books freely to each other?—I think there was very little lending. I do not know that they had any to lend, except the "Path to Paradise," the "Imitation of Christ," by Thomas à Kempis, and the "Key to Heaven." "Liguori" was a very favourite book, and the "Glories of Mary."

117. Those were the religious books. What books for your classes had you?—We all had the same books for the classes. Those we never lent, because every one had them.

118. When the student entered each class?—He got all his books together when he entered the College, as well as I remember. I may be mistaken. No, he did not get the theological books until he began his theological year; then he was given them together.

Left college at nineteen.

119. You left the College at about nineteen, did you not?—Yes. I was very young when I left it.

Scriptural instruction by Dean.

120. Had you then had no instruction in Scripture at all?—No; the only scriptural instruction I had was the occasional repeating a portion of Scripture by the dean, who attended night prayers, and delivered a little lecture of his own, and in this lecture there sometimes came in a portion of Scripture; but it was always said in Latin, though the rest of the lecture was delivered in English.

Cause of witness changing his faith.

121. It was not the reading of the Scriptures that induced you to change your faith?—No; but because I lost faith, first, in the doctrine of transubstantiation. I did not believe that God was really and substantially present in the sacrament. I prayed frequently to God to direct me, and lead me to know the truth about it.

Entrance examination.

122. Did you say that you were admitted into the second class of humanity?—No; into the logic class. When I entered, humanity was the first year; rhetoric the second; logic the third; and when I was examined I was put into the logic year.

123. You were not examined as to any portion of the Greek Testament, were you?—When I went there I was taken into the parlour, and the professor opened a Latin book, and pointed out a place where I was to begin; and a Greek book, and said, I was to begin there and end there. I was examined in Latin and Greek. I am sure that the Greek book taken was Longinus on the Sublime; and the Latin was the Annals of Tacitus. They found by my answering that I had sufficient knowledge of Greek and Latin, and it was not necessary for me to go through the Humanity Class, or Rhetoric Class, and I was put in the Logic Class.

Greek Testament read at school.

124. Had you read the Gospel of St. John in Greek?—Certainly. I read it at school.

125. With what portion of the New Testament were you acquainted, in the original Greek, as having read it when you entered the First Class of Theology?—I had at school, read the Gospel of St. John and the Acts of the Apostles.

Witness, when at school, directed to burn his English Testament.

126. Had you a Greek Testament?—Yes; and I remember when I was reading the Greek Testament at school, and got an English Testament to help me to translate it, I mentioned it to the Roman Catholic priest, and he told me to burn the English Testament; and I did burn it, I regret to say. I mentioned it in confession; and he said, what a nice thing it was for an ecclesiastical aspirant to be making use of so bad a book. I had borrowed the book from a class-fellow of mine, and I was obliged to burn it, and try to translate as well as I could with the help of my lexicon.

Had no copy of New Testament at Maynooth.

127. Had you not any copy of the New Testament in any language, when at Maynooth, in your possession?—Certainly not.

128. Did not the Professor of Theology, whose lectures you attended, occasionally refer to the Sacred Scriptures, in illustration?—No; except the sentences that occurred in the tract.

129. Those sentences were all in Latin, were they not?—Yes, all in Latin.

130. The reference, of course, would be to the Vulgate?—Yes.

131. Was it the custom of the class to take down those sentences in any way, and for those who had copies of the Vulgate, to refer to them, so far as you know?—I do not remember.

132. The students had not copies of the Vulgate with them, in the class, to refer to them?—In any class that I was in they had not.

133. Did you take down notes of the lectures?—Sometimes.

Mode of conducting divinity lectures in class.

134. Was not it required that you should do so?—It was required that we should ground ourselves, as to a certain portion of the book that was marked out, and be prepared to answer the questions put to us upon that portion. The professor went into the pulpit; he

attended twice in the day, and might call any one he pleased in the class, and with a short preface in Latin, he proposed the subject for the time, and then he would examine by syllogism, and put any argument he pleased, or ask a question: supposing, "Quid est Ecclesia?" what the Church is; then I gave the definition of the Church, as it was contained in the book.

Definition of the Church.

135. Do you remember what that definition was?—"Ecclesia est cœtus hominum viatorum, sub regimine legitimorum pastorum, quorum primus est Romanus Pontifex." As well as I remember, that was the definition of the Church according to Delahogue.

136. What was the treatise in which you were lectured?—"De Ecclesiâ."

137. Was that a treatise in dogmatic theology?—I think so.

138. It was one of Dr. Delahogue's treatises, was it not?—Yes.

139. Were you not lectured in moral theology as well?—No. I attended no theological lectures but those connected with the treatise that was then proposed to be learnt.

Witness's opinion of entire drift of teaching.

140. Is there any other fact relating to your studies or the discipline at Maynooth, that you think it important to mention?—I thought that the entire drift and design of the teaching went to make a person give up all his independence, and be moulded and ground into the recipient of what he was obliged to entertain in spite of his opinions. That, I think, is what principally disgusted me as regarded studies and discipline, that I could not entertain any one manly and independent feeling of my own; and that every thing there I must receive at the *ipse dixit* of a teacher, without having any reason assigned, or being permitted any liberty of thought.

Religious instruction.

141. Had you any religious instruction, as distinguished from theological teaching?—Yes, the night prayer and the morning prayers. In the morning there was a sort of form of prayer, the same always repeated, and at night it generally varied. The dean generally at night delivered a lecture himself. He sat down on a bench and lectured morally, as distinguished from theologically, for about a quarter of an hour.

142. Did you ever hear any allusion made to the duty of citizens, as well as those of priests; for example, obedience to the laws, and obedience to the state?—I never heard the subject mooted, or in any way inculcated on the students.

Instruction in practical duties of life.

143. Did the religious instruction comprehend as well the subject of the duty of a man towards his neighbour?—Yes, as well as I remember, there was a good deal of the duty of man towards his neighbour, and the practical duties of life spoken of. There was a book which treated a good deal on these subjects, "Challoner's Meditations," which was a good deal read when the dean was not prepared or willing to deliver an address himself.

Teaching in this respect excellent

144. That might be called the moral training of the individual?—Yes; the training and teaching in this respect appeared to be excellent, as contained in the book that was read.

145. Did you get so far in the subject, "De Ecclesiâ," as to consider the power which the Church possesses?—No; I went in an early stage of the treatise to the professor, and informed him that I intended to leave the College. I told him not to "call" me, and I did not prepare any thing.

146. Were you a pensioner in the College?—I entered as a pensioner, but after a short time I got a free place, and got back a certain sum of money that I had paid in advance.

Conversation with President on leaving.

147. How long did you remain after you told the professor that he was not to call you?—I remained there, I should say, three or four weeks, whilst a correspondence was going on with my father. The President said, that I might remain as long as I pleased. He treated me with a great deal of kindness. He walked and talked a good deal with me, and he said he respected me very much for what I had done. I remember I was looked on with suspicion by some of the students, as having been a spy, when they did not know exactly the actual reason why I was walking with him. I had been very wretched, and I rushed into the room, and I said, "I come to resign my place;" and he said, he thought I had done well.

Correspondence—no reason to suppose interference with.

148. Was your correspondence permitted to go on freely. Were no letters stopped?—I do not know what letters may have been stopped. The letters were all handed to the dean, at supper, and I had no reason to suppose that any were stopped.

149. Were they open or sealed at the time they were handed to you?—Sealed.

One instance of letter being read to college authorities.

150. None of them were read afterwards by any of the College authorities?—I cannot say that they were. I remember that I was one day summoned into the parlour where the professors were assembled; a servant came for me, and I was handed a letter by the President, and was asked to read that letter; I opened and read a portion of the letter aloud, while they stood by; and then they said, "Stop, stop," and they took the letter from me; the letter was not for me at all, and they found that it was not.

151. That was the reason that they took it from you?—Yes, finding that it was not for me. There was a person in the College whose name sounded like mine, and they found that it belonged to him, but the letter was put into my hand, and the seal was unbroken, and I was ordered to open and read it aloud, which I did.

152. Do you think that the reason was, because it was doubtful to whom the letter was addressed?—No; my impression was, that they suspected that the letter came from some doubtful or dangerous quarter, and that a student was carrying on a correspondence that they thought unwarrantable.

153. Was that the only occasion on which any letter was read, to your knowledge, to the authorities?—Yes, that was the only occasion.

154. Did your fellow students know that you had altered your opinions respecting the doctrines of the Roman Catholic Church?—Yes; some did.

155. Were you treated unkindly by them in consequence?—I was not.

156. They did not refuse to associate with you; did they?—Certainly not.

Not treated unkindly by fellow students in consequence of change of opinion.

157. Did you talk about your doubts and difficulties with any of the students?—Yes, a good deal with some of them.

158. How soon did you join the Established Church after leaving Maynooth?—I should say four or five years afterwards.

159. Did you pass through Trinity College?—Yes; I studied there for two years.

Witness passed through Trinity College.

160. Did you enter Trinity College as a Protestant?—Yes.

161. Did you enter immediately after leaving Maynooth?—No; a long time afterwards; I had not completed my course; I was ordained before I finished my studies at Trinity; I was not required to finish; I was recommended for honors, and got two premiums in my two years there.

162. In what year did you enter Trinity College?—Perhaps eight years ago.

163. Who was your tutor?—Mr. Dixon.

164. Which of the two Mr. Dixons was your tutor?—The Rev. Robert V. Dixon.

165. By whom were you ordained?—By the Bishop of Tuam.

166. In what year?—In the year 1848.

167. Before you had finished your studies in the College?—Yes.

168. Do you speak the Irish language?—I do.

169. Bearing in mind the intention which you had when you entered Maynooth College, namely, to enter into Holy Orders in the Roman Catholic Church, and the state of mind in which you were before any doubts presented themselves to you, were you satisfied with the amount of religious instruction which you received there?—I was not satisfied with almost any thing since the first day I entered Maynooth.

Moral and religious teaching of deans satisfactory.

170. You stated, did you not, that the moral and religious teaching of the deans as contradistinguished from the theological course was very satisfactory?—Certainly; there was much that was moral inculcated, and the books that were read were all books which contained a good deal of morality and practical devotion in the Roman Catholic sense of the word.

As to possession of Bibles by students.

171. You were asked whether the other students had Bibles; what did you state?—That I did not know. I suppose there were students in the College who had, but I was not acquainted with them. Our acquaintance was very limited; the students of each diocese were obliged to confine themselves to those of their own diocese; and to walk with each other when they had most leisure.

Custom of association among co-diocesans.

172. Did you learn that from tradition, or did any of the College authorities give you that direction?—I think the monitors told us that was the custom; it was understood that the reason of it was, that as there were different degrees of mind and capacity amongst the students of each diocese; some more enlightened and intellectual, and some stupid and uncivilized, by having the students of each diocese together, there was a medium of conversation kept up, so that the superior minds could not go off into any thing that the authorities of the College would think dangerous.

173. In your time did the students at all visit each other's rooms?—It was contrary to rule if they did.

174. Was the practice observed of not doing so?—I think so, generally speaking.

The Bible.

175. You had not opportunities of ascertaining whether the other students had or not Bibles in their rooms?—I do not know that I was ever in the room of any student but my own. I had not one myself, nor was I required to have one. There was a Bible in the reading desk of the dining-room, which was common to every person.

176. Was it in English or in Latin?—In English.

177. Was it read at all?—Yes, as already described.

178. At what time did the student, whose duty it was to read the Bible in the refectory have his dinner?—After the others had been dismissed, he remained behind, and his dinner was brought to him.

Reading of, at dinner.

179. The practice of reading the Bible, looking at the mode in which it was performed, was considered not so much a privilege as a disagreeable duty?—We always regarded it as a disagreeable duty; the clatter of the knives and forks; the noise made by the servants; the size of the room, and the length of time we were required to read, made it a very unpleasant duty indeed.

180. Was there any thing peculiar that you observed during the reading of the Scriptures at dinner?—There was nothing peculiar in the reading of the portion of the Bible, except that the student, knowing that he would not be heard distinctly, and anxious to husband his voice for the long subsequent reading, did not take the trouble of reading articulately or aloud, but he held his voice in, so that he could not have been heard.

Uncovering at the sacred name.

181. Were there any occasions on which the students were obliged to rise, or bow, or kneel?—Whenever the sacred name of Jesus was mentioned, the students, who always wear their caps at dinner, all took them off, and to take them off had to throw down the knives and forks, the clashing of so many knives and forks falling upon the large pewter plates made a very great noise. I know it was the custom sometimes, and I am ashamed to say I have done it, to bring in the name sometimes where it did not actually occur, but where it came in naturally, for the purpose of getting a pause, and perhaps also of causing a clatter and a noise. I do not mean the Scriptures, for there were other books read, and at night always the Imitation of Christ, by Thomas à Kempis.

182. Was that when you were reading yourself?—Yes; I read a portion of Thomas à Kempis; and at dinner Lingard's History of England was read after a portion of the Bible. The dean, when he looked about and thought that the students had had sufficient time to have taken their meals, came and touched his cap to the reader in the pulpit, and upon that sign, he began to read a Latin book, called the Martyrology. When he came to the last sentence the whole of the students knew that it was the last sentence, and they stood up.

183. You stated, did you not, that during the time that the Sacred Scripture was being read, there was generally such a noise from the entrance of the servants, and the knives and forks and plates, that it was very difficult for the students to hear?—Yes.

Old Testament read at dinner.

184. Was the practice to which you have referred of removing the cap when the name of our Saviour was mentioned observed, then how were they enabled to observe it if they did not hear the name?—I do not know that the name of the Saviour ever occurred; it was not the New Testament, it was a part of the Old, the prophecies, either of Isaiah or Jeremiah.

185. Was it in the reading of the Martyrology that the name of our Saviour would occur?—Yes; and in reading the Imitation of Christ, at supper. I think the name did occur occasionally in other books also.

Noise necessarily occurred during that reading.

186. Was the noise to which you have alluded altogether produced by the servants and the students themselves?—It was the inevitable consequence of the period; the students had to go to the chapel immediately before dinner. And having remained there for a few minutes prostrate, adoring the Host, the dean repeated the conclusion of a Latin hymn—

"Tantum ergo Sacramentum,
Veneremur cernui,
Et antiquum documentum,
Novo cedat ritui;"

and the short Latin prayer that follows it. When those last words were uttered, the students all rose to go to dinner, and as soon as a certain number were assembled, grace was said; others, more pious, had remained behind, still adoring, very devoutly, the Sacrament, and a succession of these persons would be coming for a considerable time, making a noise with their nailed shoes on the flags, during which time the chapter in the Bible was read.

187. No part of that noise was made by taking off the caps?—No.

188. Did the students wear their caps in the lecture-rooms?—I do not remember that.

189. Did they wear them in the study-halls?—Yes; I recollect now that they did not wear their caps in the halls while being examined, but they did wear them in the halls while they were studying.

190. You stated, did you not, that you entered the Established Church about five years after you left Maynooth?—It was about that; six years, perhaps.

191. During that time did you resort to any place of worship?—Very seldom. I sometimes, when from home, did go to a Roman Catholic church or chapel.

192. Where were you residing during that time?—Sometimes in Dublin, and sometimes in Cork.

Occupations of witness after leaving Maynooth.

193. In what occupations were you engaged during that time?—I was for a portion of the time bound to an attorney; I gave up that because my father, who was once wealthy, became poor; all he had was sold off, and I was not able to continue in that profession.

194. How long were you bound to an attorney?—About a year or so.

195. During that time were you in Dublin?—Occasionally.

His religious habits at that time

196. When in Dublin, did you resort to any place of worship?—Sometimes I went to church, and sometimes to chapel, and sometimes I did not go to either. I am sorry to say that I had very little regard for religion then.

197. Had you at that time made up your mind as to embracing the Established Church?—No.

198. How long after you had communicated your change of opinion in Maynooth did you leave it?—I should say it was three or four weeks.

199. Is there any thing else that you would wish to add?—No.

College officers in witness's time.

200. Do you happen to remember who were the persons in office at the time you entered—the deans, the President, and Vice-President?—Dr. Montague was the President, Dr. Renehan, Vice-President; Mr. Macnally, the Prefect of the Dunboyne Establishment; Dr. O'Hanlon, Professor of Second Year's Theology; Mr. M'Guinness, Professor of the first year; Dr. Whitehead, Professor of Logic; Mr. Furlong, Professor of Rhetoric; Mr. Russell, (as well as I remember,) was Professor of Humanity; Mr. Tully, Professor of Irish; Mr. Gaffney was the Senior Dean, and Mr. Derry was the Junior Dean—he is the present Roman Catholic Bishop of Clonfert.

201. Who was the Bursar?—Mr. Fenelly.

202. Have you any doubt that the deans were present at the dinner to which you have referred?—I do not think they were.

203. Have you any recollection of how many professors were present at the dinner?—Three or four.

204. In the evening, when the speech was made?—Yes; I recollect that Dr. Renehan was present, he was called upon to sing.

205. Did you know a student by the name of Matthew Kelly, who is now one of the professors in Maynooth?—I do not recollect him; I could know but very few of the students because of the restrictions.

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206. Was he from your diocese?—Certainly not.

207. Do you remember the names of the students from your own diocese?—Yes, I do; Mr. Reardon, Mr. Leader, Mr. O'Mullane, Mr. Meagher, Mr. Michael Barry, &c.

208. You mentioned, did you not, that you heard the oath of allegiance, when administered, interpolated by one of the students?—Not so much an interpolation as an alteration, substituting a negative for an affirmative. I heard this person say distinctly—"I take this oath with equivocation and mental reservation," instead of "without." When I look back to the first doubt that ever suggested itself to my mind about the truth of any of the Roman Catholic doctrines, I remember it was on the Sunday subsequently to that, when I saw this person go to the altar, and receive what I believed to the body and blood of Christ. The first doubt that ever flashed through my mind was this—was God really in it? I was disgusted with the mockery of an oath that I saw this person enact a few days previously; and that was the first doubt that ever occurred to me, which doubt went on, though I endeavoured to combat it, always increasing.

Circumstances which led to witness's doubts respecting transubstantiation.

209. Was that the only instance of any interpolation or alteration of the oath that came under your notice?—Yes.

210. Was it in your power, on that occasion, to hear whether all the students, and if so, in what way, the students interpolated the oath?—I do not think that I could have well attended to the voice of more than one.

211. How many were present on that occasion?—About sixty.

212. Did the whole of them take the oath at once?—Yes. The clerk read a few words, and we waited till he had done so, and then we all uttered the words together.

213. There were sixty, in all, sworn?—Thereabouts.

Mode of administering oath.

214. Were they sworn in batches, or the whole sixty together?—Five or six would stand holding the book in this way, every person with his right hand on the book, and another batch had another book, and so on: the clerk waited till they had so arranged themselves as to hold the book, each with his hand on it; and the Clerk of the Peace took a book below, and flung it rather contemptuously up towards the gallery. When they were so arranged, the Clerk of the Peace said below, "Gentlemen, are you ready?" and when a person said, "Yes," he uttered the first words, repeating two or three words, saying as much as he thought we could bear in mind, and then we repeated them, and so on. It all ended together, and we all then, headed by the dean, proceeded to a room in Nolan's hotel, in the town of Maynooth, and every person then came up and signed his name to a paper, as having taken the oath of allegiance.

215. Was it a roll of parchment or a book?—As well as I remember it was something like a sheet of paper.

216. Was it headed with the form of the oath?—I have not the slightest recollection.

217. Was any person in attendance, except the dean, at the time you signed?—I am sure not; only the dean and the students who had taken the oath.

218. In whose custody was the paper brought. Who had it?—I do not recollect.

219. Do you recollect whether any body was at the table, near the paper, or taking charge of it?—Yes, the dean.

220. Any one besides him?—I do not recollect any one else.

221. Were there any persons with you in the gallery, except those who took the oath?—None but the students.

222. Where was the dean?—I think he stood below, near the bench.

223. Are you able to say whether all who took the oath went to the hotel?—I am sure they did.

224. Are you sure that nobody went and signed who had not sworn?—I am; I do not think it possible, from the discipline and the regularity that is observed, that any student could have gone in without he had come out from the College again, and in that case he would have been reported. I scarcely deem it possible.

225. Do you recollect whether any other magistrate, besides the Assistant Barrister, was in court when the oath was taken?—I should say that there were five or six persons on the bench.

226. Were you able to judge, from their appearance, whether they were magistrates?—I should say they were.

[*The Witness withdrew.*]

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The Rev. *Walter Lee*, D.D., examined.

1. When did you enter Maynooth College?—In 1826.

2. How long did you stay there?—I was a student for eight years, during one of which I was absent. My course, properly speaking, was seven years, at the end of which I was appointed to the Dunboyne Establishment, but I preferred going to Rome, and I remained there for two years and a half.

3. Were you then pursuing your studies?—Yes.

4. In what College were you at Rome?—In the Irish College.

Has charge of junior house.

5. What part of the building have you charge of at Maynooth?—At present of the junior side of the College.

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6. You have the special charge of a portion of the specific religious duties, have you not, of the students?—Yes, I have.

7. You give them specific religious instruction?—Yes, in conjunction with the other deans.

8. In the evening?—Religious instruction is sometimes given in the evening and repeated in the morning for the purpose of meditation; at other times in the morning only.

But not exclusively.

9. You are exclusively confined now to the junior classes, are you not?—By the Statutes I am supposed to have charge of all; by an arrangement, I am principally confined to the junior classes, but not so as to exclude my attention being directed to the senior classes.

10. You visit the rooms of the students, do you not?—Yes.

Visits to students' rooms.

11. At regular times?—According to the Statute the rooms are to be visited twice in a fortnight. That Statute was made at a time when the number of the students was not so considerable as it has since become; a large proportion of these lived in dormitories, in which there was a greater temptation to violate the rule of silence; subsequently the buildings were extended, and the number of rooms multiplied. At the time of my appointment I ascertained that the practice of the deans was to visit the rooms, sometimes once, sometimes twice, in a fortnight. I have visited the rooms of some of the students two or three times in a week, as circumstances might require; but the habits of the generality of the students are such as to render such frequent visits unnecessary.

12. I suppose you visit those who have lately come, and whose habits you are less secure of, more frequently?—The rooms of the junior students are visited more frequently by the deans.

13. You take notice of any disorder in the rooms?—Yes.

14. Do you cast your eye over the books they have upon their shelves?—Yes.

15. You have been dean since 1837?—Yes.

Increase, since 1845, in number of books possessed by students.

16. Do you perceive any sensible change in the number of books possessed by the students in recent years?—I should say, since the increase of the grant, in 1845, there has been a considerable increase in the number of books with such of the students as have a taste in that way; but with all, or nearly all, there has been an increase.

17. You make no objection to books of general literature, if they are of a wholesome kind?—No; on the contrary, the students are afforded an opportunity of purchasing books of this description.

Advice as to studies.

18. Do you enter at all into the subjects of their studies, or the books they are reading, and privately give them any advice upon the subject?—Not more than this: if, during the time that the classes are going on, I observed a student reading books not connected with his business, to an extent that would divert him from his more serious studies, I would advise him not to do so; if it were a book not right for him to read, I would take it from him.

19. Do you discourage the reading of any books that have not an actual bearing upon the studies they are engaged upon?—The rule seems to imply that the students will confine themselves to such books as are recommended by the professors; but it is not considered binding during vacation time, or on recreation days.

20. But one man will of course make greater progress in the work of his class, so as to have more leisure than another?—Yes; but the quantity of matter to be studied is such that the more distinguished students are those who apply more closely to the subjects treated of in the lectures.

Nature of visits.

21. Does the visit to the students' rooms lead to friendly intercourse and advice upon conduct and manners, or is it merely a formal visit?—It is an official visit, but the intercourse that takes place on the occasion of such visits is usually of a friendly character. Until this year, in the far greater part of the building I had charge of, there was no room that contained less than two or three students, and I always felt a delicacy in speaking to one student before the others, on matters relating to his conduct; when I was going round, if I observed any thing deserving of notice, I directed their attention to it.

22. Would you consider it a part of the duty of the dean to become acquainted personally with the students, and to take an interest in their characters?—Yes, it is his duty; he should make it his business to know their characters.

23. And to assist them in the formation of it as far as opportunities offer?—Certainly.

Greater facility as to discipline in junior house, on account of smaller number of students.

24. Since you have had the principal charge of the junior house, do you find that the performance of your duty is facilitated by the small number brought under your care?—My attention, instead of being spread over an immense establishment, containing about 350 students, is now confined to half that number, who occupy a much more limited extent of building; consequently there is less difficulty in acquiring a knowledge of their habits and characters, and in maintaining the discipline of that portion of the College. The facility of personal intercourse with the students is also greater.

25. You have stated that it is very important that each student should have a separate room?—I consider it so.

Advantage of having separate rooms.

26. Do you think it contributes a good deal to the formation of the character of a man having the command of his own room?—It affords a greater facility for study and recollection; in such a large community it contributes to the general order of the College during the hours of business, and by that arrangement a better opportunity is afforded the deans for intercourse with the students during the time that they study in their rooms.

27. That is not yet the case, completely, is it?—Not at the junior side.

28. Will the present construction of the building make it possible to give to every student a separate room?—If the interior of a portion of the buildings at the junior side were

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remodelled, the number of single rooms could be increased to an extent that might be sufficient, still some addition to that part of the College would, in my opinion, be necessary.

29. Do not you think that treble rooms are better than double rooms?—I should say not; where there are three, if there is one student whose habits are negligent, it makes it difficult for the others to keep the room orderly.

30. When two young lads are put together, are they of necessity from the same diocese?—By no means. The list is called publicly; the students select the rooms they choose: they may take them in any part of those portions of the building which are appropriated to their respective classes.

31. The arrangement as to the students being put into the same rooms, arises from accident, does it not?—Yes; if two choose to go together, and a third party do not take the second place, they may occupy the same room, but it is an accidental arrangement.

32. You do not associate two together who had better be together?—No, it is left entirely to their own free choice.

33. You mentioned just now that you had a greater facility in the junior house, with respect to discipline, from the smaller number that you have to manage; do not you think that by dividing the senior classes a similar result would follow?—I am decidedly of that opinion.

Suggestion as to further division of the College.

34. Do you think it very important, for their moral training, that the number should be broken up into smaller divisions?—I think so.

That scheme quite practicable.

35. From your experience, do you think that it is practicable to make that arrangement with little trouble?—I think it quite practicable to divide the senior side into two subdivisions. The new building is inconveniently near the old buildings for that purpose, but not to such an extent as to render a subdivision impracticable.

36. To carry out that arrangement, do you think that an addition to the play-ground would be necessary?—Certainly; the students of each division should have separate play-grounds.

37. Would you provide them with a separate refectory?—It would be desirable that they should have separate refectories.

38. That could be done with facility, could it not?—Even at present it is possible; but when a new chapel shall have been built, it could be done with much greater facility.

39. Do you think that the number in the principal refectory now is too great?—Yes, I think so.

Inconvenience of large numbers dining together.

40. What disadvantages do you think result from so large a number being assembled at dinner?—There are two: the difficulty of ascertaining, with precision, who are absent from the public refectory is greater than it would be if the number were less, particularly during the winter, when the number in the infirmary is considerably increased, and it is important that the dean should know who are absent without permission. Minor disorders, and, perhaps, on the part of some, an incipient tendency towards disorders of a more serious character, would be brought more under the notice of the dean. Besides, a subdivision, if made, should be as complete as possible, extending to the refectory, as well as to the play-grounds.

General duties of witness.

41. Have you any thing to do with other students than those whose rooms are under your special visitation?—I have a general superintendence of all the students at the senior side. I attend the senior refectory one day in the week; when the studies commence in the public halls, the dean at the junior side visits them, from time to time; and it is understood that he will assist the deans at the senior side, when his co-operation is required.

42. Are the students, whose rooms are under your visitation, more especially under your charge than the other students?—Yes, I am specially charged with them.

Witness's course of moral instruction.

43. Do they come under your special teaching in giving moral instruction?—This is the first year I have been in charge of the junior side. The plan I propose to follow, is to commence a regular system of instruction, and to carry it out in a way suitable to them, viz., to take up the rule of piety, and to explain all their duties, as candidates for the priesthood, and the connexion that those have with the proper discharge of their duties in after life; for it is the observance of the rule that will prepare them to be, what they ought to be as priests.

44. You are acquainted, are you not, with many other Catholic colleges besides that of Maynooth?—I know something more or less of some of them. I have never been a resident in any others than the College of Maynooth, and the Irish College in Rome.

Practice in other colleges for superiors to dine with students.

45. Are you aware whether it is the practice in other colleges for the professors and deans and superiors to dine with the students?—I believe it is generally the practice, that the superiors dine with the students, and the professors also in the colleges in which the professors are resident. That is the system generally adopted on the Continent in ecclesiastical seminaries.

46. It is not the practice in Maynooth?—No; it was the practice at Maynooth at the commencement of the College, when the number of the students was not considerable, but it was given up.

47. How many years ago was that practice abandoned?—Many years before I entered; the precise year I cannot say.

48. Have you formed any opinion, as to whether it would be desirable or not to resume that practice?—My opinion is, that taking that practice by itself, it would not be desirable.

Adoption of that practice in Maynooth would require reconstruction of entire college system.

49. But do you think that there are alterations of a similar nature which, as bringing the superiors of the College more into personal contact with the students, it might be desirable to adopt?—I think that the whole system of the College should be reconstructed, in order

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to carry out that principle, as it is carried out in other colleges. The principle upon which the College of Maynooth was founded was quite of a different character, and all its arrangements are in keeping with that principle.

50. What is the principle or character in the system of Maynooth, which creates an impediment to the adoption of that practice?—The principle is the residence in the College of a large staff of professors, who are not charged with the discipline in any way. That I consider to be one. And I conceive, that either the superiors of the College should be in constant habitual intercourse with the students or they should not; they should form a part, as it were, of one family, or there should be a distinction. If you adopt the principle that they should form one family, and take their meals together, then that intercourse should pervade the whole system. If you do not adopt that, but take a part only, I think inconvenience would follow. Why.

51. From what you know of the two systems on which colleges are usually conducted, the Maynooth system and the system pursued in other colleges with regard to the communication between the superiors and the students, which do you think the most desirable system?—I decidedly prefer the system of free intercourse between all the priests resident in college, with the students. System of free intercourse between superiors and students preferable.

52. Do you think that such a system is more calculated to form the minds, and hearts, and dispositions of the students than the other?—I am of opinion that it is, when properly carried out.

53. Do you think that it would be impossible, or very difficult, to introduce that system into Maynooth, supposing it were thought desirable?—The government of the colleges, in which that system is successfully carried out, is absolute: the directors and professors are appointed by the superior, and are removable by him at will; for the students, the will of the superior has the force of law. The government of these colleges is patriarchal, but absolute in a high degree. The government of Maynooth is a constitutional government; the professors are appointed by concursus, and neither they nor the superiors can be removed by any College authority, except for an offence to which the penalty of deposition is annexed. Every student, so long as he observes the rules of the College, is as independent in his position as a superior or professor. Colleges of the former description are small; usually governed by religious congregations, and the whole community lives together *en famille*. In colleges of the latter description, the distinction of grades is more marked, and each member falls into his own place. I doubt very much if the system adopted successfully in smaller colleges, governed by the Sulpicians, and other similar bodies, would, in a country like this, work as well as the system that has been adopted at Maynooth. When the habits of a community are fully formed, it is very difficult to change them; and an attempt to introduce a system, of which freedom of intercourse forms a part, and without which that freedom of communication would not long continue to exist, would, in my opinion, be attended with considerable difficulties, and its ultimate success be very doubtful. Impediments to its introduction at Maynooth.

54. How long does the dinner last; is there any special length of time fixed?—Usually half an hour. Dinner.

55. Is there a certain limit to the time?—There is no limit fixed by the rule: what it prescribes is, that the students leave the refectory as soon as grace after meals has been said. When all have nearly done, the sign for reading the Martyrology is given, at the conclusion of which, all will have had time to finish.

56. A portion of Scripture is read at the beginning of dinner, is there not?—Yes. Reading of Scripture at dinner.

57. Do you find any inconvenience or difficulty in hearing the Scripture, arising from the entrance of students to their dinner, who may have remained a little longer at chapel?—No, I do not say grace until all the students, morally speaking, are in the refectory, and the great mass of them in their places. When grace is said, they sit down, and the reader does not begin until all are in their places.

58. Does general solemnity and order prevail during the time of the reading?—Yes; except the noise necessarily made by the knives and forks in so large a community.

59. Do not you find any inconvenience from the servants coming in backwards and forwards, when the Bible is being read?—No; that is not the time at which the servants move much about; for this reason, that every thing the students require is laid upon the table before they come into the refectory. Some movement occurs when a joint of meat happens to be underdone; in that case application is made to the dean to have it better done.

60. Are they not waited upon by the servants?—Yes, but in consequence of all they require being on the table before they enter, the attendance is very simple.

61. With regard to the allowance of beer, is a certain quantity allowed to a certain number of students, or is it supplied to each student as he calls for it?—There is a certain quantity allowed for every eight students, which is divided into two portions, each for four students.

62. Supposing one of those students does not feel disposed to drink his beer, the other three would have a larger quantity, would they not?—They would.

63. Supposing one of them is disposed to drink early in the meal, is he allowed to drink in advance, so as to leave the others little or no beer?—I think that public opinion prevents that; were it to occur frequently it is a matter that would probably be represented to the dean. It often happens that some of the students prefer taking water.

64. Then the allowance goes to the others, does it not?—They can take it if they think proper.

65. The system of communication between the superiors and the students, which you

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stated you would prefer as the system for the College, do not you think that it would be an advantage that the professors of the College should exercise the authority, though they have not the ordinary duties of the deans; that is, in case they met a student doing wrong, they should reprehend him as they passed by?—I did not make this statement absolutely. I said that, considering the two systems, in the abstract, I should prefer that to which allusion is here made; but in reference to its practical introduction in our College, I am unwilling to express a decided opinion.

As to clothing professors with authority of deans.

66. Would it not form a part of that system which you stated you preferred?—No; I alluded to the system on the Continent, where all the professors are fully charged with the discipline, which could not be the case in our community.

No deans in St. Sulpice.

67. Are there not deans in those colleges, as well as professors?—There is only a President and a Vice-President. There is no dean at St. Sulpice, for example, or in any of the Sulpician Colleges.

68. Do you think that this kind of intervention would be an advance made towards the system which you have already spoken of?—It would be an approach towards it.

Intercourse between superiors and students in hours of recreation.

69. Do you think it would be desirable, also, that the professors should communicate with the students in their hours of recreation, if it suited their convenience?—With regard to men who have had their habits formed by the system that exists in Maynooth I can hardly conceive their changing so perfectly as to adopt another system; I think they would require to be brought up themselves under that system, and then fall into it. A difficulty would arise from the great number at Maynooth: there are twenty-five students for each professor and superior, that is nearly double the proportion that exists in communities where another system prevails. The result would be, that a selection should be made, which would lead to favouritism, or the suspicion of it. Besides, in communities where that system prevails, there is such an amount of inspection, and that constant, that every student feels that he is thoroughly known. In Maynooth the students know very well that all the details of their conduct cannot be so thoroughly known, and they are much more reserved when they come into contact with the superiors.

70. Does not that reserve arise from the system of separation, and would it not be removed by more constant intercourse?—I think that there should be a certain proportion kept up between the number of students and the number of priests so mixing, so that the staff of superiors, and others charged with the discipline, should be such that they would come more into contact with the students personally than is possible, considering the number of students at Maynooth and the number of superiors.

71. But without apportioning the number in that way, do not you think that an arrangement could be made by which the professors would take more charge of the discipline in the way that has been stated?—Persons brought up in that system, and contracting that obligation at the time of their appointment, would not have at all the same difficulty in doing so as I imagine would exist in the introduction of it now. To introduce such a change, there should be a re-construction of the system of the College: and I think that the deficiency of early training in this country would tend to increase the difficulty, though it makes the object more important to attain.

Difficulty of introducing suggested changes.

72. Although it might not be completely introduced, does it occur to you that there is any impossibility in at once imposing upon the professors the obligation of assisting the deans in maintaining the discipline of the College, in imposing upon the professors the obligation of attending to the religious exercises of the students, and also the obligation of dining with the students? These are, two of them, material things, and are they not those things which the professors would, if required, do rather than remove from Maynooth, and change their present avocations?—Such an arrangement would not be of any practical utility, unless those on whom the obligation would be imposed would undertake it voluntarily, and enter fully into the spirit of it. An attempt to force such a system on persons who would not be willing to adopt it, would, in my opinion, produce no small amount of inconvenience and of unhappiness in the College.

73. What would that unhappiness be?—Professors appointed with a different understanding as to the nature of their duties, having a disinclination for such a system, and obliged to commence it suddenly, might naturally be expected to become discontented, and the evils that arise in a community from discontented members are serious.

74. Suppose for a certain time they dined with the students once a month, and for a certain time once a fortnight; that they attended once a month the religious observances of the students; that the general duty imposed upon them was to assist the deans in maintaining discipline; and that no more was exacted from them than might be reasonably required from persons called upon to change their mode of proceeding with the present students, could not the system be gradually introduced?—As to dining and attending the daily religious duties, that, if done at all, should, I think, be done completely and systematically.

75. If it is of paramount importance to Maynooth, do you see any sufficient reason in the reluctance of the professors for not adopting it?—I feel a great delicacy in offering an opinion upon matters connected with the professors.

76. Do you think it would have a tendency to advance the spiritual character of the students, and generally the whole spiritual character of the community, that the professors should attend to the daily religious observances, presenting an example to the students themselves, and benefiting, to a certain extent, the whole house by a participation in those duties?—I think it a good system where it is applicable, but it is not the system of our College, and it would be difficult to introduce it.

77. The present system of discipline is carried out, is it not, from the first admission of a student up to the last year of his being upon the Dunboyne Establishment?—Yes.

78. At the close of the period in the Dunboyne Establishment he may become a professor, and if he pass at once from the position of a student upon the Dunboyne into the position of a professor, do you then see any thing in his previous training or habits that would be inconsistent with his joining in the system that has been spoken of?—I think there is; because to fall into that system freely and cordially, a person should have been trained under the system himself.

79. A student is himself trained to all of these observances; he, himself, mixes with the students, dines with them, and joins in all the religious observances?—If you put him at once into a community where the same system is carried out he will go on in it, if his inclinations leave him to follow that sort of life.

80. Then his own previous habits and trainings are calculated to prepare him for such a system, are they not?—To a certain extent they are; but I must say, that although some would not, I think others would, require some special training for the purpose.

Special training on the Continent for system adopted there.

81. Would he require any thing more than to see the other professors do what he was called upon to do?—He would require something more than the example of other professors. On the Continent those who are destined to live under such a system are men specially selected for the purpose, or prepared for it by a novitiate, and not all those who have been thus trained are found to possess the qualifications requisite to persevere in it. The chairs at Maynooth being filled by concursus, the literary and scientific qualifications of the candidates are the first and most important consideration. I think that habits and dispositions, in addition to those that are required to teach successfully, would be necessary to attempt the introduction of such a system, or to carry it out if introduced. After a concursus at Maynooth, a priest from the mission is as likely to be appointed as a Dunboyne student; the habits of community-life are easily lost on the mission, and not so easily recovered. Besides, inconvenience has been felt in colleges on the Continent from allowing professors, not fully charged with the discipline, freedom of intercourse with the students, as some of them, if so disposed, would have it in their power to create an unsound public opinion, for which they are not easily held responsible, and of which not they, but the superiors and the community at large, would feel all the injurious effects.

Difficulty of hearing Scripture read at dinner, owing to size of refectory.

82. Is there any difficulty in hearing the portion of Scripture that is read during dinner-time, owing either to the size of the room, the number of the students, or the noise that is made?—At present, in the new refectory, I do not think that all the students can hear it. The old refectory was much more easily filled. As to the number who can hear the chapter of Scripture, that depends very much on the reader; some have a stronger voice, and read with greater distinctness.

83. Is it generally heard by the majority of the students so as to be understood?—In the refectory of the junior students it is heard by all; in the refectory at the senior side it is heard by the majority, when there is a good reader.

84. Do you think it, generally, is heard?—In the old refectory it could be heard by the great majority of the students, and, I think, generally by all.

85. You have stated that no young unpractised reader could fill the new refectory so as to be heard by the majority?—That is my impression; but I would like to make inquiry as to that. Experiments are being made in the new refectory, in order so to place the pulpit that the reader may be heard by as many as possible.

Object of reading Scripture at dinner.

86. Do you think, practically, that that particular time is a very edifying opportunity for reading the Scriptures?—The object of the reading is this, to give the minds of the students occupation during a very material action, and thereby to train them not to be too much occupied about what they are eating and drinking. I do not see any objection to the reading of the Scripture at dinner; it is the practice of a great many religious communities. During the principal part of dinner, however, it is another book that is read.

87. Do the students in Maynooth read the translation of the Bible at all?—They do.

Possession of Bibles by students.

88. Has any student a Bible in Maynooth?—I think a more natural question would be, Is there any student who has not? If there be one who has not, it is an accidental exception?

89. Has that been the case the whole time in your recollection of Maynooth?—It has; there were two years and a half that I was away, and I found the system on my return in existence, the same as when I left it.

90. Do you remark it if you find a student without a Bible?—Certainly; I should ask him how it happened.

91. When you were a student would it have been remarked by the dean visiting your rooms if he had found a student unprovided with a Bible?—He would not from not seeing it; it might be in his desk.

Arrangement for supplying students with Bibles.

92. What arrangement was made for supplying the students with Bibles?—An arrangement was made before I entered, which has been substantially carried into effect ever since; it was this: in order to insure every student having a Bible, the Trustees ordered the Bursar to purchase a large number of an edition that was printed by Coyne, in Capel-street, I believe principally for Maynooth College; and they made a regulation, that every student coming to the College, who had not brought a Bible with him from home, should be obliged to take one from the Bursar, and the price of it formed part of the deposit money. That was before I entered, in 1826.

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93. Has that been ever since, so far as your knowledge goes, carried into effect, so that steps have been taken to ascertain whether a student has a Bible or not when he comes, and if not that he should be provided with one?—It has; on inquiring from the Bursar whether that regulation was actually carried into effect, I was informed that he asked every student, when he came, if he brought a Bible with him, and if he had not, he supplied him with one.

94. How have they been supplied latterly?—By the Bursar.

Duty of Bursar in that respect.

95. Do you know whether any other person besides the Bursar takes notice of that matter?—I believe not; and the reason why the Bursar does so, is, because every student on entrance comes into contact with him in money matters.

96. Is it the Bursar's duty to see that every student coming to the College is supplied with a Bible?—Perhaps I should not say that it is strictly his duty to see that he is supplied with a Bible, but he was formerly directed to do so; and it is still the custom that he should supply Bibles to those who, before entrance, have not been provided with them.

Regulation enforced.

97. You believe that the regulation is practically enforced?—Yes.

98. Is there any record kept of the persons to whom Bibles are supplied by the Bursar?—The amount paid by each student would show, I should think, whether he took a Bible or not; I do not know whether the Bursar keeps a special memorandum of the names of those to whom he supplies Bibles.

99. He could tell what number of Bibles he had sold?—He could.

Instruction in preaching;

100. What arrangements are made in the College of Maynooth for instructing the students in preaching after they leave the College?—Those who read in the Rhetoric Class are instructed in the composition of sermons; those who read in the English Class also receive instruction on that subject.

101. Those who do not read in either class, you would infer, get no instruction on that subject?—They get none, except from private sources.

Confined to junior classes;

102. Those are the two younger classes that you have mentioned, are they not?—Yes; and those who enter for logic are also obliged to read in the English Class; in one word, all the students at the junior side, are obliged to attend that class for one year at least. Some few enter for physics, and some for divinity, and joining a class that has already gone through the part of the course in which that instruction is given; they get none in addition to what they may have received before they entered.

Desirable for divinity students.

103. Do not you think that the divinity students should be instructed in that duty?—Yes; I think it would be desirable.

Art of catechising.

104. Is there any instruction given, or practice in the art of catechising?—I am not aware that there is.

105. Do you think it desirable that there should be?—I do.

106. Do you not think that it is a necessary part of the duty of a clergyman?—Yes.

107. Without that he is not able to discharge the duties of a clergyman?—It would facilitate the discharge of a very important duty.

Exercises in composition of sermons;

108. Are there any exercises in the composition of sermons?—There are four students appointed every Sunday during class time to preach sermons, but the divinity students are so numerous, that all do not preach during the year. The community is divided into four parts, that each preacher may have a portion of it, to hear his sermon; at the end of the sermon, a student is called upon to give his opinion of it, and the person who presides concludes with some observations on the sermon.

109. How long does that whole ceremony last?—I should say for the senior students about half an hour, or five minutes more, occasionally five minutes less. As to those who preach for the first time on the junior side of the house, their sermons are sometimes not quite so long.

110. How much of that half hour is occupied in criticism?—About six or seven minutes.

Criticisms on;

111. Except those six or seven minutes of criticism, is there any other instruction than what you have mentioned in reference to exercises?—None.

112. Are those sermons always the composition of the students of the College?—I am quite satisfied that in some few instances they are not; and one of the reasons why I recommended that assistance and direction in the preparation of those sermons should be afforded, is that it would insure every student preparing his own sermon in a proper way.

113. No care is applied to ascertain whether or not they are the composition of the students?—None; the only check would be, that the person presiding, might happen to know the sermon; on some occasions that was the case.

Instruction conveyed by.

114. Do you conceive that the criticisms convey much instruction?—I am under the impression, that on the senior side, they contribute to form the taste of the students, and at the junior also, with this difference, that at the junior side, as it is the first time they preach, the criticism is of a very mild character, or it would discourage many.

115. How often does each student, upon the average, perform that exercise in the year?—None more than once.

Exercise not performed more than once a year by each student.

116. Does it frequently happen that the students pass through Maynooth without ever performing that exercise at all?—No; as a general rule a student must do so once at least during his course. Formerly we had only two sermons on each Sunday, subsequently three, and there are four now, with a view of extending the opportunity of preaching to as many as possible.

117. How many sermons do you think you preached?—When I was a student I preached but once; but at that time there were only two sermons on Sundays.

118. From what you know of the number of students and the number of sermons, can you say that it regularly happens that they do not preach more than once, or at most twice?—The number of those who preach a second time varies in each class from one-half to three-fourths, according to the number of students that may be in the two divisions of the senior Divinity Class.

System defective in these respects.

119. Can you state whether or not there is a very defective amount of exercise in reference to preaching?—I think it would be a decided advantage to the divinity students to be exercised in the composition of sermons, exhortations, and catechetical instructions. If an arrangement were made by which every divinity student would compose a few sermons each year, it would be a great improvement of the system, even though he were not to preach them.

Students preach according to rotation.

120. Are the students selected to preach, or do they preach, according to rotation?—They preach in rotation, according to the order of the list.

121. According to the order of their standing?—Yes.

122. How long were you at the senior side?—Since my appointment until the commencement of this academical year.

Infirmary:—State of.

123. During that time has the infirmary been always in the state in which it now is?—Substantially in that state.

124. Have any repairs been made in your recollection?—Yes; the roof and other parts of the building have been repaired; a water-closet and some baths were added to it.

Baths in.

125. How many baths are there in the infirmary?—A shower bath and a warm bath. There is a room in a part of the building between both the senior and junior houses where there are two portable baths and a shower bath, and there is a warm bath in the junior infirmary; but the junior students, when they require baths, are usually sent to the bath-room of which I have spoken.

Number of Students in during last winter.

126. What was the average number of students who in the course of last winter entered the infirmary?—I was not in the College last winter; I was absent in consequence of ill health.

During previous winter.

127. What was the number in the winter before?—It varies very much with the season of the year; I should say from fifteen to twenty when the winter sets in. After the Christmas examinations, and during the cold weather in the spring, the numbers generally will run up to thirty or thirty-five.

Accommodation in.

128. Is there no accommodation for those fifteen to twenty or thirty invalids except the apartment which the Commissioners visited?—The majority go there merely to spend the day; they sleep in their rooms, and have no other day-room but that alluded to; those who are seriously ill sleep in the infirmary, and when convalescent they dine in the rooms they occupy.

129. Is there any room except the one which the Commissioners saw there?—There is no other day-room.

130. How many sleep in the infirmary on the average; what is the greatest number?—From eight to thirteen in the senior, and from four to ten in the junior infirmary.

131. Occupying beds?—Yes.

132. How many beds are there in the infirmary?—In the junior infirmary there are ten, if necessary there may be twelve. In the senior infirmary there are twelve; but there is a large room in which three beds are sometimes placed: when it is crowded there may be about thirteen beds.

133. Is that large room the room that is occupied as a day-room?—No; it is at the other end of the corridor.

Visits of deans to.

134. How often do you visit the infirmary?—That depends upon circumstances; there have been times when there were very few there, and these with slight ailments. I considered that, generally speaking, I or another dean ought to visit every day, or every other day.

135. Was there, in point of fact, a visit made daily?—There was no distinct arrangement between me and the other dean that we would visit daily; but the infirmary was visited very often; if a student were dangerously ill, we made it a point that he should be visited daily, and often more than once during the day.

Inquiries made on visits.

136. Were any inquiries made of each student as to his condition upon those visits?—With those who were confined to bed there was, as a matter of course, a conversation; with regard to those in the sitting-room, my ordinary practice was to ask them what was the matter, if I had not known before, and to make some general inquiries about the state of their health.

137. Was any care taken; were they visited sufficiently often by the attending medical man?—The rule was that one of the resident medical attendants visited every day.

Visits of medical attendants to.

138. Was any care taken to ascertain whether it was necessary for him to visit more than once a day?—The number of visits as a general rule was left to the doctor himself, as being the most competent judge of their necessity. I can state, from my own observation, that he was remarkably attentive in repeating his daily visit to those who appeared to require special attention. If a student said that he was worse, and expressed a wish to see the doctor, he was sent for by night as well as by day.

Infirmarian:—

139. Or if the person attending him thought that he was getting worse?—Yes. There is an infirmarian resident in the infirmary, whose main duty is, besides the general preservation of order, to see that the students are attended to, and to receive their complaints; and if he cannot remedy them he informs the dean.

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Duties of.

140. Does he sleep in the infirmary?—Yes.

141. Does he spend the whole day in the infirmary?—He ordinarily comes down to mass in the senior chapel, except on Sundays; he breakfasts in the infirmary, and he studies there; he is not there during class time, but he spends the evening there.

142. He has his apartments there?—Yes; he resides there.

143. There is always a person in the infirmary to resort to?—Yes; to whom a student can resort if he is not getting proper attendance.

Names of, for last five years.

144. Will you supply the names of the infirmarians for the last five years?—Rev. John Rafferty, Rev. John Buckley, Rev. Timothy Murphy, Rev. John O'Reilly, Rev. James O'Kane.

145. Is it advisable that a student should be appointed to the infirmary?—I think it would be desirable that there should be an infirmarian vested with more authority than a student can be expected to exercise—not because the sick are neglected, but for the maintenance of discipline generally.

Whether attendance on the sick satisfactory on the whole.

146. Do you think that the attendance on the sick is satisfactory, taking it on the whole, as to their accommodation in the infirmary, and so on?—Those who are seriously ill receive a great deal of care and attention—as much, in my opinion, if not more, than most people in comfortable circumstances can command, who are sick in their own homes. Those who are slightly indisposed are afforded a great facility of frequenting the infirmary. The want of a sufficient number of bed-rooms, and of a commodious sitting-room, is often felt very much: the whole building is so dilapidated that it cannot be kept in the state in which it is desirable that an infirmary should be kept.

Nurses.

147. Is there a nurse there?—Yes; there are two women.

148. Are they active, capable people?—Whenever any student requires special attendance an extra nurse is engaged; the attendance on those who frequent the day-room might be improved.

149. Have there been many instances within your knowledge of contagious fever in the College?—No; those cases are very rare.

Yearly average of deaths in College.

150. What is the average number of deaths in a year at Maynooth?—Since I have been there I suppose the average would be one death in two years; sometimes two or three years would elapse without any death.

General character of complaints.

151. What is the general character of the complaints amongst the students?—I should say that they are ordinarily colds, pulmonary complaints, headaches, and inflammatory attacks that arise from cold.

152. What arrangements are there for securing the attendance of the doctor at night if a student is taken suddenly ill, and is sleeping alone in his own room?—The practice is this. The partitions are of lath and plaster; he knocks on the wall to the next student, if he cannot get up. If he is able to get up he knocks at the door of the next student, and tells him that he is unwell; that student gets up to apprize the dean, and if necessary the doctor is sent for.

153. There is no sick bell?—No; nothing of that sort.

Dr. Corrigan's visits.

154. Are you aware what number of periodical visits the consulting physician who comes from Dublin, Dr. Corrigan, has paid during your time, on the average?—He is required to visit once a month, and as often besides as he is sent for by the resident medical attendant.

155. Has he, in point of fact, visited oftener than once in the month?—He has; when the attendance of the Dublin physician is required, Dr. O'Kelly sends for him.

156. How often has he attended within your knowledge in a year, including the twelve visits that he is bound to make?—He has certainly made the monthly visits, how many in addition, I cannot say, but it is a special case when he pays an extra visit.

157. How often does he visit the College every year, according to your knowledge?—I cannot state the number more than to say that his extra visits are not numerous.

158. Do you think, from your knowledge of the College generally as dean, that the Dublin physician attends as often as is necessary, or that it would be desirable that he should attend oftener?—As to the necessity of his attendance I am not so good a judge as the resident physician, but I have no grounds to judge that his attendance is insufficient; I do not recollect a case in which I could say that he ought to be sent for that he was not summoned.

159. You stated that there was not more than one death in a year, does that include the number who die at home, who go away in such ill health that they never return?—Certainly not; some leave from ill health, and die out of the College.

Average of deaths, including those who leave College in ill health.

160. Suppose you included them what would be the average number of deaths at Maynooth?—The average number of deaths was, as nearly as I can ascertain, between three and four in the year for the last seven years.

161. Have there been complaints amongst the students as to the medical attendance or the medical advice?—There was some dissatisfaction a few years ago, and the matter was represented to the Board. Since then there were no complaints of any moment brought under my notice.

Complaints by students as to medical attendance.

162. What were the complaints then?—I think one was that the doctors sometimes came at a time when they could not be conveniently seen by the students, and that there was a difficulty of meeting the Dublin physician, except in the presence of Dr. O'Kelly.

163. What has been done?—In reference to the precise complaint, I never heard; it

was a good while after the complaint was made that I became aware of it; the students made a complaint, and it went direct to the Trustees.

164. Has anything been done to remove the cause of that complaint?—The dissatisfaction, so far as my observation goes, is diminished.

165. Is the cause of it now removed?—The attendance of the physicians is such as not to afford, in my opinion, any reasonable grounds of complaint; and I infer, from the absence of any general complaint, that the cause is removed.

Duty of deans as to medical attendance.

166. Is it not a part of the duty of the deans to see that medical attendance is punctually supplied?—It is the duty of the dean to see that those are promptly attended who might suffer from a delay; but with regard to those whose ailments are slight, or those who would not suffer by being visited an hour earlier or an hour later, I do not think that it is the duty of the dean to regulate the attendance of the doctor.

167. In point of practice, it is not a part of the duty of the deans to originate an inquiry upon that subject?—I conceive it to be the deans' duty to endeavour to procure for the students the medical attendance to which they are entitled by the regulation of the Trustees; beyond that it is not his duty to interfere, unless it became manifest that the attendance were insufficient.

168. Do you not consider that you are in charge of the sick students as well as the healthy students?—Certainly, as far as their conduct is concerned, and their essential comforts, but not for the details of their medical treatment, as they are in the hands of the responsible medical officers of the College.

Daily list of sick furnished by medical attendant.

169. To whom does the medical man make his report every day respecting the students, or does he make any report?—He writes a list of those who are unwell, and who are to dine in the infirmary, and states what is to be provided for their dinner; that list is made daily.

170. To whom is that list sent—to one of the deans?—Two copies are made, one of which remains with the house steward, that he may know what to provide for dinner; the other is furnished to the dean.

171. It is a report, simply with a view to their getting the food that is ordered for them?—Not simply so, but also with a view to inform the superiors who the invalids are.

172. The President receives no daily report upon that subject?—No.

Leave of absence from lectures.

173. Who gives the students liberty to be absent from the lectures, in consequence of illness?—All whose names are on the doctor's list are exempted from attendance at the lectures; those who are not on the doctor's list get permission from one of the superiors.

174. Does any authority in the College learn that a student is privileged by his illness from attending lecture, except through the list that comes to the steward?—The list is furnished to the dean himself, the steward keeps a copy of it.

Mode of obtaining permission to go to infirmary.

175. There is no officer in the College to whom the students who are ill send in their names in the morning?—They must get permission to go to the infirmary from the dean.

176. Which dean?—Any one of the deans; but the common practice is to apply to the dean who presides in the refectory at breakfast.

177. Does he make any note of the name of the student who comes and says that he is ill?—No; unless it is a case that requires prompt or special attention, if so, I am in the habit of taking a note of it.

178. He takes no means by which he would be able to prosecute an inquiry, and see what becomes of that student, and how he is attended to on going into the infirmary?—He gives him permission to go to the infirmary, where he sees the doctor, who puts his name on the sick list, if he think it necessary; I speak of those whose ailments are slight; those who are seriously ill remain in bed, and send word to the dean that they want to see the doctor.

179. The dean prosecutes no further inquiry, does he?—Yes; he goes to see him, that he may be provided with the attendance that he requires.

180. Does he go to see about that student particularly?—Yes; such has been my practice.

181. There is no report of the sick state of the house to the President, or to any other authority, except the report to the steward?—The list which you call a report to the steward is also furnished to the dean; no other daily report is made.

No report besides daily list, except in special cases.

182. Is there any other report, daily or otherwise?—Cases of serious illness are reported by the doctor; when he judges it advisable for a student to go home, or that he requires special care or indulgence, he reports the case to the President or to one of the superiors.

183. Except when he seeks leave to go home there is no report as to his illness, save that presented to the steward with regard to the dinner?—Any serious case is, as a matter of course, communicated to the President; besides, the doctor is spoken to from time to time about those who frequent the infirmary.

184. On what subject?—If I thought a student were particularly ill I would make special inquiry of the doctor regarding him; but the ailments of the great majority of those whose names are on the sick list are of such a nature as not to require any special attention from the dean. If I saw a student remaining in the infirmary, and not having anything apparently the matter with him, I would ask the doctor about him, especially if he were a student who was not attentive to his duties.

185. The question applies not to occasional observation, but to the practice of making reports?—There is no systematic reporting further than I have stated, but it provides for all really important cases.

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186. How does a professor know when a person is absent from illness that he is so?—Each professor gets, on the first day of class, a list from the dean of the students that will be in his class for that year; he gives the distribution of their places in the hall, and on seeing a place vacant, he would become aware of the absence of a student.

Mode of ascertaining students' absences from class.

187. The professor, by looking round the class hall, would be aware of the absence of some of the students?—Yes; and in the larger classes monitors are appointed to return to the professor the names of those who may be absent.

188. How does he know that the student is absent with leave or not?—He can know that only by making inquiry; when I was a student, I have heard the professor ask publicly for students who might be absent.

189. And the answer was, he is sick?—Yes; the cause of their absence would be assigned.

190. No list is sent round to the professors of those who are ill in the infirmary, and have had leave to be absent?—No.

191. Nor are the deans aware of it, unless one asks verbally for leave?—All are exempted from attendance at lecture for the remainder of the day on which their names are placed on the infirmary list, and from attendance at the first lecture on the following day; that list is kept in the infirmary, for the inspection of the superiors, and a copy is handed to the dean at dinner time, that is about two hours after it is drawn up.

192. But until it is handed to him at dinner, he is not aware that there are any absent with leave from class?—From the list of the previous day he knows who were absent with permission from the first class. By inspecting the list in the infirmary, he can ascertain who have had permission to be absent from the second class.

193. Is he then aware that the privilege extends to absence from class?—Yes.

194. There is no list kept daily showing who is absent by reason of illness?—The professors are supposed to make a note of such absence, with a view to the report they make to the President.

195. They report the fact of the absence?—This would naturally form one of the items of their report.

No list of those absent from class through illness.

196. Is there any list daily kept of those absent from class by reason of illness?—Unless the professors do so there is no such list kept, because some of those who are on the infirmary list are able and do attend class, although the fact of their being on that list would be sufficient to exempt them from attendance at class if they wish to avail themselves of it; hence the professor alone can know who are absent, in point of fact, by reason of illness.

Attendance of surgeon.

197. The surgeon attends as he is required, and is paid for each visit, is he not?—Yes.

198. The attendances of the surgeon are few, are they not?—Serious surgical cases are not very numerous with us. The attendances of the Dublin surgeon have been more frequent of late years.

199. Who sends for the surgeon?—Dr. O'Kelly.

200. If it is at his discretion, how does it happen that he sends for him oftener according as there is more money in the College?—I am not aware that the change has been the cause of the increased frequency of the surgeon's visits; the attendance in former years was, I believe, not deemed sufficient.

Dr. O'Kelly decides as to surgeon's attendance.

201. Dr O'Kelly was the judge of the attendance before, and he is the judge of the attendance now?—Yes.

202. Is there any complaint made by the students that the visits of the surgeon are not often enough?—Surgical cases are not very frequent. I am not aware of any general complaint.

Payment of surgeon.

203. The surgeon is paid for each visit out of the funds of the College, is he not?—Yes.

204. Do you think that Dr. O'Kelly is in a manner discouraged from sending for the surgeon?—I think not.

205. He has always sent for him as he thought necessary?—I cannot say that; for the President who resigned the very year that the grant was increased, although a most zealous and conscientious superior, was a great economist, owing to the exceedingly straightened circumstances of the College under the old grant. The surgeon brought the matter under the notice of the Trustees, and since then his attendance has been more frequent.

Advisable to have daily list of those in the infirmary, specifying complaints, &c., laid before President.

206. Do you think that it would be advisable to present to the President, every day, a list of those in the infirmary, their names, and the complaints from which they are suffering, and any observation that might strike the medical attendant as being necessary, together with the hour at which the visit was paid?—I think that would be a great improvement, and also useful for the superiors in the management of the discipline of the College.

207. Were you in the College in 1835 or 1836?—No; I left Maynooth in 1834, and I returned again in 1837.

As to spirit of disloyalty.

208. Have you ever been aware of a spirit of disloyalty existing among the students?—Never.

209. Have you heard of their treating the name of the Sovereign, or their allegiance to the Sovereign, with disrespect?—No.

210. Could such a thing be prevalent in the College without you knowing of it?—I do not think it could. The only way in which it could manifest itself is in private conversation; but I am satisfied that such a thing could not have been prevalent in the College.

211. Do you mean with the knowledge of the authorities?—Yes.

212. Have you ever known a spirit of hatred to England to prevail among the students?—No. It is impossible to expect that students should not participate, to a greater or less

degree, in the political feeling prevalent among the classes from which they come, with reference to particular ministries or governments; but this is a feeling very different from a hatred towards England.

213. Do you remember the passage in the Statutes, "Si quis acerba partium studia excitaverit," &c.?—Yes.

Instance during 1847 or 1848.

214. Have you ever known that rule broken, with the knowledge of any of the authorities, with impunity?—No; I cannot say that I have. There was one case in which there was a mention made of some few students having used strong language during the time of the great excitement that prevailed in 1847 or 1848; but it had nothing to do with the question of allegiance, it had reference to party politics.

215. Was it the subject of observation, so as to be looked to by the authorities at the time?—It did not come before them in a way that could be acted upon. I rather think it was mentioned with a view to direct their attention to the danger of such a spirit.

216. When there were rumours of such a spirit being in existence, it was a subject to which attention was directed?—It was mentioned as a subject of regret, and as one that ought to cause vigilance and concern.

217. If it had come to the knowledge of the authorities, would it have been repressed?—Certainly, if it came in a way that was tangible.

Intended address to Mr. J. O'Connell prevented by President.

218. Did that incident in the year 1847 or 1848, to which you have alluded, apply to some particular act, such as making a subscription for Mr. John O'Connell, or anything of that kind?—No; I am not aware that any subscription to Mr. John O'Connell was ever attempted. An attempt was made to procure an address to him; but, before it was presented, it came to the knowledge of the President, and was suppressed by him. The circumstance to which I allude is, that it was stated that, during recreation time, some few students used violent political language, not directed, however, as I have already said, against the allegiance due to the Sovereign.

219. But as soon as the rumour was afloat, attention was called to it, was it not?—Yes, it was not a case that came before me—it was another superior that I heard say so. I am under the impression that it was some confidential communication made to him that such language was used, and that he could not make use of it more than to put the superiors on their guard.

220. But he did do that?—Yes.

221. And he mentioned it to you for that purpose?—Yes.

222. Did you perceive afterwards any traces of that spirit?—No, it never came under my notice. The only way in which that spirit could manifest itself would be in private conversation, of which I could have no knowledge.

No recurrence of that spirit.

223. Did you in any manner hear of a recurrence or of a continuance of that spirit?—No.

224. Did you learn in any way that it occurred again?—I do not remember that I did.

225. Your attention was called to the subject, and continued directed to it?—Yes; but I had no means of knowing.

226. No indications came to your knowledge of the existence of such a spirit subsequently?—No, except in this way, that I may have heard it observed by some persons in the College that there was much more excitement than there ought to be.

Passed away with the excitement of that period.

227. Was it confined to that period?—Yes; and it passed away with that period. In one word, that general spirit of excitement that existed at that time all over Europe got in amongst those that were hot-headed in the College.

Exhortations to students as to devotion to clerical duties.

228. Will you state to the Commissioners whether the students, in any part of their training by the deans or the superiors, are impressed with the importance of abstaining from political agitation, and engaging in political disputes?—The necessity of their devoting themselves to the discharge of their clerical duties is impressed on them, and it is also impressed on them that, considering the number and the very onerous nature of those duties it will require their whole time and attention to discharge them properly, and that they must lead a life of estrangement from secular concerns.

229. Is the duty of allegiance directly inculcated on any occasion, or in any part of their training?—It is directly inculcated before they take the oath of allegiance, which they take in the January following their entrance.

Instructions as to obedience to superiors impressed upon them, but not allegiance specifically.

230. Besides taking the oath of allegiance, are any injunctions or instructions given to them in reference to the obligation of allegiance?—The Professor of Dogmatic Theology is charged with that duty. The obligation of obedience to their lawful superiors, and to all legitimate authority, is inculcated by the superiors; but, in reference to allegiance specifically, I am not aware that there is, inasmuch as it would be speaking to persons about a duty of the importance of which they are already convinced.

Why.

231. Are there not other duties which are equally certain as that of allegiance, and yet are they not pressed upon them?—Other duties are equally certain, but more liable to be departed from. In one word, the conviction on the minds of the superiors is, that the students are loyal from principle; and to exhort them to it formally, in the absence of any temptation to violate it, would appear as if they had groundless suspicions of their loyalty.

232. Have you ever attended the students when they took the oath of allegiance?—Yes, I have.

Taking of oath of allegiance.

233. In what book do they subscribe the oath—one that remains in the possession of the College?—No; they subscribe the roll of the Court, and get a certificate of having taken the oath of allegiance.

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234. Is the roll on parchment?—Yes; it is kept by the Clerk of the Peace for the county, and deposited, I understand, in the Courts in Dublin.

235. Is that Clerk of the Peace present when the roll is subscribed?—Either he or his clerk is present.

236. The students are brought into the hall, and the oath is taken in open Court, is it not?—Yes.

237. Where do they subscribe the oath?—In the grand jury-room of the Court; the number is so great, and as the sessions are going on, they could not conveniently subscribe it in the Court itself. There is a room in which the jury assemble, and they adjourn there for the purpose.

238. Does it ever happen that they go to the inn to subscribe the oath?—Never.

239. How far back does your experience go?—I took the oath of allegiance in 1827, and I subscribed it then in the Court-house itself—that is, in the room that I have spoken of.

240. How far does your experience go back as dean?—I have been dean since 1837.

241. Has that been always the practice?—Although I have not always accompanied the students to the Court-house, I think I may say that I am quite certain that the roll has been always subscribed in Court. There is, however, a declaration at the end of the *Regula Pietatis* to the effect that the students do not belong to, and will not become, members of any secret society, which is signed in the College.

242. Does it not ever happen that the grand jury-room is occupied by other business?—It never happened, to my knowledge. I have been there, from time to time, with students while I have been dean; but I have not gone out with them every year. The students do not go to the Court until they receive a message from the assistant-barrister that he is ready to administer the oath, and thus it happens that the room alluded to is always disengaged when the students go there to subscribe it.

243. Do you attend on every occasion as dean?—Not on every occasion.

244. The oath is administered to the whole body of students at once, is it not?—Yes.

245. With one Bible?—No; they are all told to bring out their Bibles or Testaments. There may be one or two for each Bible.

246. There is no difficulty in finding Bibles in the College to bring out, is there?—Not the least.

247. Do they take the oath in the gallery of the court or at the table?—They are generally in the gallery; because the body of the court is full of people.

248. Do all of them take the oath at the same time, repeating the words after the Clerk of the Peace?—All at the same time.

249. Have you ever seen a book supplied by the Clerk of the Peace to swear upon?—I have, to some. On one or two occasions, through oversight, notice had not been given to the students to bring out their Bibles with them; many did it without being told. On that occasion there were several in the gallery putting their hands on the same book, and one of the magistrates on the bench suggested to the Clerk of the Peace to hand up all the Testaments that were in the court.

250. To throw them up into the gallery?—No.

251. Are there as many as sixty students sometimes sworn on the same occasion?—Yes.

252. Do you think that the mode of administering the oath of allegiance to the students is calculated to impress them with the seriousness of the obligation which they undertake?—I think that it is, connecting it with the instruction which they get before they go out.

Instruction as to taking the oath.

253. Did you receive any such instruction yourself?—Yes; and I recollect distinctly that it left an impression on my mind that to take an oath, having all the conditions required, was an act of religion and of worship towards Almighty God.

254. Did you receive the instruction specifically with a view to this oath?—Yes; the oath was read with a view to explain the nature and extent of the obligation which it imposes, and to remove the erroneous impressions which young students sometimes entertain regarding it. It was also specifically explained that we were under a solemn obligation of allegiance before we took the oath; but if our allegiance were violated after taking the oath, there would be an additional sin against the virtue of religion. The year I took it it was the dean who explained it, in order that the students would see distinctly their obligation—that they would know the nature of the oath, and take it in a proper manner, and also with regard to the particular form of the oath, to remove any scruples they might have.

255. Is it the dean now who offers that exhortation?—It is usually the President; the dean in charge of the junior students has, I believe, given it sometimes.

256. Would that be before proceeding to the court-house?—Yes.

Mode of administering.

257. Is this the mode of administering the oath—that the clerk of the peace, or the deputy-clerk, recites a certain portion of the oath, and then the whole sixty repeat that portion, and then the clerk of the peace recites some more words, and then the whole sixty are supposed to follow him?—Precisely.

258. Is it possible, when sixty persons at the same time are taking the oath, that the clerk of the peace, or the dean, can hear distinctly the words repeated by those students, so as to know whether they are repeating the actual words of the oath, or repeating other words?—The only mode of judging of that is from the volume of voice that comes from that number of persons speaking at the same time.

259. Are you of opinion, upon considering the point, that this mode of administering the

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oath to sixty persons at once is not one which may be attended with a deviation from the actual words, without either the dean or the clerk being able to observe it?—Manifestly there is a possibility of it; but it is a fixed principle that whether they read it or not, or whether they kiss the book or not, they are bound by the declarations contained in the oath, when they go through the form of taking it, and attach their signatures to it. If the intention of swearing were omitted, a person would, by so doing, sin against the virtue of religion, but he would be bound to fulfil the contract he had made *coram judice*.

Person taking the oath bound, notwithstanding deviation or omission.

260. Is this form of taking the oath the result of an arrangement made by the clerk of the peace or by the College?—It is not the result of any arrangement made by the College. They go out there to do what they are directed to do.

Dr. Delahogue's proposition as to the temporal power

261. Dr Delahogue lays down this proposition in his treatise *De Ecclesia*—"Christus Petro et successoribus ejus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia; proindeque isti nunquam auctoritate clavium, etiam indirecte deponi possunt, aut eorum subditi a fide et obedientia illis debita eximi ac dispensari;" so far as you are acquainted with the doctrine of the professors at Maynooth, and the teaching and instruction of the deans, have you known this principle, to which your attention has been called in the proposition of Dr. Delahogue, invariably asserted by them?—Invariably.

invariably maintained at Maynooth.

262. Will you have the goodness to state whether you have any reason to apprehend that a contrary principle, or a principle in any degree conflicting with that laid down by Dr. Delahogue, is entertained by any of the students at Maynooth?—None whatsoever.

[*The Witness withdrew.*]

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Rev. R. F. Whitehead, D.D. Vice-President.

The Rev. *Robert Ffrench Whitehead*, D.D., Vice-President, examined.

1. You are the Vice-President of the College at Maynooth?—Yes.

List of clergy ordained from Maynooth.

2. You have furnished the Commissioners with a list of those who have gone out as priests from Maynooth, stating at the same time that it is a list only of those who have been ordained in the College, and does not represent the whole number of priests who have studied in the College?—Yes.

3. Have you no means of supplying the difference between the numbers so returned, as ordained in the College, and those who have been ordained elsewhere?—No; I have no means of making an accurate return of the difference of the numbers.

4. Would the list of sub-deacons accurately represent the number of those who have entered Holy Orders?—The number of sub-deacons would come much nearer to the actual number who have studied in the College and become priests, but it would not accurately represent the entire number, and the reason is, that a number of young men are from time to time summoned by their bishops to receive the order of priesthood elsewhere, though they have not as yet been promoted to the order of sub-deaconship in the College of Maynooth.

5. Is there any means that you are aware of, by which the whole number ordained in Ireland for the Roman Catholic priesthood could be ascertained annually, either in the College or out of it?—There are no means that I am aware of.

6. You state that sometimes they are summoned to the priesthood before they obtain sub-deacon's orders?—They are sometimes summoned to the priesthood before they obtain sub-deacon's orders; but they are then ordained sub-deacons before being promoted to the priesthood.

7. Does the same thing happen after they have obtained sub-deaconship, and before they have become deacons?—Yes.

Suggestion of additional Professor of Biblical Greek and of Sacred Oratory.

8. Among other recommendations you suggest the appointment of two additional professors, that of a Professor of Biblical Greek, and a Professor of Sacred Oratory; upon what grounds do you suggest that addition to the establishment of the College?—I suggest the institution of a Professorship of Biblical Greek, because I am under the impression that the study of the Greek language is not so much encouraged in the College as I would deem desirable, and I think, that the institution of that professorship would have a tendency to make the students direct their attention to the study of the Greek language throughout the entire of their course; and I further think that it would be very desirable to make them particularly familiar with that peculiar form, if I may call it so, of the Greek language, that is more closely connected with the New Testament. Then, as to the Professorship of Sacred Oratory, I likewise think that our students would, if such a professorship were instituted, compose their sermons much more in accordance with the strict rules of sacred oratory than they do at present.

9. The opportunities which they have now of practice in that department of their duties, are not sufficient in your opinion?—They are not sufficient: the opportunities of practising, however, would hardly be increased, but I think it would be beneficial to subject that practice to additional supervision.

10. Do they read much of the sermons of the more eminent divines?—I cannot of my own knowledge answer that question satisfactorily, but I believe they do.

11. Is any course of private reading connected with that branch of their studies at all

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pointed out to them by any person in the College?—I think the Professor of English Elocution points out to them the chief books of that description that they should refer to.

Sacred oratory.

12. A good number of students become sufficiently masters of the French language to read it fluently, do they not?—The great majority: I should think that there are very few who, by the time they have reached that period of the course at which they are called upon to deliver sermons, are not capable of reading the French preachers.

13. Are they encouraged and guided in the study of the French authors, with reference to pulpit eloquence?—I know of no encouragement further than I have mentioned. I think the Professor of English Elocution, who is also the Professor of French, directs the attention of the young men whilst in his class, particularly when about to leave it, to the most eloquent of the French preachers, and directs them to endeavour to imitate the excellences of those preachers.

Use of French sacred orators.

14. Are Bourdaloue, Flechier, Massillon, and Bossuet, frequently in the hands of the students?—Very frequently; they have access to the library, in which all those works are found.

15. Are there duplicate copies of such works in the library?—Of several of them there are; I could not undertake to say that there are duplicates of *all* the eminent French preachers.

16. Is any inducement held out to the students to peruse those books when they are in the Divinity Class?—The very circumstance that they have to compose sermons is in itself an inducement.

17. Do you mean for the composition of sermons hereafter?—They have to compose and deliver sermons when advanced in their course of theology.

Composition of sermons by students.

18. Is it not the fact, that each student has not to compose in the course of his studies more than one or two sermons?—I would say that the great majority of the students have to compose and deliver at least two sermons during their course. It sometimes does occur, either from a person's being absent or being ill on the day assigned to him for preaching, that he does not deliver a discourse, but it very often happens that the very person who does not deliver a discourse, has already composed one, and prepared it, and is prevented from delivering it in consequence of illness, or of some circumstance that perhaps withdraws him from the College.

19. Is it not the fact, that there are in Maynooth a number of traditional, sermons well known in the College, that are taken advantage of by the students, and used by them?—There is no person in the College that has for the last seven or eight years attended the sermons, I would say, more regularly than myself, and in the entire of that time, it has never struck me, that a single sermon was repeated entirely; I never heard the same sermon twice, being the same from beginning to end: I have heard some, the greater part of which was the same as others that I have heard, but these were very few comparatively.

20. Do you discountenance that practice when you observe it?—Yes; I remember to have spoken about it to one person—a very excellent young man—on whose veracity I would place the most complete reliance, and he said that I was deceived in imagining that the greater part of his sermon was the same as a sermon which I said I had heard from another student. He told me that he had gone to considerable pains to alter the sermon, yet he acknowledged that some parts were taken from the sermon of which I spoke.

21. The number of sermons has been increased in the last few years, has it not?—Yes; there are four now on each Sunday.

Four sermons on each Sunday at present.

22. Formerly there were only two, and at one time it was increased to three, was it not?—Yes, and subsequently to four.

23. Within what time has it been increased to four?—I cannot say, but I think it is ten or twelve years ago.

24. The four sermons that are preached on Sundays are not preached to the same audience, are they?—They are not. When any person fails, or when any person is not forthcoming to preach the sermon that he is appointed to preach, then those who should have been his audience go to another hall to hear one of the other preachers.

25. Does the merit of those sermons come into consideration in the concursus?—Not at all.

Defective preaching owing, in the opinion of witness, more to a want of care than of capacity.

26. Are you aware that it has been remarked as a deficiency in the students leaving Maynooth, that the composition of their sermons was inferior?—I have heard that remark, and I should not be at all surprised; but I think that is not so much owing to their want of a power of composing as to want of care. They have considerable facility in speaking extempore, and any person who has that power readily declines the labour of writing out what he thinks he can speak nearly as well without any previous trouble.

Difficulty of having sermons more frequently.

27. If they were made to practise more during the course of their studies, that would make them more correct in their speaking, and probably more thought and deliberation would be used?—Yes; but it is hardly possible to have sermons more frequently, considering the great number of students we have. I have known young men to transcribe almost every good sermon that came within their reach. I knew a young man, no way remarkable for his abilities, but who, on the contrary, was rated below the average of his class fellows, and he had a supply of sermons that I am sure lasted him during his whole missionary career. These were translated from French sermons, with some little variation.

Catechising

28. Is any instruction given in Maynooth in the mode of catechising children or grown-up persons?—There is no instruction given to them as to the mode of doing it distinct

from the instruction that is conveyed to them, by giving catechetical instructions before them.

29. In what form?—I am in the habit myself of interrogating the young men, for a year or two after their entrance, upon the catechism, and in the course of that interrogation I give such explanations, and make such remarks as I conceive to be desirable. From that they can learn the mode of giving catechetical instructions; but probably the catechetical instructions to which the questions refer are not exactly these, but other plain and simple explanations of truths of religion, not proceeding by question and answer; about such they got no particular instructions. Witness's own instructions.

30. Do you conceive that it would be an advantage if they had some opportunity of the kind?—I declare they come to know the mode of doing it quite sufficiently; if they directed their attention somewhat more to composition, there would not be any necessity to instruct them in the precise mode of giving catechetical instructions.

31. Are you not aware that for many congregations formal sermons are but little suited, and that the other form of instruction is more suited to their intelligence?—I am happy to say, that the sermons delivered in the College of Maynooth would be, generally speaking, intelligible to the very lowest grades of society. I think there is no age and no class that could not understand them, and at the same time they are full of solid matter. On one occasion I remember that a sermon was delivered, which consisted of high-flown language, without any very great substance. The critique passed upon it was simply, that there was no congregation to be found in Christendom upon which that discourse would produce the slightest beneficial effect; and since that time I think that no young man ever attempted to write in the same style in the College; so that even a bad sermon sometimes has its utility. Character of sermons delivered at Maynooth.

32. You invite, as it were, public opinion from the students upon the sermon?—Just so.

33. The sermons that they attend are not delivered by the professors?—No; there are none delivered by professors.

34. The only sermons that they attend are sermons delivered by their fellow-students?—The deans also give them religious instruction, and occasionally we have a stranger brought to conduct the spiritual retreat at the commencement of the academic year, in September. Religious instruction by deans—annual retreat.

35. That you consider equivalent to sermons, do you not?—Yes; there are several sermons each day during that spiritual retreat. I should not, perhaps, say that they are exactly sermons, but they are discourses having the same tendency as sermons. We consider that the perfection of them consists in their being delivered in a familiar manner.

36. They are addresses, rather than formal sermons?—Yes.

37. Do you consider the students of Maynooth to be generally healthy?—Yes; I think, upon the whole, they are healthy. Health of students.

38. But few deaths take place in a year?—Very few.

39. Do you consider the arrangements for the sick, and the medical attendance which they receive, sufficient?—I do not consider the arrangements in the infirmary such as they might be, but I think that originates, in a great measure, in the nature of the buildings themselves. One of the infirmaries is totally unfit for its purpose; I refer to the infirmary of the senior department. Unfitness of senior infirmary.

40. In regard to the medical attendance, and having regard to the money paid for it, do you think that it is sufficient and satisfactory?—Really I have not had occasion to complain of the attendance; it appears to me that the attendance is adequate to the wants of the College. There are two medical attendants, who visit the College almost every day—Dr. O'Kelly, senior, and Dr. O'Kelly, junior, his son. They are both medical doctors. Medical attendance.

41. When they visit the infirmary, do they make a return of the names of those who are sick, the illness from which they are suffering, and any remarks that arise from it, to the President on each day?—They draw out a list of the persons who are in the infirmary with their sanction on each day, but they do not attach to that list any account of the causes why these students are in the infirmary. List of sick.

42. Is that list submitted to the President or Vice-President?—No, it is not; but either the President or the Vice-President may see it, if he chooses.

43. Where would it be?—It is deposited, ordinarily, in the hands of the nurse-tenders in the first instance, the nurse-tenders then give it to the clerk, and the clerk then directs that whatever is prescribed by the doctor for those persons should be prepared against the dinner-hour. That is the object for which the list is prepared. Object of preparing list.

44. How is it made known to the different professors that certain students will not attend their classes by reason of their indisposition?—That is not made known to them; the professors are expected themselves to notice who are absent, and then to make inquiry of the dean, and the dean should know whether the student who has been absent has a sufficient reason or not. Absence of sick from class.

45. Would it not be convenient if there were some daily list of those who are sick and in the infirmary hung up in some place of common access to the deans or the principals, or some one authority?—I do not see the advantage of it, because it is fully accessible to all the deans, the President, and the Vice-President, at present, if they choose to look for it.

46. The state of the house in that respect is not daily reported to the superiors?—No, it is not. No report of state of the house to the superiors.

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47. Would it not be desirable if the President or Vice-President were aware of those students who were ill?—I think they usually are.

48. The regular and formal way of doing it would be to send in a list to the President, containing the name of any person suffering from fever or cholera or any other disease; in a case of cholera a student might be dead before the President knew any thing about it?—Yes, or before the doctor came.

Whether students are satisfied with medical attendance.

49. Do you think that the students generally are satisfied with the medical attendance?—I have had individual complaints; but really it appeared to me that, in several instances, it was partly owing to the sickness of the person, and partly to the circumstance that he was dissatisfied, and would have been dissatisfied if he had got additional attendance. In fact that is one of the consequences of illness in an establishment like Maynooth, that a person becomes dissatisfied with all about him, because he has not around him a family and friends that will just enter into his case and his condition, as if he were at home.

50. Have you ever heard any clergymen who have left the College, and become priests, express themselves dissatisfied with the way in which they were treated when sick at Maynooth?—No.

Doctor's visits.

51. Do you think that there would be any difficulty in making, every day, a report of the time the doctor enters the infirmary, and the time he leaves it?—No, it would not be objectionable on any score: on the contrary, I would wish very much that there was some regularity as to the hour of his visit; but I have known the doctor to visit the infirmary seven or eight times, and two of them to visit it as often, when a case has occurred requiring particular attention.

52. Would it be desirable, and not difficult, to have the time of each visit entered every day?—Yes.

53. It is not done at present?—No.

Visits of consulting physician.

54. In the case of the consulting physician, who comes from Dublin every month, there is no day fixed for his coming, and he arrives, does he not, without the students being aware of it, so that they do not consult him?—No, I do not think that that would be an exact statement of the thing. There is a day appointed, the first Thursday, if I am not mistaken, of each month, and he usually attends upon that day. There are deviations; he does not *always*, as regularly as the day comes, attend, but, *generally* speaking, I think he visits Maynooth on the first Thursday of every month: then the precise time is not fixed or marked, nor indeed do I think that his visits are always made at the most convenient time.

55. In fact he sometimes arrives when the students are at chapel or at dinner, does he not?—That may have happened. I do not exactly know an instance of it, but it may have happened; on such occasions, any student who wished for an exemption from a particular duty upon the day on which he expected Dr. Corrigan to arrive, would be permitted to absent himself.

56. If he came on an unexpected day he could not provide for that case?—No.

Notification of.

57. Would it be desirable that when he does not come on the usual day fixed, some little notice should be given beforehand?—Decidedly. I am of opinion that it would be a most desirable thing that there should be notice that he would attend on such another day in lieu of the one on which he failed to attend. I am under the impression that Dr. O'Kelly does usually know the day on which Dr. Corrigan will come, and that the students can ascertain it from him.

58. Suppose John Mahoney had fever for four days, is there any officer of the College who, as a matter of course, would know the fact, so that if the inquiry was made how John Mahoney is, the answer would be, he has been in the infirmary for four days with fever?—I think that the dean should know that.

Acquaintance of the deans with illness of students.

59. Which dean?—I should think all the deans that belong to the senior department—indeed they all belong to the senior department, but there is one dean who lives on the junior side, and with the exception of that person, (who should know it, in regard to the junior department,) I think all the deans should know it as to the senior infirmary.

60. As a matter of course?—Yes; I think so.

61. How would it come to his knowledge?—By his own inquiries: the work of the four deans is a very laborious one, as I take it. There is no duty from which a student absents himself, which the dean should not know; there is no one duty from which a student absents himself, the cause of his absence from which the dean should not know. I consider that it would be a neglect of duty on the part of the dean not to know that a student was absent from his duties, and not to know that he was absent from his duties, because he was in the infirmary would, I think, be a gross neglect of duty. After learning that he was in the infirmary it would be strange if the dean knew nothing about the cause of it.

Suggestion of daily written statement from medical attendant.

62. Would you see any difficulty in making a rule that Dr. O'Kelly should each day, and for each patient, give a written account of his condition?—Yes; because I think there are many who consult Dr. O'Kelly whose ailment is so very slight that it requires no further attention. The doctor tells him to do such a thing, and there is an end of it after that. I think to burthen a medical man with writing down the condition of a student, in such a state, would be really to impose upon him a heavy task without an object. I think it would be an onerous duty for no serviceable purpose.

Witness's opinion of.

63. To write the words "John Mahoney, slight cold?"—There are a great many John Mahoney's in an establishment of 525, and I do not see what object could be attained by it. I think that the deans, by having an understanding with each other, do visit the

infirmary once a day—if one meets the other he says "Have you been in the infirmary to-day?"—"No." "Then I had better go;" and the thing is done, though no particular person has the duty assigned him for that day. Indeed, I think, it would often happen that the infirmary would be unvisited if another arrangement were adopted. If it happened that a certain dean were unwell upon the day that it fell to him to visit the infirmary, the other deans would say "This is not my day, I shall not go."

Employment of student as infirmarian.

64. Do you think that the plan of employing a student as an infirmarian is a good plan, and that it works well?—I think it has worked well, and I see no objection to it.

65. Is there any rule of the College as to the students being allowed or not to see Dr. Corrigan without having previously consulted Dr. O'Kelly?—I think there is no such rule of the College.

66. Or understanding?—Nor any such understanding. I should be totally opposed to it.

67. Is it the practice for Dr. Corrigan not to see any student who has not previously consulted Dr. O'Kelly?—I rather think it rarely happens that a student does see Dr. Corrigan without having previously seen Dr. O'Kelly.

68. Is there any kind of etiquette between the two medical men?—I dare say there is. I do not know as to that; but I rather think that Dr. O'Kelly would wish that a student would see him before seeing Dr. Corrigan.

69. When Dr. Corrigan pays his monthly visit is there any room where the invalid students may consult him in private, or is it the practice for Dr. Corrigan to visit the students in the infirmary, and hear the symptoms described, or the complaint of the individual in the presence of the others?—I believe it is his practice to hear them in the infirmary in the presence of others; but I believe if any student did ask to have his complaint attended to in private, that Dr. Corrigan would act in accordance with his wishes.

70. At present there is no room, is there, where the physician could see each student in private?—There are rooms where he could see them, but there is no room set aside for that purpose.

71. They are bedrooms, are they not?—Yes they are.

72. At present, if the Commissioners understand rightly, there is one large sitting-room where the sick students in the infirmary are assembled together?—Yes.

Patients visited by Dr. Corrigan in sitting-room of infirmary.

73. And it is in that room where Dr. Corrigan sees the students ordinarily, and inquires into their symptoms?—Most commonly, I think so.

74. Is there any room in which a student, not being sick, could receive a friend who paid him a visit?—No, except his own private room, his bedroom—a friend could see him there.

75. Does it happen that the students who are so ill as to keep their beds continue in their own rooms, or are they always removed to the infirmary?—It does occasionally happen that students who are confined to their beds keep their own rooms because the infirmary may be overcrowded, and there may be no room in it unoccupied.

Removal of sick students to infirmary.

76. Is it the rule, for instance, for a sick student, who ought to keep his bed, to remove to the infirmary, or does he generally remain in his own room?—Generally he removes to the infirmary. The doctors regulate that matter, and the student is told whether the doctor conceives that he should go to sleep in the infirmary or not. If the doctor is of opinion that a student should sleep in the infirmary, his bed is removed to the infirmary. There is a bedstead, commonly, in the infirmary, and the bed-clothes of the student are removed to the infirmary, and placed on that bedstead.

Permission of deans required.

77. In the bedroom of the infirmary he could have a fire if it were desirable, could he not?—Yes; but he has not a room to himself, commonly, unless the infirmary be very thin. I might remark, that no student is allowed to go to the infirmary without previous permission from the dean; and that is the way in which the dean must learn that the student is unwell.

78. Do you mean seriously unwell?—No, unwell at all. A student should not go to the infirmary without permission from the dean, even to consult the doctor; and hence it happens, as a matter of course, that some dean or other knows each student as he becomes unwell.

79. In fact, the infirmary is a sort of medical station, which is visited when a student requires to consult his medical man at fixed times?—Just so.

No dispensary in the College.

80. There is no dispensary in the College, is there?—No medicine is kept in the College.

81. Dr. O'Kelly supplies them, does he not?—Yes.

82. Does he keep an apothecary's shop?—I think he does.

83. He is paid for the medicines, and also for attendance, is he not?—No, he gets a stated sum, on the whole, for medicines and attendance.

84. On the occasion of the Commissioners visiting the College, they found three sick students in the large room in the infirmary, and one of them has since died, has he not?—No, the student who died was not amongst the students that the Commissioners saw; he was in another room, in bed, exceedingly ill, at the time. There were three, I think, in the sitting-room.

85. Are you able to state to the Commissioners whether those three students have been since able to resume their studies, or whether any of them are still in the infirmary?—The three have resumed their studies.

86. The student who was confined to his bed had been down into the country during the vacation, had he not?—Yes.

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87. He had only returned to the College about ten days?—He returned to the College about the 1st of September.

88. Did he take to his bed immediately?—Very soon—almost immediately.

Illness of the student who recently died originated in his having a damp room.

89. You have stated in your written answers that the malady of the student, which was consumption, originated in the dampness of the room in which he was lodged?—I did not say that it was consumption exactly, but it did originate from his having a damp room the preceding year.

90. He was ill when he went home, was he not?—Not exactly; but he told me, when I visited him first, after his return, that he conceived it was the damp of the room in which he lived the preceding year that caused his complaint, and he mentioned the same to others.

91. Or which had hastened the development of it, if it had not caused it?—I think he took it for granted, whether justly or not, that he had not the complaint before.

92. Had he any cough on leaving the College?—I do not know that he had.

93. Had his medical man made any report on his case?—Not that I know of.

94. Had he been in the infirmary before he went into the country for the vacation?—I did not hear of it. I am under the impression that he had not.

Complaints of the chest and lungs chiefly prevalent at Maynooth.

95. Are many of the students sent to the infirmary for rheumatism, or for complaints of that sort which may be at all traced to the condition of their rooms in respect to dampness or cold?—There have been some in the infirmary suffering from rheumatism, but they have not been very many. The complaints chiefly prevalent in Maynooth are complaints of the chest and the lungs, and it appears to me that those complaints are caused chiefly by the damp of the locality.

96. Have they increased, do you think, since the new buildings have been inhabited?—As to any permanent increase, I cannot say; but I know that, on certain occasions, when the infirmary has been very full, I have heard it stated by some of the students, that one particular house in the College—the western wing—was alone sufficient to fill the infirmary, the greater number being at the time from that wing.

Frequent occurrence of consumption.

97. You are aware that the frequent occurrence of consumption was alluded to in the previous inquiry?—I think it was alluded to by the President at that time, Dr. Crotty.

98. It is a damp site, is it not?—It is, but the damp has been very much diminished by drainage since Dr. Crotty gave that evidence; that is, the damp of the locality, on the whole; but there are buildings in the College much more damp now than there were at the time of Dr. Crotty's evidence.

Want of means of airing the students' linen.

99. It appears, from the evidence taken before the Commissioners in 1826, that Dr. Crotty, the President, at the time, of the College, stated that, from the circumstance of the College being more subject, in winter, than some other parts of the country, to damp, and from there being no means of airing the linen of the students, pulmonary complaints are frequent, and often proved fatal. Are there any means now adopted to air the linen of the students?—Means were adopted subsequently to that inquiry, but I cannot say that they were as efficient as would be desirable.

100. Where is the linen of the students washed?—there is no laundry in the College, is there?—No, the linen of the students is washed by women who live in the village.

101. Is the linen at all dried before it comes home?—No.

Washing of the linen.

102. But after it is brought into the College, what is done with it?—It is delivered to the students in the College just as it is sent in by the washerwomen, and subsequently they themselves may take pains to get the linen aired.

103. Where do they air the linen?—There was a room fitted up with a stove for the purpose of airing the linen, but I do not think it was adequate to the purpose. I do not know that it was much used by the students; but some of the students have, from time to time, sent their linen to the kitchen fire. There are usually large fires there, and linen will be very speedily aired there.

Difficulty of adopting proper means of airing linen.

104. Would it not be desirable that some one in the College should receive this linen, and take means to have it properly aired?—Yes, it would be desirable; but there is a difficulty—the washing is so very great, and the confusion that may result will, perhaps, be as great an inconvenience as any other. The washing of the College amounts to nearly £1,000 a year.

105. Have the medical men ever called attention to this as one of the causes of consumption?—I am not aware. I never heard of it.

New buildings not yet completely dry.

106. You speak of the rooms in the College being damp. Was it the fact or not that the new building was occupied before the rooms were completely dry?—The rooms are not completely dried even at this present moment; they have never become perfectly dry.

107. How long is it since those rooms have been plastered?—I think that the greater number of them have been plastered over three years, some of them for four years.

Alleged cause the want of sufficient mortar between the stones.

108. To what circumstance do you attribute their being not yet dry?—The rain-water comes in, through the walls apparently, as I take it at least. I went over the College with an architect of skill and experience, and he told me that he supposed from the way in which it was built that the stones admitted the water between them, and he accounted for that by saying that the building was of too neat a description. He said, if each stone had got a sufficient bed of mortar in which it could sink, the building would be a rough-looking building, but the wet would not be at all admitted; but as there was not a sufficient bed of mortar for the stone to sink in it, the consequence was, that the appearance of the building outside was exceedingly neat, but one little prominence in the stone

rested in some instances upon another prominence below, and in the interval some wet got in.

109. Who was the builder employed?—He was a Mr. Beerdwood, a contractor.

110. Do you conceive that the defect was owing to the original design, or to the mode of executing it?—I understood that he executed his work with full satisfaction to all parties who had the supervision of it; but it was said that there was an anxiety expressed to him that the building should be a neat one in its appearance, and, acting in accordance with this suggestion, the result occurred that I mentioned. I cannot undertake to say that the thing has been thus properly explained, for many other causes are assigned. Arising from desire for external neatness of appearance.

111. Has any opinion been taken from any architect as to any mode by which the damp of the building might be cured?—I have spoken to the builder about it, and he seemed to expect that time would cure it. He said it was often the case with new rubble buildings, especially when built with limestone.

112. You have stated previously that the moisture at present settles on the students' bed-clothes, and articles of dress, out of use only a few days, are frequently seen covered with blue mould and with a moist whitish fur?—Yes, I have seen them so. Effects of damp on bed-clothes and dress of students.

113. Is there any mode which you could suggest by which such a state of things could be remedied?—If there was some apparatus for generating hot water, and sending it by means of tubes to the student's rooms, it would to a great extent counteract that moisture. Suggestion of heating apparatus.

114. Do you think that if what you have suggested, namely, lighting the College with gas, were adopted, that that mode of warming the corridors by gas might contribute to the airing of the sleeping-rooms?—I have no doubt it would, in some degree; but it would not be at all sufficient to remove the very great damp. Gas.

115. Do you know whether the rooms were plastered on the stone or upon battenings?—I think the whole place has been studded; still, wonderful to say, the water flows in notwithstanding.

116. Through the windows or through the stones?—In almost all cases through the windows, but likewise in places where it is not likely that it could get in through the windows.

117. Are the apartments of the Vice-President in the new buildings?—The intended apartments. I do not live at present in the new buildings. Intended residence of the Vice-President in new buildings.

118. There are apartments in the new buildings which were intended for the occupation of the Vice-President?—Yes.

119. Where do you reside at present?—I reside at present in that part of the building called "the Dunboyne Wing." His present residence.

120. That has been for a long time the residence of the Vice-President, has it not?—It has.

121. For what reason does it happen that you have not occupied the new apartments which were destined for the Vice-President?—Because they were too damp.

122. In other words, they are not yet dry?—By no means.

123. You have stated previously that the rain-water has been flowing through those apartments during the last two winters, so as to drip through the floor on the hall beneath. How does the rain-water find its way into those apartments?—In the Vice-President's room there is a large bay window that faces the west, and upon the top of that bay window there is a covering of lead; and it would appear that between the joining of the lead and the stone the rain got in pretty freely; and I think that was the chief cause of the rain flowing to such an extent through that room; but there are also other causes; the windows admit the rain. Entry of rain. Cause.

124. Are the windows made of iron?—Yes; and none of them are waterproof.

125. In other words, the rain beats in at the bottom of the windows?—Yes. Iron windows not waterproof.

126. Would it be possible to prevent the rain-water beating in at the top of the window?—That, I think, has been cured. I think I got that remedied during last summer.

127. Are the apartments finished in point of fitting up, the carpentry work, or are they still in an unfinished state?—The carpentry work is all finished, but the rooms are unpapered. Rooms still unpapered.

128. Are there fire places in the apartments of the Vice-President?—There are: there are two fire-places, and they are the only two in the entire wing.

129. Would there have been any difficulty in making those apartments sufficiently dry for the occupation of the Vice-President, if there had been sufficient funds?—I think if there had been sufficient funds, I should have been living in them before this.

130. Are many of the rooms in the western wing unfinished?—There are none of them unfinished so far as masonry, plastering, and carpentry work are concerned; they are all finished, but they are nevertheless, in consequence of the damp, totally unfit for habitation, in my opinion. Rooms finished as regards masonry, plastering, and carpentry work.

131. Are many of them occupied?—There are.

132. Are all of them occupied?—Not all; there are several rooms on the flagged corridor of the western wing that are not occupied. Some rooms still unoccupied.

133. Are those the dampest of the rooms?—I think they are much in the same condition as the others.

134. Why are they not occupied?—Being damp and lofty, we conceive that they would be very cold; likewise, opening immediately upon the cloister, through which the wind Why?

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passes very freely in the winter, and into which the damp enters without impediment, we conceive that they would be worse circumstanced than others, on the whole.

Means of warming corridors and apartments.

135. Are there any means that occur to you, by which the corridors could be warmed so as to promote the better ventilation and warmth of the apartments of the students?—It does not appear to me that the warming of the corridors would suffice to remove the great damp of the western wing, because the corridors run through the centre of the house and it is the outer walls that are exceedingly damp, and therefore any heat that would be applied to the corridors would appear to me to be at too great a distance from the seat of the damp.

136. If dry air were introduced into the rooms, that would be better, would it not?—Yes, it would be better.

137. By reason of this condition of things, what number of rooms is uninhabited?—I could not undertake to say exactly.

Effects of increased grant on accommodation of students and professors.

138. Can you state generally the effect of the increased grant on the accommodation of the students and the professors, and the condition of the College?—The effect of the increased grant generally, has been a vast increase of accommodation so far as space is concerned; so much so, that we have now not a single student in the senior department who has not a room to himself, whereas before we had rooms in which there were six persons, some in which there were five, and very many in which there were three and four.

139. You refer to the grant of £30,000, the question had reference to the annual grant: what effect has that had on the literature, the comfort, the feelings, and the conduct of the several parties?—I think it has had the best effect upon the feelings of the entire community. In reference to literature, it has considerably improved it, inasmuch, as there have been two additional professors appointed. In truth, I think that the whole character of the establishment has been changed for the better.

Previous inconvenience of having a number of students in the same room.

140. The inconvenience of having a number of students in the same room was a serious one, was it not?—A very serious one indeed.

141. And that not merely affecting the comfort of the students, but indirectly affecting their feelings and their character?—Yes, there was a want of that delicacy naturally produced by it, that would be desirable in an ecclesiastical student.

142. Do you think that the students buy more books now than they did formerly?—Yes, I think they do.

Better supply of books.

143. You think that they are well supplied with books?—I think they are: I think that the senior portion of the establishment is generally very fairly supplied with the books they require.

Entrance fee.

Books necessary for students at entrance.

144. When a man enters his class, he has to deposit a certain sum with the Bursar for books, has he not?—Yes, he must deposit a certain sum at entrance, which is called a deposit; and there are some few books which he is obliged to take. The Bible is one of them, and a few devotional books, and some of the works that are required for the classes, the class-books.

The Bible.

145. How many students do you suppose are in the College at present, who are not in possession of a Bible of their own; do you think there are twenty?—I think that there is not one who does not possess a Bible of his own.

146. Do you think that a softer spirit prevails amongst the students now, than existed before the grant?—I think that at all times the feelings between the professors and the students were kindly.

More kindly spirit among the students.

147. The question referred to their general disposition; do they take things in a more kindly spirit, rather than in a fierce one, with regard to politics and everything else?—I think so, decidedly; I think there is not one member of the establishment that is not impressed with the idea that he owes a great deal to the British Government.

148. Do you think that a person using abusive language would be listened to in as kindly or sympathising a manner as he would have been listened to twenty years ago?—By no means.

And among professors.

149. Do you think that that feeling prevails among the professors as well as the students?—I think so, I am quite sure of it.

Speech alleged to have been made by the Vice-President at feast on occasion of Lord Mulgrave's visit.

150. It has been stated to the Commissioners, that a gentleman made a very strong speech at a feast that was given when Lord Mulgrave was Lord Lieutenant, and paid a visit to the College, in which the words used were nearly these, "That as we were bound by every principle to support and defend those who would fight our battle, and seek liberty and entire emancipation for us; on the other hand, so there was no law, human or divine, natural or revealed, that prevented us from seeking by all legitimate means to humble a nation that would grind us, trample upon us, enact penal laws against us, and set the same value upon the head of a priest that it would set upon a wolf." Do you remember any words equivalent to those, or like those, being used by any person making a speech on that occasion?—No; I never heard words similar to those, and I believe such words were never uttered.

Vice-President did speak.

151. It has been stated that those words were used by you. Did you make a speech on that occasion, when Mr. O'Connell's health was proposed?—I did.

152. Your speech was not what some people, perhaps, would call a moderate one, was it?—I would designate it so. I am under the impression that there was nothing immoderate in it.

153. Do you think that the same speech might be made at the present day with the

doings which exist at Maynooth, as you made them?—That is my impression. I cannot answer for the precise words that were used—it is seventeen years ago; and I did a thing which I would not do now, that is, I spoke in the presence of the students without any previous preparation. I was then only twenty-eight years of age, and had rather too great confidence in my own powers of extemporaneous expression; and, therefore, I cannot refer to any record, nor have I any means of bringing forward the precise words I uttered; but I am confident that I uttered no words either in tendency or in any way similar to those that have been attributed to me.

154. Briefly, you would say that the words read would not in any respect give a fair representation of what you said on that occasion?—That is my belief. I firmly believe that they are not a fair representation either of the language or the spirit of what I said on that occasion. But in no such language or spirit as alleged.

155. Do you think that if any person had used those words on that occasion he would have been called to account for it by the authorities of the College?—I really do believe that. I can only say, that were any professor now, in my presence, to utter such language, I would not only consider it unjustifiable, but I would deem it to be my bounden duty to interfere and express my dissent and dissatisfaction in the strongest terms I could command. Duty of the authorities to interfere and repress any such language.

156. Was Dr. Renehan present on that occasion?—I cannot, at this distance of time, say whether he was or not—it is my impression that he was not.

157. You do not remember whether he sung a song?—I do not.

158. Were other professors present?—Yes, there were others, but I cannot call them to mind. I think the President, being on the occasion inclined to have some person with him, probably spoke to me, and asked me to accompany him to the refectory.

159. The President was present?—Yes. It would have been the worst taste on my part to speak in the tone attributed to me. In the first place, I knew that the President would be totally opposed to any such language or sentiments; secondly, it was a festive occasion, one on which bitterness of feeling ought to be excluded; and thirdly, that festivity was in honour of the representative of the monarch at the time, the Monarch of the English nation, as well as of the Irish; it would have been therefore wholly and entirely unbecoming to introduce language so much at variance with the object of the festivity. President was present. Improbability of any such speech as alleged having been spoken.

160. What was the nature of the festival? Was it a festival with the President at the head, or was it a festival of the students only?—The Lord Lieutenant of the day, Lord Mulgrave, paid a visit to the College; and after Lord Mulgrave's departure, the President thought it well to mark his sense of the visit being paid, by allowing the students some extra indulgence. He accordingly allowed them wine after dinner; he himself gave them the wine; and he wished, I believe at their request, to show a kindly feeling towards them by being present with them for a little time. He accordingly went to the refectory, and he applied to some few of those whom he had a more particular regard for to accompany him; and when there, I really think without any previous intention, it so occurred that speeches were made. Nature of the festival.

161. Is it the fact, as you remember, that the feast originated with the President of the College, that it was his wish to commemorate the visit of Lord Mulgrave, and that the idea originated with him or the College authorities?—It originated in the College. Commemoration of Lord Mulgrave's visit.

162. The Lord Lieutenant, himself, did not furnish means for the feast, did he?—Not at all; it quite originated in their own kindly feelings towards the Lord Lieutenant.

163. It lasted some time, did it not?—I cannot say at this distance of time—it is seventeen years ago. Seventeen years ago.

164. Did the feast take place in the evening or after the dinner hour, which is, the Commissioners understand, at three?—Not immediately after the dinner hour, for we have no place where it could take place but the dining-hall, and it had to be cleared out. The students, on such occasions, leave it, and remain out three quarters of an hour while the servants clear away the plates, &c., and then the students return and remain for an hour or so. Period of the day.

165. Do you remember what time the feast began and what time it ended?—I could not fix the time. I should think, say the dinner is at three, they are not done till a quarter to four, and the refectory could not be prepared for them much sooner than a quarter to five. Duration of feast.

166. How long did they remain there?—They might remain there for an hour, or an hour and a half.

167. Did they remain till ten o'clock?—No, they could not do that consistently with the rules of the establishment; every thing must be over at eight for supper. Could not have lasted beyond eight o'clock.

168. Would there be any exception on this occasion?—The exception consisted in their not having study in the evening, and their being allowed this wine by the President.

169. Was there any thing in the chapel arrangements that would have interfered with the feast being protracted to ten o'clock?—The night-prayers should be at nine. Ten is the bed-hour, and I never knew an instance of night-prayers being omitted on account of any festivity, nor the hour deferred.

170. Can you remember whether, on this occasion the students attended night-prayers as usual?—I have no distinct recollection of any thing that occurred on that particular day; but I am quite sure that it could not have escaped me had there been no night-prayers on that night. I am quite confident that there were night-prayers.

171. You do not remember whether the quantity of wine was so large as to render it likely that the sitting should have been prolonged, or so moderate that it must have Quantity of wine—three bottles to eight students.

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terminated early?—It was the usual quantity of wine, three bottles to each mess, each mess consisting of eight students.

172. What do you mean by the usual quantity?—We allow the students wine on Christmas day, and on St. Patrick's day; and I call the quantity of wine allowed on those two days the usual quantity.

Wine allowed on Christmas day and St. Patrick's day.

173. Can you remember whether, on this occasion, any professor or officer of the College sung a song?—I do not remember whether any one, on that occasion, sung a song. I heard of a gentleman singing a song, or attempting to do so, once in the refectory, but whether on that occasion or not, I do not know.

Singing.

174. There would have been nothing so totally contrary to the order of the College, as to have rendered it impossible for a professor to have sung a song on that occasion?—I think it was not so contrary but that it might have happened. I recollect, many years ago, when a student, that, on certain occasions, the professors used to come down and sit with the students and sing.

Cheering Mr. O'Connell in 1835.

175. Do you remember an occasion, probably about the year 1835, when Mr. O'Connell, being on his way to Galway, or somewhere to the West of Ireland, passing by Maynooth, some of the students collected on the top of a hay-stack, and cheered him?—I remember hearing that some students did cheer him on his way, but whether it was on the top of a hay-stack, I do not know.

176. Do you remember whether that circumstance was brought before the authorities of the College at the time, Dr. Montague being President at the time?—I do not know. I had no care of the conduct of the students, and it might have been done without my hearing of it. I know nothing of the matter.

Practice as to taking oath of allegiance.

177. As to the practice with regard to taking the oath of allegiance and subscribing it, where do the students take the oath of allegiance?—They take the oath of allegiance in the sessions court of the village of Maynooth.

178. It is no part of your duty to be present on that occasion, is it?—No, I was never present, except when I took the oath myself.

179. Do you know where, or in what manner, they subscribe the oath; is it in the College that they subscribe it, or is it in the records of the Clerk of the Peace?—In the records of the Clerk of the Peace.

180. Is it any part of your duty to see to that, or is it the duty of the dean?—The dean accompanies them, and the Clerk of the Peace, as a matter of course, requires each person who has taken the oath to sign, and there is some little fee.

181. Was that the practice when you took the oath?—Yes.

182. Did you sign on the spot?—Yes, in the year 1820 or 1821. I believe it was in January.

183. How many took the oath at the same time with you?—I should say about seventy; I do not know exactly.

184. Did you sign it in the court-house, or out of the court-house?—In the court-house, I think.

185. Was there any interval between them?—The students took the oath together, but each had to go individually to sign the register; and of course there was an interval between that and his taking the oath, caused by others signing before him.

186. But no other interval?—No.

187. Did you sign it in the presence of the Clerk of the Peace, so far as you recollect?—Yes, so far as I recollect. I conjecture that the person was the Clerk of the Peace.

188. There was a person unconnected with the College, who appeared to act officially?—Yes, a person unconnected with the College told me what to do.

189. Did you all take the oath together, the Clerk of the Peace reading the words?—Yes.

190. Had you copies of the oath, or did you merely listen to his words, and repeat them?—The latter.

191. The whole seventy together?—The whole seventy together.

Written promise by students against belonging to a secret society.

192. Is it the practice that the students make a written promise that they neither belong to, nor will join in, any secret society?—It is; they are required to make a promise, and sign a book, at the head of which that promise is written.

193. In whose custody does that book remain?—In the President's custody.

194. Where is it signed?—In one of the public halls of the College.

195. After the oath of allegiance has been taken and subscribed, or before?—It is subscribed generally after the oath of allegiance has been taken. There is no rule of the College which we follow in that; but we require all the students to do it some time. It may be omitted for a year.

196. Do the students sign their names in any other book?—No, I am not aware of any other book in which they sign their names.

197. Is there not a register of the College in which they sign their names?—No register distinct from the one I have mentioned, in which they sign their names. Their names, at entrance, are taken down.

198. Will you just read the fifth and sixth clauses of the eighth chapter?—"Fifth—Let him not be numbered among the collegians before he has delivered to the President the certificate of a public officer, testifying that he has duly taken the oath of allegiance to our august monarch, and has also made a written promise that he neither belongs to, nor will join in any secret society. Sixth—Finally, let the candidate, after having con-

sidered the duties of the students, which are to be described and kept separately in a book, and to be shown by the President, promise that he will faithfully comply with them; and let him insert his own name in the same register, to serve as a surety of fidelity." I think, in practice, that register is identical with the one in which the written promise is signed.

199. You think that he signs his name once in that register of the College?—Yes, to which the promise is prefixed; and by doing so he is understood to comply with those two provisions of the Statute.

Signature in College register to which promise is prefixed.

200. In what way does he promise that he will faithfully comply with the regulations as to the duties of a student?—The terms are given at the close of the "Regula Pietatis."

201. It is stated in that clause that he is to promise that he will faithfully comply, &c., at the head of the book in which he signs his name. Are both those promises written out?—Yes, the two are in one. There is the declaration, which is given at the end of the "Regula Pietatis," and that declaration combines the two—that he will observe the rules, and also that he will not join any secret society, and does not belong to one.

202. And that book is kept by the President, is it not?—Yes.

203. In whose presence do the students subscribe this written promise in the register of the College?—At present they usually subscribe it in the presence of the President, the Vice-President, and the deans, in the public hall. When I was a student, if I am not mistaken, I signed it in the President's room; but the time is so very distant that I cannot say who were present.

In whose presence subscribed.

204. You think that the President was present?—Yes.

205. Are the duties of the students, which are stated in these Statutes to be subscribed, set out separately in the book containing the "Regula Pietatis"?—The duties of the students are set out in the "Regula Pietatis;" that is the rule which they subscribe.

206. Is there any book in which any series of rules comprising the duties of the students exists distinct from the Statutes in the "Regula Pietatis"?—None that I know of.

No book containing duties of students except the Regula Pietatis.

207. Is there any book shown to them by the President?—No book, except the "Regula Pietatis." That is not exactly shown, but it is read publicly every year, as also the Statutes; and each student is recommended to have a copy of the "Regula Pietatis," and to have recourse to it for the purposes of study.

208. Is he required to have a copy?—He is not required exactly.

209. Would it not be well to have a printed copy hung up in every chamber?—They usually have a copy, but they do not hang them up. After a student has been there for a month or two, he becomes thoroughly familiar with them. It is not a justification of a student to say that he does not know the rule when he transgresses it.

Students usually have a copy of the Regula Pietatis.

210. You have alluded to the Statutes being read. Is the practice observed as laid down by the Statutes?—They are read every year, at the commencement of the academic year.

Statutes read once a-year.

211. Are the Statutes read out at the half-year's examination, as well as at the commencement of the academic year?—No. I would remark that the Statutes in this book are accessible to the students at all times, in the library. In the senior library they can see the Statutes in Latin and in English. The Latin of the Statutes is a little cramp.

212. It forms part of the duty, does it not, of the deans, to go with the students to have the oath of allegiance administered?—One of the deans always does accompany them.

Duty of one of the deans to accompany students to take oath of allegiance.

213. Does an observance of the manner in which the oath is administered form part of the duty of the dean, or is it entirely the duty of the Clerk of the Peace or the magistrate?—I think it is left entirely to the magistrate.

214. The dean takes no part in the administration of the oath?—I think not.

215. He conducts them to the officer to have the oath administered?—Yes; he supposes that the public officers know the mode of administering the oath.

216. Where does the dean stand or sit during the administration of the oath; is he amongst the students or in the Court below?—I have never been present at the taking of the oath since I took it myself in the beginning of the year 1821; and I cannot answer for the dean being in one or the other position constantly. All I know is that I have heard one of the deans say, upon an occasion on which he attended, that he was not amongst the students, but separated from them.

217. You have stated that each student makes a written promise that he neither belongs to nor will join any secret society. Is that promise contained in the declaration in page forty-five of the Appendix to the Eighth Report of the Commissioners of Irish Education Inquiry?—Yes.

218. Will you have the goodness to read it aloud?—"I, the undersigned, promise and engage, that I am neither at present concerned in any latent conspiracy, and that I will not be concerned at any other time in such, and that I will carefully and faithfully preserve all and every one of the Statutes and regulations of this College as long as I shall remain in it; and that I shall not intentionally say or do anything by which the said Statutes and regulations may sustain any detriment, or by which the other students may be led to their violation or contempt; to the truth of which I have here subscribed."

Words of promise against belonging to secret societies.

219. Is the oath of allegiance administered to a professor upon his appointment?—I do not know an instance of a professor who had not taken it already. I think every professor had taken it already while a student. We have no professor, I believe, who did not study in the College.

220. Have all the professors been students of the College?—Every one of them. They

Every professor had been a student.

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all have been Dunboyne students with the exception of one, who in consequence of the wants of his diocese was called home.

And all the officers, except Senior Dean.

221. Have all the officers of the College been students in the College?—No, there is one exception; the Senior Dean was not a student in the College.

As to exercise of catechising in parish church.

222. Should you think it injurious to the discipline of the College if any of the senior students were engaged in catechising in the parish church in the village?—I would not conceive it an advantage.

223. Would not the exercise be advantageous?—I dare say it might be; yet, because they have a great deal of business to attend to, I think it would give them a habit of instructing without devoting themselves particularly to the preparation of their discourses.

Might interfere with other duties, or be done negligently.

224. Do not you think that that would be an essential portion of the priest's duty, and a portion of those duties in which they ought to be exercised before they enter the priesthood?—If it did not interfere with more important advantages to themselves, I think they ought to be exercised in it: but I question whether it would not be attended either with a neglect of the studies in which they are specially engaged, according to the Statutes, or with this equally untoward result, that they would go forward to make those discourses without sufficient preparation, which would give them a habit of negligence, and would redound to the discredit of the College.

225. The question referred to giving catechetical instruction in the Christian doctrine to children?—Yes.

226. Are not those matters that every student ought to know?—Yes.

Preparation requisite for such exercise.

227. Knowing them, are they not matters upon which he might convey instruction without occupying time in preparing?—I think he could convey instruction, but not without considerable preparation, in a manner that would be beneficial to the student, or creditable to himself and the College. I think that those simple things are matters that require most preparation. I conceive that to accommodate truths that are fundamental, and to convey them, with the utmost correctness, as they should be conveyed, to the minds of persons that are very insufficiently prepared to receive them, is one of the greatest difficulties that a man can encounter. I would rather, any day, prepare a charity sermon to preach in one of the churches of the city of Dublin, than undertake the preparation for the instruction of a number of children in the Christian doctrine. Our ablest theologians have thought that the construction of the Catechism should be their last work; they have undertaken it only after they had written theological treatises.

Whether that is not an argument for the practice.

228. Has not that occurred to you to be a very strong reason why the student ought to be exercised in that which requires preparation before they become priests?—I do not think it is. I think their studies will prepare them to reduce the doctrines that they have learned in their treatises to that simple form which is suited to the minds of children, and better than they could be prepared by attempting to use the full power of language on such subjects, when they are not thoroughly master of the entire course.

Preparation found in theological studies.

229. Do you think that the practice would not be useful with a view to their attaining a facility in imparting such instruction when they become priests?—Yes, it would be useful if it could be done without withdrawing them from the studies appointed for them by the Statutes.

Witness's reasons against the adoption of the practice.

230. Does not it occur to you that previous exercise is essential with a view to performing the practical duties of a working priest?—No, I do not. I think the best preparation is to study the course appointed for them by the rules of the College, and after their minds have been matured by those studies, they will be then masters of their matter, and masters, too, of their language, so as to be able to accommodate both to the capacities of all that will hear them, much better than they would be if they began earlier. Those are my views.

231. If preparation for that exercise formed part of the course of study, do not you think that it would be an advantage?—I really do think that they would not be so well prepared. Upon the whole, I think that their present studies are quite enough for them, and if they were divided between them and any other duties, their proficiency on the whole would be less.

232. What is suggested is merely a weekly exercise in imparting instruction in the Catechism. Are you aware that that is the practice in St. Sulpice, in Paris?—Yes. I do not, however, conceive that it is a desirable thing for our students, and I would object to it on the score of discipline. I think it would give them a facility of leaving the College and meeting with persons who would detain them from their ordinary duties in the establishment.

233. Is there any catechetical instruction imparted to the junior students?—Yes. I am in the habit of giving them catechetical instruction, but not, probably, of the sort that the Commissioners mean. I really go through the Catechism, and take question and answer.

Catechetical instruction given by witness to junior students.

234. Would it not be useful to exercise the senior students by requiring them to assist in the performance of that duty?—I think it is sufficiently performed, and that the objections I have already stated would apply to it, although not the objections that I derive from discipline.

Retreats—at entrance—at Pentecost.

235. You have stated, incidentally, in the course of your examination, that it is customary for externs to conduct the retreats. Is that the usual practice, or only an occasional practice?—It has been, for many years past, the usual practice, that one extern conducts

the retreat at the commencement of the academical year, but I do not remember an instance now, for many years, in which an extern did conduct the retreat at Pentecost, the second retreat in the academical year.

236. The second retreat is a more important one, being just prior to the students entering Holy Orders?—Yes, for those immediately to be advanced to Holy Orders; but the other appears to be a much more important retreat for the discipline and the general well-being of the College.

Exercises during retreat. Silence during.

237. Can you explain briefly, without entering too much into particulars, what the nature of the retreat is, and what is the nature of the exercises?—The exercises generally consist of prayer, meditation, instructions given by way of public reading on spiritual subjects, and exhortations, the retreat being closed by recourse being had by the students to confession and communion. These are the general outlines of the spiritual retreat; and during the entire time silence is observed.

238. Who selects the parties to conduct the retreat?—Generally speaking, the President, the Vice-President, and the deans agree about a person. It sometimes happens that the President goes for the vacation before the matter is decided, and I, perhaps, in such a case, have to exercise my own discretion. It occurred just so upon the very last occasion. Dr. Moriarty conducted our last retreat.

Conductors of retreat during last ten or twelve years.

239. Will you have the goodness to supply the names of the persons who have conducted the retreats for the last ten or twelve years?—Messrs. Moriarty, Lynch, Kavanagh, Curtis, Healy, and M'Namara. Several of these eminent gentlemen conducted retreats for us more than once within the time specified.

240. In point of fact, is there any exercise of the students in conveying catechetical instruction throughout the whole of their course?—No, they do not convey any. If there were to be any system introduced on that subject, I think our servants might, with most benefit, be lectured. They form a considerable body: we have not less than from sixty to seventy, counting nursetenders and all—beyond sixty, at all events.

Pastoral theology.

241. Is there any department, or any branch of any department of instruction in Maynooth which corresponds to what is known out of Maynooth by the term pastoral theology?—No; there is no particular department that is called by that name; but the course of theology includes a treatise under which that necessarily comes; we call it a treatise *De Obligationibus Statuum*, in which treatise the students are taught the duties of each condition of life; and amongst others, the duties of a pastor are explained.

Treatise De Obligationibus Statuum.

242. That is in a part of the ordinary course of moral theology, is it not?—Yes.

Instructions preparatory to ordination.

243. Except that, there is no distinct teaching or training, save what the general studies impart with reference to the pastoral character?—None, whatever, except that a person is informed of all the duties he should discharge in reference to his flock, in those instructions given preparatory to ordination.

244. Not until that time?—No, not until then; but no student is ordained from the instructions derived from a single retreat for the preparation for Orders, but from the moment he enters he has an opportunity of attending these retreats when given at every Pentecost.

Retreats of junior and senior students, combined as to hearing discourses, but not otherwise.

245. Are the retreats of the senior and junior students combined?—They combine in the hearing of discourses, but in no other part.

Nature of discourses.

246. Those discourses treat of the obligations of a pastor, do they not?—They do; but it depends very much upon the person who conducts the retreat. Some enter more into the duties that regard the present moment, and the preparation for the reception of the sacrament of Orders; others enter more into what will become their subsequent duties. In truth, in any case, those duties must be touched upon, and pretty largely; because the present dispositions that they should have are derived from the nature of the duties in which they are to be subsequently employed.

247. Do all the students attend these lectures?—Yes, all.

Two discourses daily.

248. How many discourses of that kind are given on one occasion?—That depends very much upon the will of the person who conducts the exercises. There are always two, as a matter of course, in each day. The retreat for ordination commences upon the Saturday evening, and continues until the following Saturday morning, for all who are to be ordained priests; it continues until the following Friday morning, from the Saturday, for all who are to be ordained deacons; it continues from the Saturday until the following Thursday morning, for all who are to be ordained sub-deacons; and from the Saturday evening till the Wednesday morning, for the remainder of the students.

All students not obliged to attend Pentecost retreat.

249. From Saturday until Wednesday all the students have an opportunity of receiving those instructions?—Yes, and the days following. They are not *obliged* to attend, but they have an opportunity of attending the following instructions.

250. But that is the only instruction, with a view to the pastoral duty specifically, which is given during the course?—No, there is the treatise *De Obligationibus Statuum*.

Training generally as to pastoral duties.

251. Does the moral theological course relating to the treatise, and these discourses during the retreat, constitute the entire teaching or training as to the pastoral duties?—No; in the first place, there is the instruction given by the deans, who are obliged to give instructions constantly to the students; and those instructions turn as frequently upon the duties of the priesthood as they do upon any other subject, and more so, I should think. There are also, incidentally, instructions introduced into the lectures of the professors, when they are not treating *De Obligationibus Statuum*, because particular subjects will sometimes suggest that certain things ought to be attended to by the priests on the mission. I do not think that there is any portion of the course of theology in which a practised

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professor—one of experience—will not see that it is beneficial to introduce something touching the future career of an ecclesiastic. Further, there are critiques given upon the sermons delivered on Sundays; and in those critiques, although it may happen that, for a month or two, no remark will be elicited in reference to pastoral duties, yet it will not happen ordinarily, I think, that three months will elapse without reference to them; that is to say, a particular discourse will incline a person to think that such a remark had better have been withheld—that such a one was not suited for an ordinary congregation, though suited to that there assembled; and that it would have been better, in treating such a subject, to develop more fully a particular view, or to refrain altogether from a particular topic, and so forth; so that, incidentally, I think, there is a great deal of instruction given to the students about their pastoral duties.

252. What you have stated constitutes the whole of the instruction so given?—I do not revert to any other; I do not recollect any other. In teaching the Catechism, I myself direct the attention of the students to these matters not unfrequently; in truth, I consider that that is, perhaps, the most advantageous part of the instructions to them. They have all their Catechism before coming to the College, and they are examined in it at entrance. There are various opportunities afforded in my class, sometimes in teaching the Bible, sometimes in teaching the Catechism.

Dr. Butler's Catechism taught by witness.

253. What Catechism do you refer to?—It was drawn up by the Roman Catholic Archbishop of Cashel, Dr. Butler, and it has been approved of by the four Archbishops of Ireland.

254. What is its title?—"A General Catechism, by the Most Rev. Dr. James Butler; approved of by the four Roman Catholic Archbishops of Ireland."

Instruction as to sacerdotal state and duties given in course of that teaching.

255. Is that the one in general use?—Yes. I was just saying that in that little Catechism there is question of all the sacraments, and, amongst the rest, of the sacrament of Holy Orders; and, in speaking of that, it becomes the duty of the person who is instructing, to give some idea of a vocation to the ecclesiastical state, of the marks of that vocation, and of the obligation upon persons who intend themselves for that state to apply those marks to themselves, and to examine most carefully whether they have the vocation or not; otherwise they will expose themselves and those committed to their care to the danger of eternal perdition. This includes a considerable body of teaching in reference to pastoral duties, because a person then enters, as a matter of course, into the importance of the functions of the sacred ministry, and into the manner in which these are connected with the salvation of those intrusted to a clergyman's care. And, in truth, he may expand the matter as much as he pleases, and give an entire treatise of theology on the subject if he is so inclined. Again, it sometimes happens that, in teaching the Bible—the historical parts of it—we meet with certain passages that cannot be passed over by a clergyman without dwelling upon this subject. In reading the history of the Old Testament, we have, for instance, a full account of the consecration of Aaron and of his sons; of the sacredness of the character of those priests; of the particular rites that were adopted by divine ordinance for their consecration; of the holiness of their functions; and of the punishment of death frequently threatened on account of a deviation, in the slightest particular, from their duty. All these cannot but attract the mind of a person who has a number of young ecclesiastics before him, to the serious reflections that should be suggested as to the sanctity of their character, and the caution with which they should avoid those infractions of the law of God which were punished so severely in the Jewish priests.

And in teaching Bible.

256. Do you take occasion to enlarge upon all the practical duties of life in which they will be involved on the mission?—Just so, in connexion with that matter. For instance, in the Old Law it was ordained that the priests were to decide whether a person was infected with the disease of leprosy or not; and if he was infected with that disease, to decide whether it was leprosy of this, that, or the other sort.

Duties of priests as citizens.

257. Do you take any opportunity to enlarge upon their duties as citizens in their different parishes?—No; there is a very concise doctrine in our little Catechism, which I always thought sufficient in regard to that; it is contained in the following questions and answers, under the head of the Fourth Commandment:—Q. "What are the duties of subjects to the temporal powers?—A. *To be subject to them, and to honour and obey them, not only for wrath, but also for conscience' sake; for so is the will of God.* 1 Pet., Rom. xiii. Q. Does the Scripture require any other duty of subjects?—A. Yes, *to pray for kings, and for all who are in high station, that we may lead a quiet and peaceable life.* 1 Tim., ii. Q. Is it sinful to resist or combine against the established authorities, or to speak with contempt or disrespect of those who rule over us?—A. Yes; St. Paul says: '*Let every soul be subject to the higher powers. He that resisteth the power resisteth the ordinance of God; and they that resist purchase to themselves* damnation.'" Rom. xiii.

258. In the course of this catechetical instruction, do you enlarge upon their duties as citizens—such as abstaining from intemperate language, or busying themselves too much in secular affairs, and keeping in view constantly the obligations which they have incurred as citizens, and so on?—I have not enlarged in that way; it is only in an indirect way, by telling them what great demands there were upon them for the discharge of their functions as clergymen, how much time they should devote to that, and how little to worldly purposes. The reason is this, that, at that stage of their course, they are very remote from the time at which they can take part as citizens in any political transactions; therefore I conceive that it would not be exactly a fitting opportunity for such remarks.

Classes instructed by witness.

259. What portion of the students do you instruct in that way?—Two classes—the Humanity Class and the Rhetoric Class; they are quite young.

260. You do not convey that species of instruction to any students above those classes?—No.

261. Does any body convey such instruction to the students above those classes?—I do not think so.

Communication between students and their spiritual directors.

262. Is there any advice offered, in a friendly way, to the young men on quitting the College and taking orders, as to their future conduct, or is it merely a formal operation?—The truth is, that there is a great deal done in a way with which the Commissioners, perhaps, are not familiar. Each student has a spiritual director, and the spiritual director becomes, during the course of the student, thoroughly acquainted with his manners and dispositions. They have very confidential intercourse with each other; and it is usual for the students, at least for many of them, to apply to their spiritual director, when about to leave the establishment, for the advice which he thinks the most for their benefit. Now, I conceive it probable, in such confidential communications, that directions would be given with most effect. They are advised, in these, to devote very little time to any pursuits that would clash or interfere with the discharge of their sacred duties as priests, and to take care that, in every department of life, they will conduct themselves with great moderation, so that they may be an example to their flocks.

263. Are they ever under the spiritual direction of others than members of the College?—Never; yet a few of them possibly may, for an occasion; for instance, when a gentleman comes to conduct the retreat, at the commencement of the academical year, any student is free to make that gentleman his confessor for that time; but then he goes away, and has no permanent influence.

Retreats when conducted by members of Society of Jesus.

264. Are there any gentlemen who conduct the retreats from without who are members of the Society of Jesus?—I think for several years we have not had one; but we have had, from time to time, the happiness of having members of that society to conduct the retreats.

System of retreats exists in every ecclesiastical establishment.

265. The system of retreats exists in every ecclesiastical establishment, does it not?—I believe so; it is ordered, in fact.

266. It is the regular rule of the Pope, is it not?—Yes; I believe there is no ecclesiastical establishment without retreats. We do not conceive that a person would be properly prepared for ordination without them.

Instruction given by deans.

267. You have stated what is the kind of instruction given with a view to those pastoral duties as conveyed by the Deans; how often do the Deans convey oral instruction to the students, and is it done by one Dean or by all?—I could not enter into the minutiæ of that matter, because I do not attend their instructions; but any of the Deans could give the Commissioners full and clear satisfaction upon the point.

268. When the Senior Dean does not attend to give instruction, does any body do that duty?—If the Senior Dean should not be in a condition to give the instruction for any considerable length of time, as a matter of course one of the other Deans will take it up. It is not very long ago since I spoke to one of the Junior Deans myself, stating that I understood that the ordinary instructions that were given to the students had not been given since the commencement of the year, and he at once told me that he had already made arrangements to commence a system of instruction himself.

Chiefly by Senior Dean.

269. In point of fact it is only given by one Dean?—It would not be at all fair to say that, but I think that it was principally and chiefly given by him. He did it, as a matter of course, once a week. As to the others, I do not know that they had as regular a system, or, at least, one that I am as well acquainted with.

270. Is the instruction given by the Senior Dean given to the senior or the junior house?—The Senior Dean was in the habit of giving instructions in both houses separately.

At morning and evening prayer to senior house.

271. There is a lecture given to each?—I do not know that it could be called a lecture; it is a sort of instruction; I do not know how to denominate it; it was given at the time of prayer, in the morning and evening prayer. That was on the senior side of the establishment; and in the junior department it was given at half-past five to six, on two evenings in the week.

272. Do you know whether it is given by any other Deans except the Senior, when the Senior himself attends?—I cannot say whether the Senior is present when the others instruct, but the Junior Deans do give instructions.

273. At what periods?—I do not know that they have stated periods; for instance, I know that one of them is to give instructions on the eve of the first of November; I cannot say at what time.

274. That is a festival, is it not?—Yes.

No rule requiring deans to give instruction at specified times.

275. Is there any part of the system of the College, according to which it is the duty of one Dean, or of more than one Dean, to impart periodical instruction on certain days in the week or certain hours in the day?—There is no rule of the College requiring the Dean to give instruction at any hour—no rule whatever; he is ordered by the Statute to give instructions. In fact, one would suppose that he should never cease instructing.

276. The question was with regard to instructions to the students collected for the purpose of hearing them?—I suppose the number of times at which the students are assembled for the *sole* purpose of hearing instructions from the Dean might not be more than once in the year. It is at the time of prayer the Dean instructs; and it might be that he would not give instruction on the day that he was in the habit of doing it. It makes no difference, as to the reality of the instructions, whether the students are assembled for the purpose of hearing them or for another purpose, provided the Dean gives the instruction.

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277. Are they assembled so that they all hear?—Yes; there is no specified time.

Instructions to junior house from half-past five to six, p.m., twice a week.

278. There are four Deans, and the Commissioners are anxious to ascertain what each does in reference to communicating instruction on pastoral duties to the students?—I am not able to define the precise hours; he is bound to no hours. I think that very ample instructions are given; and, if any thing, I conceive that the number of instructions should be diminished on such matters. I do not know of any stated periods, because none are fixed; but I know that the duty is performed at the morning and night prayer; in the junior department it is ordinarily given at half-past five to six o'clock, p.m.

279. Every day?—No, twice a week in the junior department.

280. On what days?—On Sundays and Wednesdays.

281. When are the instructions given in the senior department?—At morning and night prayer, on any day the Dean chooses. He may do it, and I believe he does it, sometimes twice a week, but I am not sure of that; then it will be four times a week.

282. What is done during the half hour—is it occupied in prayer, meditation, and instruction?—It is occupied in vocal prayer and instruction.

Time occupied in.

283. How much of the period is occupied in instruction?—I should say about twenty minutes; possibly, it often reaches twenty-five minutes.

Nature of.

284. What kind of instruction is given—upon what subject; is it upon the duties connected with the subject of meditation, or with reference to the peculiar duties of a priest to his flock?—Sometimes upon the one, and sometimes upon the other. Sometimes the subject of the instruction will be one of the four last things; sometimes it will be a mystery of religion; sometimes the nature of the peculiar festival; sometimes it will be the character of the priesthood; sometimes it will be the vocation; and sometimes it will be some other subject connected with the sacred ministry. All that depends upon the judgment of the person giving the instruction, the Dean; he is bound by the Statute to give instructions, but he is bound by neither Statute nor rule as to the form of those instructions.

285. Neither as to the particular time nor the particular periods at which he gives them?—No.

286. In point of fact, you state that the instruction is given by the present Senior Dean?—Yes.

287. In addition to what the present Senior Dean does, is such instruction given by any of the other Deans?—I think so—that is, some instruction; but I think the Commissioners will get full satisfaction upon those matters from the Deans.

288. Is it any part of your duty, as Vice-President, or any part of the duty of the President, to see that the Deans perform their duty, or to what extent it is discharged?—I think if there was any reason to suppose that the Deans neglected their duty, it would be our duty to attend to it, and endeavour to supply the defect in some way.

President and Vice-President do not attend.

289. Is it the practice for the President or the Vice-President to attend, upon any such occasions, often or otherwise?—No, except during the retreats conducted by the Deans. The Deans are selected with peculiar care; they are not appointed by concursus, as the professors are; and I suppose it is in consequence of the importance that is attached to their position that the Board of Trustees have reserved to themselves the right of absolutely selecting those whom they consider most fit. Hence the President and the Vice-President have great confidence that the Deans do discharge those duties, and discharge them usefully and efficiently. It is impossible, if the contrary were the case, that the President and Vice-President would not hear of it.

290. Do any of the professors, or any other superiors of the College, attend, besides the Dean who gives the instruction, upon the occasion when it is given?—One of the other Deans, I should think, ordinarily does. I do not believe that any professor or other superior does.

291. If it were defective, generally, and not such as the President or the Vice-President would approve of, you have no means of ascertaining that, except from the students or one of the Deans who was present?—Just so; it is the same means as a bishop has, ordinarily, of judging of his priests; he cannot be present.

Duties of priests as citizens.

292. In the treatise, *De Obligationibus Statuum*, is there any portion of it which refers to the duty of a priest as a citizen?—I should think not of a priest as such. His duties as a citizen are the same as the duties of any other. As a citizen he is subject to the same rules and the same direction as any ordinary citizen; therefore, under that relation, he is not *particularly* considered.

293. The treatise does not comprise, under the term *status civilis*, the status of a citizen, as distinguished from a strictly ecclesiastical individual?—No; there is a portion of the course of theology in which the duty of citizens is taught, different from the "*De Obligationibus Statuum.*" I do not refer to that treatise for those particular duties of the priesthood, but for the duties of the priesthood generally; but, under the Fourth Commandment, the duties of subjects to sovereigns, and of citizens to the State to which they belong, are ordinarily treated in theology; because the Fourth Commandment is regarded as not merely having a reference to parents, but to all those who are placed in authority.

294. Does that question come under consideration in the course of dogmatic or moral theology?—In the course of moral theology, it would come in the case I assigned; but I must say candidly that it is upon the dogmatic professor that our Statutes impose the obligation of teaching it; but that makes no difference, because the dogmatic and moral professorships are now combined.

295. Is there any treatise on dogmatic theology in use in the College now which

embraces the subject of the duties of a citizen?—Not exactly in that form; but there is the treatise, "*De Ecclesia*," in which a reference is made to certain portions of the duties of citizens.

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296. You will remember this proposition in Dr. Delahogue's treatise, "*De Ecclesia*:"—"Christus Petro et successoribus ejus aut ecclesiæ nullam concessit potestatem directam vel indirectam in regum temporalia: proindeque isti nunquam auctoritate clavium, etiam indirecté deponi possunt aut eorem subditi a fide et obedientiâ illis debita eximi ac dispensari." So far as you are acquainted with the doctrine held by the professors in Maynooth College at present, is this doctrine invariably maintained by them?—Invariably.

Dr. Delahogue's proposition invariably maintained at Maynooth.

297. And was so when you were a student?—Yes; I myself read that proposition under one of the present bishops.

298. That is the principle which you imbibed at Maynooth?—Certainly.

299. That is the principle upon which the Deans convey instruction, if they have occasion ever to touch upon the subject?—I really must say they do not ever touch upon that point, no more than they touch upon the point of murder, or any thing of that description.

300. Are you of opinion that no Dean at present in the College, or no officer in the College, maintains a doctrine at variance with that just stated?—I am quite sure that that is the case.

No officer in the College maintains a different doctrine.

301. Will you also have the goodness to state whether you have any reason to believe that a contrary principle, or a principle in any degree conflicting with that contained in the proposition of Dr. Delahogue, is maintained by any of the students at Maynooth?—I believe that no principle that would in any degree conflict with that is maintained by a single student. I have never known, and have no reason to apprehend, that any thing at variance with that is entertained by any student in the College, nor, indeed, has been entertained, so far as my knowledge goes.

Nor any student, to witness's knowledge or belief.

302. It has been asserted that the Review of Dr. Brownson, which advocates doctrines at variance with the proposition of Dr. Delahogue, is read extensively by the students at Maynooth. Have you had occasion to apprehend that such is the fact?—No; I am inclined to think the contrary; because such reading is prohibited by rule—not as to Dr. Brownson individually and distinctly, but as to all periodicals; and were I to meet Dr. Brownson's Review in a student's room, I would take it away.

Dr. Brownson's Review.

303. And it would be the duty of the Deans to do so?—The Deans might do it; but, of course, I conceive that I have likewise all the power of the Deans.

304. It is the duty of the Deans, specially, to examine the books, is it not?—Yes; not mine; however, I do it sometimes.

305. Have you ever heard of that book being in the hands of any student?—I heard of one of the gentlemen who was examined here, on his return, saying that he did know a student who had read that book; but I understood him to know only one student; and I understood him, likewise, to say that that student expressed his dissent from the doctrines of Dr. Brownson.

306. That student might have read it elsewhere than in the College?—Yes; and if he read it in the College, he read it in violation of the rules.

307. Have you ever heard of its being in the hands of any student in the College?—Never.

308. When the professors treat subjects of this nature—namely, with regard to absence of temporal power on the part of the Church—do they enter into arguments to establish it, as well as treat it as a settled point?—That, certainly, depends upon the disposition of the professor who is actually treating of it. I should think some would treat it by saying, "This is an antiquated question, about which there is no doubt or difficulty at the present day," and so pass it over lightly; perhaps, in that manner, saying that nobody holds Bellarmine's opinion that there is an indirect power on the part of the Pope. Others might treat it more at large, and proceed with it as with the other questions, saying, that such an opinion has been stated on the one side, and such an opinion on the other; the opinion to be adopted is recommended by such and such arguments. They would subsequently take up the arguments on the opposite side, and say, "Those views have been urged with such and such proofs," and go through the solution at length and fully. Each professor has considerable latitude in determining the degree of minuteness with which he will enter into each subject as it comes before him.

Mode of treating question of the Church's temporal power by the professors.

309. Is there any apartment in which the students can receive their friends?—There is no apartment set aside for that purpose. A student can see a friend in his own apartment.

Want of waiting room for the students' friends.

310. Would it not be desirable that there should be a public room in which the parent and the student might meet?—I have already suggested to the President, from time to time, that it would be very desirable if there was a room set aside for the special purpose of letting the students see those friends who call upon them, and I rather think the President has some such arrangement in contemplation.

311. Who is now the senior student of the house?—The senior of the entire College is a priest on the Dunboyne Establishment, named Lavelle.

312. Who is the senior theological student?—Mr. Colman Galvin; he is the senior of the senior department.

313. Who is the senior of the Physics Class?—Mr. O'Sullivan is the senior of the Physics Class.

314. Who is the senior of the Logic Class?—Mr. Tobyn.

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315. Mr. Galvin is the senior of all who are not on the Dunboyne Establishment, is he not?—Yes, he is what we call the senior of the house.

316. Do you know who is the senior of the junior department?—He is the senior of the Logic Class, Mr. Tobyn.

317. Have any representations been made to the Trustees with reference to the state of the infirmary?—I am not aware.

State of infirmary—no representations to Trustees on that subject.

318. Either by the President or by the students?—I am not aware; but I really should think that the Trustees must have seen and known the place, because they go about the College and see it, and they know what sort of a place it is, at least externally.

319. But no representation has been made from the College to the Trustees, as to its state and condition?—I am not aware that any formal communication has been made to the Trustees as to the state of the infirmary.

320. Is it any part of the practice or duty of the President or the Vice-President to visit the infirmary?—It is the practice; there is no duty, exactly.

321. How often is it visited by either?—I do not know; sometimes once a day, and sometimes once a week. I think, on the whole, it might be said that it is visited by one or the other more than once a week. I think that that is a very low average; it has sometimes happened that I have gone seven times in a day to the infirmary.

322. The number of visits would depend upon the nature and extent of the sickness that prevailed?—Yes; if I saw, in going several times, that every thing was going right, I should feel satisfied.

[*The Witness withdrew.*]

20th October, 1853.

19.

Very Rev. L. F. Renehan, D.D., President.

THURSDAY, 20TH OCTOBER, 1853.

The Very Rev. *L. F. Renehan*, D.D., President, examined.

1. You are President of the College of Maynooth?—Yes.

Returns of ordinations in College.

2. You have furnished to the Commissioners a return of the number of Maynooth students who have been ordained in the College during the last twenty years, from which it appears that the number of those ordained priests is considerably smaller than those ordained deacons, and the number of those ordained deacons is considerably smaller than those ordained sub-deacons. Do not all sub-deacons become deacons, and all deacons become priests?—Except in cases of death, or permanent sickness, there is scarcely any exception to the ordinary rule, that every sub-deacon becomes a deacon, and every deacon a priest; but it is not in College that they always receive these higher orders; of those ordained sub-deacons within the College, there are some who do not become deacons, and many who do not become priests, until after they have left Maynooth.

Many receive lower orders in College, and priesthood afterwards.

List of sub-deacons gives nearest approximation to actual number of priests who were Maynooth students.

3. For the purpose of ascertaining, practically, the number of priests who receive a portion, at least, of their education in Maynooth, would the list of sub-deacons furnish the nearest approximation to that?—The list of sub-deacons is a nearer approximation to the number of priests ordained from Maynooth, than can be obtained from any other ordination list in the books of the College. These lists contain the names only of those who receive Orders *within* the College; and while many of the priests, educated at Maynooth, received the order of priesthood, and several the order of deaconship, also, in their native dioceses, after they had left Maynooth, there are but few of them who were not, while students, ordained sub-deacons in College.

Some priests received no orders at all in the College.

4. Then there are some who have not received even the order of sub-deacon within the College, who, yet, have received a portion of their education, for the priesthood, within the walls of Maynooth, and who have, ultimately, been ordained elsewhere?—Unquestionably; there are some ordained priests, from Maynooth, who have never received any Orders within the College. No student of Maynooth can, canonically, receive any Orders without the licence and authorization of his bishop or ordinary; some bishops do not usually authorize the students preparing for the ministry, in their diocese, to receive priests' orders at Maynooth; others do not allow them to receive any Orders, until they have completed their studies; the students, themselves, on account of insufficient age, sickness, or other casualties, and, sometimes, of mere choice, defer to receive Orders until their collegiate course is completed; in these cases, if the unexpected necessities of a diocese oblige a bishop to call out to the work of the ministry any student so circumstanced any time, however short, before the usual term for ordinations in Maynooth, in the last year of his course, such student will be ordained a priest elsewhere, but will, or may, have received no Holy Orders whatever in the College. Hence, partly, it is, that the number of priests ordained at Maynooth is not so large as the number of sub-deacons, and that even the list of sub-deacons is not as numerous still as the list of Maynooth students annually ordained, which I have already furnished, in answer to Question 12, in Paper A.

No person whatever has canonical power to send a student to another country.

5. Does it ever happen that a student, before he has completed his education, is called away, for the purpose of being sent as a clergyman to any other country than Ireland?—Never; no student ever is, or can be, called away for that purpose, or sent, by any authority in Ireland, to the ministry in any other country; no person possesses even sufficient canonical power so to call away or send; but a student, moved by zeal for the salvation of souls, and a generous, self-sacrificing purpose, not to let an invaluable harvest perish through mere want of gospel-labourers to save it; or by considerations of health and climate; or by the better prospect of succeeding to and in the ministry, may leave the

Student may, with his bishop's leave, volunteer on such a mission.

College of his own choice before he has completed his studies; and having, perhaps, with much difficulty, obtained his bishop's permission, may go to another country, and, eventually, be ordained a clergyman; such cases have happened in some instances.

6. Could you give a limit to the number?—After carefully examining the catalogue of priests resident in England and Scotland, which the Commissioners desired to have marked off in the same manner as the former catalogue of priests resident in Ireland, among about a thousand priests, including a large number of Irishmen, and a still larger number of Irish names, I can discover but twenty-five that received any part of their education at Maynooth. Of these, some left the College more than thirty years ago, others more than twenty, and, within the last ten years, only nine, nearly all of whom went over to assist for only two or three years. Having no similar catalogue of the priests in other countries, I cannot state exactly how many among them may have begun or completed their studies in Maynooth; but I rather think that a greater number went to Great Britain alone than to all other countries besides; except that during the late dismal period, while the tide of emigration from all but the highest and lowest classes was at its highest mark, and it seemed likely that fewer priests would be wanted for a country under process of depopulation also by famine and pestilence, some students left Maynooth before their studies were completed, preferring to accompany their parents and relatives to countries where their services were more required, than to suffer the orphanage and isolation of exile unemployed at home. On the whole, the students who leave Maynooth, with the view of devoting themselves to the sacred ministry in all other countries besides Ireland, would not annually average more than one in three or four years of those that completed their education, nor annually more than two or three of those that received there any part of their education. They do not amount to near half the number of those that annually abandon the ecclesiastical vocation altogether, and leave Maynooth in order to devote themselves to legal, literary, commercial, military, and other secular pursuits; nor to near half the number of those who annually leave other colleges before their studies are completed, in order to finish their education, and be ordained priests for Ireland, in Maynooth.

Of priests in England and Scotland, about twenty-five received their education at Maynooth.

Annual average of Maynooth students who go to other countries.

7. The proportion of Maynooth students who are priests is very nearly half, is it not?—Yes; of the priests residing in Ireland, those educated at Maynooth now form very closely about the one-half.

8. That proportion is, however, on the increase, is it not?—Certainly, on the increase.

9. Ten years ago the proportion would not have been favourable to Maynooth?—The proportion of Maynooth priests, ten years ago, was less than it is now; in 1843, there were, I think, about as many students educated for the Irish parochial ministry in other colleges, such as Carlow, Kilkenny, Tuam, Thurles, Waterford, Derry, Navan, Wexford, &c., in Ireland, and Paris, Rome, Louvain, &c. on the continent of Europe, as there were in Maynooth; at present, the number of students educated at Maynooth is twice the number of Irish ecclesiastical students in all these other colleges together.

Proportion of Irish priests who were educated at Maynooth on the increase.

10. It has been suggested to the Commissioners that it would be an improvement in the system of the College, if the professors had more intercourse with the students; for instance, by taking their meals in common with them, carrying on some of their religious exercises in common, and by mingling more with them in private, or in their walks; have you ever considered this subject?—I cannot say that I have considered it very much, but I have paid some attention to it, and I think the alteration referred to would not be an improvement, at least, unless the constitution of the College, in several substantial fundamental points, were, also, altered accordingly; the present system at Maynooth is, that the professors unite with the students in the principal, and some of the shorter, religious exercises of class days, as well as Sundays and holidays; and the deans are with them at all their religious exercises—at their meals in the refectory, at their recreation and public walks, within and outside the College. The more constant and familiar intercourse contemplated in the question, is a system better suited, I think, to small than to very numerous communities, to seminaries for the education of young boys, rather than for grown up young men. Its advantages would, I conceive, be greater in a small than in a large community, and would not be at all considerable in a College so very large and advanced as Maynooth; but its disadvantages—for even in a small community disadvantages might result—would be greater in a large than in a small community.

Suggestion of increased intercourse between professors and pupils.

Not advisable in the present constitution of the College.

11. What class of disadvantages do you allude to, or what evil, do you believe, results from such intercourse, in small communities?—I would apprehend that such familiar intercourse would tend to lessen, not, perhaps, the respect, but the desire, for lectures and religious instructions, and that interest in them which even novelty helps to create. It might also tend to weaken authority in the enforcement of the duties prescribed by the rules of the institution. In colleges where the pupils are young, and their number small, authority, which in these houses is usually *absolute* however parental, and practically under almost *no* limitation or control, is easily maintained; but, where the scholars are more advanced in years, and their number very great, and the governing authority very strictly limited by jealous constitutional restraints, and subject to different and unconnected courts of appeal, such limited authority can be more easily endangered. Hence it was that I said, that in such colleges as Maynooth the disadvantages would be greater, and that I would think it a perilous experiment to re-introduce there a system which the Trustees, after some trial, thought proper long since to abolish.

Disadvantages of.

12. What are the evils that you apprehend would result from such intercourse in a small community?—Partly those which I have just now endeavoured to describe; and again, I would fear that if there were at any time among the professors, or persons in authority,

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even one whose conversation was sometimes less improving, or circumspect, or suited to the condition and edification of students, evils of another kind might arise, even in a small community, which, however, in a large community would be very much greater.

Diminution of respect for authority.

13. The evil which you apprehend, I presume, is, that familiarity would breed a contempt of authority?—Not exactly a contempt; I stated, rather, that I feared it might weaken or lessen respect for authority, having before my mind, not merely the direct effects of such familiarity or companionship, but also the danger that it might lead to suspicions of partiality or prejudice towards those students with whom a professor might happen more or less frequently to associate, and to jealousies, little parties, a less even unagitated tone of feeling, and, in consequence, a less simple, undiscriminating, religious respect for authority than would be desirable. Its advantages, moreover, would not be very great in so large a College as Maynooth, where a professor could not often be the companion of any one individual, the number of students being so great in proportion to the number of professors.

Useful influence of professors would not be increased.

14. Taking the number of students at Maynooth roughly, at five hundred, and the number of the professors at twenty, that would give a proportion of about one to twenty-five, and you are of opinion that with that proportion of one to twenty-five, the professor could not exercise much personal influence, in forming the character, the manners, and habits of the students, by his intercourse with them?—I am fully persuaded that the professors, in the proportion specified, do always exercise much personal influence in forming the character and habits of the students by their intercourse with them, according to the system long established at Maynooth. But I doubt very much whether such useful influence would be increased, in proportion to the suggested increase of familiar intercourse on somewhat different occasions. I do not even feel certain that such useful influence might not be rather diminished thereby. On the whole, balancing the advantages with the disadvantages of the suggested alteration, I am of opinion, that it is not desirable to try the experiment, and that it would not be found an improvement.

15. Is it not a fact, that at present either in practice or by rule, the students of particular dioceses consort with each other, and not with those from other dioceses?—There is no rule to regulate the associations of the students: they consort with whom they please.

As to practice of associating with co-diocesans.

16. Is not that the practice in the school?—It is a fact, that they consort with other students of the same diocese, but not exclusively: they consort also with those from other dioceses. Every student chooses, at discretion, the companions with whom he will take his walks or exercises, and the authorities of the house scarcely ever know with whom he associates. Students from the same neighbourhood, county, or diocese, or who were formerly at the same school, or otherwise well acquainted, and friends, before they came to Maynooth, and who are soon to return for life together to the same districts again, will naturally wish to maintain these early connexions, and often associate with each other. But while there is probably no student in Maynooth who does not associate with several students from other dioceses than his own, there are constantly some students who seldom or never choose their companions from their own diocese.

17. Does the practice prevail of students from the same diocese associating together; and is it encouraged by the authorities?—The practice prevails, but only as far as I have stated. The students choose for themselves their own companions, without any restriction or suggestion whatever. The actual result is, that they usually walk with those of their own dioceses at some one or other of the hours of recreation, with some of their class-fellows not from their own dioceses at another, and at other hours of recreation, with companions, I could not say how selected, unless by mere taste and choice.

18. How do you distinguish the hours of recreation?—The principal times of recreation are after breakfast, dinner, and supper, after classes, &c.

Association with different companions at different periods of recreation, viz., co-diocesans after dinner; class-fellows after first lecture; indiscriminately after breakfast; companions chosen according to appointment after supper.

19. At what hour do they walk in dioceses, and at what hour do they mix generally with the students?—As far as I know, they associate with persons from the same dioceses principally after dinner; with their class-fellows after their first lecture, at half-past eleven; with others from the same class, or the same diocese, or neither, after breakfast; and after supper with others whom they choose likewise, without reference to dioceses or classes. To prevent disappointments they agree to meet and walk with each other at these daily stated times of recreation, so that the same three, or four, or five companions walk together every day at the same hours, except after supper, when I understand they have commonly different sets of companions for different nights, and thus not rarely associate at this hour of recreation with as many as twenty companions during the seven nights of the week. These observations, however, are applicable only to these stated daily hours of recreation, and even to these only, as far as regards those students who spend them only in walking round the grounds and corridors or cloisters. At other exercises and amusements, on the public walks outside the College, at the extra times of relaxation on Wednesdays and other days, there are usually no companions previously selected, but every student associates with those who may be disposed to join in the same amusement, or whom accident may bring in his way.

Practice neither encouraged or discouraged by College authorities.

20. Will you be good enough to state whether the practice of confining their associations to students of the same dioceses is encouraged by the authorities of the College?—The authorities of the College have given neither encouragement nor discouragement to the practice, if such a practice can be properly said to exist at all, but have left entirely to the choice of the students to select each his own companions. They would wish, it is true, the students, particularly the more inexperienced and ductile, to keep company with those from whose conversation and example they could derive improvement, and would regret that a student should habitually shun such companions, through levity, or eccentricity of

character, through ill-temper, or a disrelish for improving conversation or clerical habits. If it appeared that it was from such feelings a student never associated with his oldest friends and acquaintances from the same diocese or school, and particularly if the person being himself unpromising, selected others of a less commendable character for his companions, the authorities, if they happened to know it, would not think so favourably of him, and would discourage such associations.

21. How did the practice grow up of the students selecting the hour after dinner for meeting in dioceses?—If the question imply a belief that all the students of the same diocese are accustomed to walk together in one party, it is entirely unfounded in fact; each company consists of from two to five persons. I can see a reason why they generally consort with some of their class-fellows after lecture, but I know no reason why it is more generally after dinner than after breakfast, that the greater number of them prefer to associate with some of their old acquaintances from the same diocese.

22. Then the practice now exists, not by any rule, but by some tradition of the College in former times?—It rests solely upon the free choice of the students; there never was a rule on the subject.

Whether violation of practice would be remarked.

23. Would it be remarked if a student frequently quitted those of his own diocese, and associated after dinner with others who were not his own diocesans?—I do not recollect that I ever heard any remarks made on the matter, though it is a case which I have no doubt must be at all times of frequent occurrence.

Would not lead to a refusal of orders.

24. If it has been stated that such a practice, if persevered in, would lead to a refusal of Orders, that is not quite a correct representation of the fact?—Certainly not.

25. Are you aware of any student having been at all rebuked by any of the authorities of the College, for having consorted with persons not of his own diocese?—I am not; nor can I easily believe such a case to have occurred, unless the companions so selected were unedifying or otherwise objectionable.

Have not heard of a monitor animadverting upon violation of practice.

26. It has been stated to the Commissioners that if, after dinner, a student was seen walking with a student from another diocese, the monitor would point it out to him?—I have no hesitation in saying that I never knew a monitor in Maynooth to do any such thing. The statement must be unfounded. It is impossible to walk among the students after dinner without meeting several such cases; they constantly fall under my own personal observation, and in no one instance did I ever reprove the parties.

27. If any such practice exists it is unknown to you?—I never heard of it; it does not exist.

28. Perhaps the practice is one that would come more under the cognizance of the dean than under your own?—If the dean found fault with it, and thought it a matter for which a young man should be excluded from Orders, or otherwise punished, as a matter of course it would come before me.

But perseverance in such violation would be considered a peculiarity.

29. You would not think worse of a student who associated with persons not of his own diocese, and not with those of his own, unless there were some circumstance, such as levity of character, which you perceive?—I should not think the worse of him, on that account alone. But if a student would in no instance recognise, or ever associate with those good companions, whom he must have known before he came to College, and with whom he was to live afterwards when he left it, I would think it rather a peculiar taste; and if it arose from moroseness of temper, oddity, levity, or inconstancy of character, I would think less favourably of him. But if, on the contrary, I happened to know that a studious, edifying, well-educated student had selected for his companion a more edifying and better educated young man from any other diocese than he had in his own, I should rather commend his choice, and it would raise him in my estimation.

30. A prize man would probably rather like to associate with another prize man, than with the blockheads from his own diocese?—If he selected his companions on that principle, whether from his own or another diocese, it would be considered that he showed good sense, and a very commendable desire for improvement.

Fusion between students from different parts of Ireland advantageous.

31. You consider that a certain amount of fusion, between the students coming from different parts of Ireland, would be rather advantageous than otherwise?—Decidedly.

32. Have you been yourself in any college in which the professors dine with the students, and join with them in some portion of their daily religious exercise?—I have not been in any college, unless on a visit for a few weeks, where the professors dine with the students; but in Maynooth the professors join with the students in the principal, and in some of the minor daily exercises of religion.

33. You were educated at Maynooth, were you not?—Yes.

34. And you have been always at Maynooth?—Yes; I was educated at Maynooth, and have continued to be a resident member of the College since I first entered it. The professors and students, I have often heard, originally dined there also together. This system, I think, continued until the College became considerably enlarged, when the Trustees as well as the professors of the College, I believe, unanimously thought it expedient to abolish that custom, and to substitute for it the system which still prevails.

35. Did the change take place in your time?—No.

36. In what year did the change take place?—The number of students was much increased in 1800, and in 1808; and I think it was on either of these two occasions the change was effected.

Suggestion of professors joining in religious exercises.

37. When you stated that you thought that the system suggested would be attended with disadvantages, did you apply that to a system of this kind, that the professors would dine with the students and join in some of their religious exercises, which they perform

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daily; or do you consider that those two matters would tend to injure the discipline of the house?—I think that their union in some of the daily religious exercises could not have any such effect, and in point of fact they do so unite every day. But their dining together, I think, would not be an improvement.

38. Would the dining together, do you think, be injurious to discipline?—I think it would rather have that tendency.

Objections to the proposal that professors and pupils should take their meals together.

39. In what way, and from what cause?—From the different avocations, condition, and ages of the professors and students; from the difference, though not very great, of their treatment and service at table; from the gradually growing effects of the inevitable violation of the common refectory discipline by strangers, who may sometimes visit and accept hospitality in the College; from the want of space to accommodate any additional number in our refectory; and from other such causes. In the self-denying discipline of Maynooth, and other ecclesiastical colleges, silence is strictly maintained throughout the whole time of dinner, and every thing avoided that might unnecessarily distract attention from the Scriptures, and other instructive books, which are then publicly read. The utmost fidelity is expected from the students in the observance of this rule, as well as punctuality in the times of coming to and leaving the hall; in a total abstinence from wine and such liquors within the College, except on two festivals of the year, &c., &c. These and other similar refectory usages enter into the system at Maynooth, designed to store the young ecclesiastic's mind with knowledge, and to raise him to exalted virtues. The professors went themselves through the whole course of this system formerly, but they have since had to conform to other habits, and the customs of society. Strangers in these countries would find it intolerable, and neither would nor could observe it. The students feeling that silence was not maintained—that older people, detained, perhaps, by their special duties, were not quite exact in attending at the bell—that the professors did not observe the rule laid down for the students, "ne quicquam peculiare in mensa aut alia quacumque re usurpent"—might lose half their respect for their rule, and, considering their numbers, discipline might suffer serious injury.

40. Does any thing else occur to you, except what you have stated, that would be likely to be injurious in that practice?—Nothing else particularly, just now.

Whether professors take any part in discipline of College.

41. Do the professors take any part at all in the discipline of the College; for instance, if they witnessed any breach of discipline, would they have authority to notice it by communicating it to one of the officers specially charged with the discipline of the College?—To notice it so would require no authority; and though it did, their authority would not be in any case questioned.

42. Have they any authority?—They have a great deal; but no authority would be requisite for the matter specified; any person could do it.

43. Have they any more authority than you have specified?—They have much implied in, and naturally resulting from their office and position, which they are expected to exert, when occasion requires, in support of discipline and order. But they have extensive authority in their classes, and over their respective pupils.

Duties as to discipline imposed on professors by Statutes.

44. But out of their classes have they any authority?—Yes; I do not know that they have any formal authority, explicitly conveyed by the letter of a statute, for our Statutes scarcely ever allude to authority, unless as implied by duties; but they have that influence and authority which would, in no case, be questioned, and which would be practically of the same kind as the deans usually exercise. The professors are not charged with the obligation of looking after discipline, in its several details; but the Statutes (cap. v., s. 5, and cap. xii., s. 5), impose upon them some duties relating to discipline in matters of much importance, and in very comprehensive terms.

45. Would it be deemed a proper thing for a professor to perform that part of the duty of the dean which consists in visiting the students' rooms, in visiting them while in the study halls, and in keeping an eye upon their conduct while there, but not in class?—Those are onerous duties, which it would not be expected that a professor would volunteer to perform, and probably he would be deemed rather singular if he did so without some necessity or weighty cause.

Whether it would be considered an impropriety for professors to visit the students in their rooms.

46. The question is not whether it would be too onerous for a professor, but whether, if he did it, he would be considered as improperly transgressing his functions?—I cannot say transgressing his functions; but he would be going beyond his duties, and taking upon himself laborious and irksome functions which he is not bound nor expected to perform.

47. Would it be regarded as an impropriety, and as interfering with the duty of the deans?—With respect to its interference with the authority of the deans, so far I think no impropriety would be committed.

Would be considered singular.

48. My question was whether his doing so would be regarded in the College among the superiors as an improper assumption of duty and authority, which is not cast upon him by the rules of the College?—I understood the former question to be a little different from this last. On either I never heard any superior express any opinion; but I think the superiors would not complain of any improper assumption of their authority by the professors who would do so. But the students, perhaps, might complain, particularly of such visits to their rooms and halls; the superiors would not, at all events, expect it, and perhaps might deem it indiscreet, imprudent, and not desirable, as far as regards the rooms and halls; and I am confident they, and every body else, would consider it an indication of a singular and very peculiar taste.

49. In fact the rule of the College confers upon them no direct authority, and their assuming it would be regarded as a peculiarity of taste?—It certainly would be regarded

in that light, as far as relates to their visiting the halls and private rooms, and, perhaps, also to any habitually vigilant supervision of the students' conduct; but in matters comprised under the Statutes referred to, or happening, unsought for, to fall under observation, it would be regarded as meritorious or obligatory, that the professors should actively co-operate to the maintenance of discipline.

Duty of professors to have their pupils modest and docile.

50. Will you be good enough to refer to the fifth chapter in the Statutes upon the duties of the professors, and read what it states upon the subject of the duties of the professors?—"Let the professors uniformly and scrupulously observe the time appointed for their duties; let it be their care to have their pupils modest and docile; let them not conceal such as are remarkable for talent, dulness, or sloth, from the President, who is to apprize the dean of such circumstance."

Refers to their conduct in class.

51. Does the professor by that seem to be at all intrusted or charged with the duty of maintaining discipline?—He does with regard to his pupils, and more particularly in his lecture-hall; but I think not with the maintenance of discipline generally.

52. Will you be good enough to turn to the fourth chapter, relating to the deans?—This chapter enumerates the many duties and obligations of the deans with reference to the maintenance of discipline; but makes explicit mention of their authority or right only in one case, where they are commanded to perform a duty disagreeable in itself, and interfering, perhaps disagreeably, with the feelings and wishes of the students. The expressions there used, *eodem quo Præses et Proprœses jure,* show that the President is vested with a similar right, though it is not explicitly mentioned in the chapter relating to his office, simply because its performance is not imposed upon him as a duty, nor ordinarily expected from him. The professors, too, have an authority for the promotion of good order similarly implied in their position and office, though expressly mentioned only when some definite duty of obligation is enjoined. This analogy rather confirms my impression that the paragraph just read from the fifth chapter refers to an obligation of the professor with regard to his own class and pupils, rather than to the discipline generally through the College.

Propriety of a professor noticing any serious disorder taking place under his eyes.

53. At the same time would you conceive, if a professor casually saw any thing going on that he did not approve of in the conduct of any of the students, that it would be a duty beyond his functions to take notice of it?—Certainly not; nay I think every body would expect, if a professor saw not a mere little trifling breach of discipline, but any considerable disorder, that he would discountenance and prevent it; and if he thought proper even to reprove the students, his authority would not be questioned, and his conduct would be justly commended. When a professor, myself, I have done so whenever a case arose, which I cannot say was very frequent; and I as effectually remedied such little disorders by the mere expression of countenance, or other signs of disapproval, as if I had been invested with the fullest authority of the dean or the President.

and of speaking authoritatively to the student in such a case.

54. Do you think at present, if one of the professors were to see any breach of discipline on the part of any student in recreation hours, or in the galleries at other times, he would be authorized to correct and speak to that student authoritatively on the spot, without reference to the dean or the President?—He would. I think a professor would have authority so to speak if there were any considerable breach of discipline; as to small and trifling infractions, I think he would still have authority; but its exercise would not be so much expected as if the violation of order were of a more weighty character.

55. If it were not of a very serious character would it be expected that he should communicate to the dean, and not himself interfere?—It would not be ordinarily expected that the professor should communicate with the dean about a breach of discipline that was not of a serious character, whether he did or did not interfere himself. In no instance that I remember did I communicate with the dean while I was professor, nor did a case arise during the seven years, in which I felt myself called upon to do so.

As to alleged inconvenience arising from precedence of deans over professors.

56. Do you consider that there is any inconvenience arising from the relative position of the dean and the professor, the dean, although a junior, having a kind of precedence of a professor, however much he may be his senior; so that a man who had at one time had a certain precedence as a dean, when he became Professor of Theology would rather sink in point of station?—I can see nothing in all that to warrant either surprise or regret. It is exactly what occurs in every college, lay or clerical; in every profession; in every department of public or private business, from the lowest to the highest. In all, as at Maynooth, the order of precedence between persons holding different offices is regulated not by the age or standing of the officers, but by the offices they fill. How often is not the subaltern or captain every way older than the colonel, general, or admiral; the priest than the bishop; the attorney than the lawyer, judge, or chancellor; the squire, baronet, or baron than the duke, or the representative even of Majesty? This high example, or rather this very general principle, is followed also even in schools, where the tutor is not rarely older than the principal; and the chancellor, provost, or rector, is not always the officer of the greatest age or standing in the universities. So it is also at Maynooth. The librarian and bursar, as well as the deans, take precedence of the professors, and the professors themselves take precedence of each other not by their ages or standing, but by the chairs they occupy. One of the *junior* deans is senior to all the Professors of Theology but one, the professor whose place is the lowest in rank is superior in seniority to those that are highest, and indeed to almost every officer in the College; and the professor last appointed, because Professor of Sacred Scripture, ranks before others who were his own Professors of Philosophy, &c., several years ago, and before some who were professors in Maynooth almost before he was born. The office, moreover, of the deans relates to duties of the highest and holiest importance, always onerous, and often so disagreeable, unpopular, and arduous, that

Nothing strange or unusual in such an arrangement.

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I think it very desirable to maintain as much as can be, the authority and respect which they require for the public weal to a very considerable extent. It was, perhaps, on this account that in Maynooth, as in all other colleges that I know, the persons intrusted with the government of the house and the promotion of piety, are placed in rank before those whose duties are not so sacred, so important, nor, perhaps, even so arduous.

57. Do you think it is a positive advantage, in any way, that the professors should be totally unconnected with the maintenance of discipline?—I do not. I should rather say, however, that the professors are understood to take an interest in the discipline, and have a zeal for its enforcement.

Relation of professors and pupils in lecture room not affected either way by disconnexion of professors with discipline.

58. Do you think that a student under the present system feels more at ease with the professor in the lecture-room, inasmuch as it is not the professor's duty to control him, or to supervise his conduct?—His ease in the lecture-room, I think, would neither be increased nor diminished by the interference of the professor in the enforcement of discipline. The student is as much at ease with the dean as he is with the professor, and has more intercourse with him. It is, moreover, the professor's duty, and his alone, to supervise the conduct of the students, and maintain discipline in the lecture-hall; and if this supervision were extended to their conduct generally, whatever other effects the system might have, it would not, I am confident, interfere with the delivery of the lectures by the professors, nor with the solicitude of the student to display his knowledge to the best advantage.

As to professors conducting public walks.

59. May a professor now conduct the students in their public walks if he pleases?—Not in opposition to the wishes of the dean, nor without his knowledge; I am confident, however, that the deans would feel greatly obliged to a professor who did so. But it is not expected, because this is considered a burdensome and disagreeable duty.

60. Would it be considered an improper assumption of authority if he did so?—He is not required to do it. It is not any part of his duty; but I doubt whether his doing so would be ever looked upon as an act of authority at all.

61. Would it be looked upon as an assumption of a function, or a something that he ought to have refrained from?—I rather think every body would imagine, if there were not some special reason, that he was doing what he ought not to do, unless at the request of the President or superiors, and what would not be expected from him; but it would not be complained of as a matter of jealousy, or an assumption of authority.

62. Would it be deemed obtrusive?—I think it would not; but I do not expect that the case will ever arise.

No such case has ever occurred.

63. Has the case ever arisen, and been discussed?—Never, to my knowledge; and hence, I am not prepared to offer, confidently, any opinion on the mere abstract question, whether or not the professors have any legal authority for this function implied in their office. But at the request of the President or the dean in vacation times, or when the dean was unwell, a professor has had the kindness to conduct the students on their walks in some instances.

64. You are inclined to think, then, that the exemption of the professors from a greater participation in the maintenance of discipline is rather a privilege?—A privilege perhaps it might be called, but only in the sense, that the duty of maintaining discipline is not imposed upon them farther than I have stated; but neither is that duty imposed on the students, nor the duty of lecturing upon the deans, which exceptions, however, can scarcely be called privileges.

65. No objection would be made if a dean, when, for instance, a friend called upon him, requested a professor to perform his duty, and to accompany the students on their walks?—No, if it occurred but very seldom, and from necessity.

66. You would not object to that being done?—No.

67. He could not do it without your permission?—No; but it would be required only because the dean would be expected to do his own duty, and because the students could not go into the country without the President's permission.

Inadvisable that superiors should dine with students on festival days.

68. Do you think it would be unadvisable for the President and the officers of the College to dine in the hall with the students on great occasions—for instance, the celebration of certain festivals?—I think it would.

Analogy of Oxford and Cambridge does not apply.

69. You are aware that it is the practice in the Colleges at Oxford and Cambridge, and with many other societies, for the fellows to dine at the high table, are you not?—I am; but I think the halls of Oxford and Cambridge, the accommodation they can afford to their numbers, and the discipline there enforced, present a very striking contrast to the hall and discipline of Maynooth. One row of tables at the sides along the hall or part of it, generally suffices to dine the members that assemble in the University Colleges, the centre of the hall being vacant, and the whole open to inspection. The Maynooth hall, although crowded with tables and seats around all its sides, and across through the whole length of its centre, yet affords such very scanty room for dining near four hundred students, that, plainly, it could not at all accommodate also the professors. The discipline also in the Universities at and after dinner, I need scarcely say, differs very widely from that which is observed at Maynooth; and hence, too, a custom, though of old prevailing in the former, might not be desirable in the latter.

70. You think that it would be desirable rather to diminish the number in that one hall at Maynooth?—Yes; it is already rather too much crowded.

As to raising standard of education at entrance.

71. Should you see any difficulty in raising the standard of education necessary for admission into the College of Maynooth?—I have already expressed myself very hesitatingly as to the prudence of raising the standard of admission. I see some reason to fear that if the standard were raised, the places in College should often be left vacant, and

that considerable inconvenience would result, particularly to those districts which stand most in need of the advantages which Maynooth supplies.

72. But the great deficiency being found to be in the preliminary English studies, would it in your opinion be very difficult for those districts to make increased provision for the preliminary English education?—I should consider it easier to improve in that respect than in others.

73. For instance, that more care should be taken as to grammar, and as to writing, and as to spelling?—Yes; so much would appear to me a very moderate demand.

74. And a familiarity with good models of English composition?—Yes.

75. These, you are of opinion, would not be very difficult to introduce into almost any preparatory school?—No, it would not be difficult, unless too high a standard of proficiency in composition were rigorously enforced. For, in districts unprovided with good preparatory schools, there might be found sometimes a good deal of difficulty in procuring a sufficient number of candidates well qualified to stand a rigorous test in that department. By raising the standard too highly in that as in any other department, the difficulties of qualification for admission might be also too much increased.

Desirable to raise the standard in English.

76. Do you consider it very desirable, as far as possible, that all these preliminary parts of education should be pretty well advanced before a young man came to Maynooth?—I think it very desirable, more particularly in the English department. I should feel less difficulty in raising the standard in that way than in any other, and I think it comes more easily within the reach of the remoter districts to improve the preparatory education in the mere English department than in the Latin and Greek classics.

77. You could more easily undertake to supply the deficiencies that existed in the classical education within your own walls?—Yes.

78. You might make some exercise in English composition a preliminary part of your entrance course, might you not?—Yes; I think that might be done.

79. Would not that be an improvement?—If a high class of composition were expected as necessary, it would increase the difficulty very much.

To what extent.

80. But good spelling and grammatical composition, I presume, you would not think too high?—Certainly not; I see no reason to object to, at least, so much.

More rigorous examination for higher classes.

81. Do you think that it would give great encouragement to the study of English if it were peremptorily insisted that every student, who was not very competent in English, should enter always into the lowest Humanity Class, taking care to make the examination more rigorous in English for those who aspired to a higher class?—I think it would.

82. At present, I believe, that is not the practice?—There is no examination in English further than a *viva voce* translation from Greek and Latin, and a narrative in history.

83. But the same knowledge of English that would now enable a man to enter the lowest Humanity Class, would equally enable him to enter the Logic Class, would it not?—Yes; it might happen that the candidate less advanced in Greek and Latin would know English fully as well as the other. But a better style of translation, and, so far at least, a better knowledge of English would be required as a qualification *indispensable* for entering the Logic Class than would be *so* required for admission to Humanity.

84. It is an object with the student to enter into as high a class as he can, is it not?—Generally, it is.

Suggested combination of logic and natural philosophy classes.

85. Do you see any objection to the plan that has been suggested of bracketing two or three of the courses together, say the course of physics with the course of logic, so that those two courses should go hand in hand, the same student being for two years in each?—I doubt very much whether the change would be an improvement. In colleges for ecclesiastical education, both in Ireland and on the Continent generally, the same system is preferred as at Maynooth, namely, logic, metaphysics, and ethics are studied as a separate course, unmixed with mathematics and physics, which are united together also and form another separate year's course. The prevalence of the practice in such colleges seems to imply, that it was found the best for clerical students. In that system each course, consisting of several cognate departments, and subject to similar argument and evidence, presents as much variety as is required by students of serious, thoughtful character. Every class and hour of study tends directly as a preparation for the next class and study; the requisite preliminary knowledge is always lively and fresh, and the mind in a tone suited to its work. The suggested system tends, I fear, to distract the youthful student's mind too much between topics which are not only of a totally different or opposite nature, but require to be investigated by different kinds of evidence. What studies can be, in every way, more different or conflicting than those of metaphysics and mathematics, logic and astronomy, psychology and mechanics or mensuration. The more diligently the student applied himself to the one in the morning, the less inclined is he, the more unfitted becomes the tone and frame of his mind, for the study of the other in the evening. A general result would be, that the students would divide their attention very disproportionately between both departments, and each, according to his inclination and taste, would apply himself too exclusively to the one, and too much neglect the other. The taste for logic, metaphysics, and moral philosophy is generally so much more prevalent at Maynooth than the taste for mathematics and natural philosophy, I should fear very much, that if the suggested system were adopted there, the latter department would be neglected, and that by far the greater number of students would think it more useful, and feel more inclined to devote even a disproportionate part of the two years to the study of moral philosophy.

Such combination inexpedient in the opinion of the President, and his reasons.

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Objections to present system.

86. Will you have the goodness to consider two inconveniences which seem to arise under the present system: the study of mathematics is dropped at the end of the rhetoric year, whilst the student is in the class of logic, metaphysics, and ethics, to be resumed when he enters upon the physics year, there being, therefore, a break of one year in the study of mathematics. Again, the study of language and of philosophy is dropped at the end of the logic year, during the time that the student is in the class of physics, to be resumed, in some form or other, with a different application, when he commences the first class of theology; so that, in fact, at present there is an alternative break or want of continuation in the two studies, from which it would appear, that when he has to resume the study of mathematics in the year of physics, and the study of philosophy, as applied to divine things in moral theology, he again has to get up what he has forgotten, to a certain extent. That is one inconvenience. The other is, that the curriculum of philosophy appears to be too comprehensive to be mastered effectively in a single year. In the same way the curriculum of physics seems, likewise, too comprehensive to be mastered in a single year; and it has been suggested, that by spreading them over two years, the student would have more time to master the whole of those subjects, and that the concurrent studies would not clash with, or, in any way, impede the progress of the student. Upon a careful consideration of the matter, is your experience favourable to, or adverse to, the view which is now suggested?—It does not appear to me, that a student would be better able in the half of two years to get through a certain quantity of business than in the whole of one. If the logic course be now too large for one year, and the physics course too large for another year, I think the same two courses, read concurrently, would be too large for two years. The other alleged inconvenience, from a supposed greater break in the study of moral philosophy, languages, and sciences in the present than in the suggested system, seems to me not much weightier. In the present system the study of moral philosophy suffers no interruption whatever; it occupies the student's continuous undivided attention during one year, after which it is not again resumed; for, theology is altogether a different science, a different sort of study, much less the application to divine things of mere unenlightened reason, than of Sacred Scripture, councils, and positive laws, with the commentaries thereon. Nor is there, in the present system, a break in the study of any language. What is called an interruption is only the interval between the study of French and the study of Irish, two languages so utterly foreign to each other in vocabulary, construction, characters, and grammar, that they ought not to be united; and that if the present interval were doubled or trebled, it might produce an ideal interruption, but, in my opinion, not a particle of inconvenience. The suggested alteration of system would, moreover, neither increase, nor diminish, nor alter this interval which would still subsist the same, and at the same time, between the termination of French with the first year of philosophy, and the commencement of Irish with the second year of divinity. The study of mathematics and natural philosophy is also less broken or interrupted, and with much less inconvenience in our present system than in the other. For, first, there is, altogether, only one break, and whatever inconvenience might result therefrom, is more than obviated by some classes of revision, which not only refresh, but extend and more deeply engrave the knowledge previously acquired, and which, though there were no interruption, would be very expedient. During the whole of the year especially devoted to science, the student's attention is fixed undividedly upon it—no other weighty studies are allowed to come into rivalry or collision with it; and between the time when he revises algebra and geometry, or learns plane and spherical trigonometry, and the latest time at which he has to apply them in learning the higher branches of mathematics or physics, not more than eight or nine months intervene, during which he has been constantly applying those branches to others, and at the end of which he knows that he is to be examined on the one as well as the other. But if the two courses be braced together, and read concurrently, there will be a break every day of the two years, a break, too, which, however short, must inconveniently distract and divide the student's attention, keep the current of his thoughts in a perpetual zigzag, and daily turn him away from mathematics, indeed, from one study and the other, just when his curiosity has been enlivened, and he has warmed to his work. Every day, at a fixed hour, he must dismiss from his mind the whole train of ideas belonging to one course, to attend only to those of another; he must dismiss, say, the measurement of solids, to attend to the rules of syllogisms; or, perhaps, astronomy, to turn to metaphysics; or, perhaps, give up weighing the great principles of ethics, in order to resume the lesson he had similarly interrupted the day before in optics or galvanism. Again, the interval between the learning of the earlier branches of mathematics, and their application to the higher and to physics, would range, not as at present, between a few weeks and a few months, but between one and four years. For trigonometry the interval would average one year; for geometry, two; for algebra, three years; and these interruptions would be not mere breaks in the outline or exterior view of a system, but practical obstructions to the progress of the student, who requires to have these earlier branches fresh in his memory, and ready at his call while he studies the higher branches, for most of which the application of the others is necessary.

Suggested proposal would not be an improvement, and why.

87. Bearing in mind what you stated as to the continual application of geometry and algebra in the higher branches, does not it appear to you that the gap in the study according to your present system, is likely to produce a failure of memory as to those earlier studies?—No; I need not repeat what has been so often stated in our visitation reports, and I presume in some of the answers to "Paper C. 20," that a revision of algebra and

geometry immediately precedes the study of the higher branches of mathematics and physics; but moreover, I was observing, that the gap would be greater in the other system. At present the greatest possible interval between the formal study of algebra and its application is less than one year; in the other system it could never be less, it would average at least one year more, and there would be an interruption of a year and a half, or two years, or more between the day on which the student read geometry (it would be of another additional year for algebra) and the day that he would require to have it at his fingers ends for application to astronomy and optics. The interval between the application of trigonometry and conic sections is now a few weeks; it would in the other be a year or more, devoted also to a different course of studies.

88. In the one case the subject would be continuously before him, and in the other, it would be dismissed from his mind, and his attention occupied by another subject?—Yes.

89. In the course of physics, would there be a constant application, more or less, of mathematics?—In the course of physics, there would be, to some extent, a frequent application of some branches of mathematics.

90. Will not that keep the practice of mathematics and algebra constantly before the mind of the student?—I think it will, to a certain very limited extent; but their knowledge will not be as fresh after one, two, or more years, as after a few weeks or months.

91. During those two years that he would be learning physics, would he not be continually applying mathematics?—More or less, but only to a small extent. There are but some branches of mathematics, and but a comparatively few principles of these, that are very often applied in the study of physics.

Chemistry—absence of instruction in.

92. At present, are you aware how much time is devoted to chemistry, if there is any?—I think for some time past there has been very little, if any; some years ago there was much more.

Geology.

93. Does it occur to you that chemistry and geology ought to be taught more fully; geology is not taught at all, is it?—It is not taught as a separate department; it is treated rather incidentally than as a matter of regular study, and chiefly in connexion with the history of creation, and the study of Sacred Scripture.

94. It is not taught experimentally; specimens are not produced?—No; there is no opportunity; there is no museum.

Course of natural philosophy taught by Dr. Callan.

95. Are you able to state, in detail, what the course given in the natural philosophy year is, that which is taught by Dr. Callan?—It commences with a revision of algebra and geometry, both of which the student had learned before, each during one year—

96. In the second last class?—Yes.

97. That is supposing the student was there?—Yes; practically a student may be considered to have been there, for, if not in Maynooth, his entrance examination must have proved that he learned these somewhere else. Then follow in the course, plane and spherical trigonometry, conic sections, mechanics, astronomy, hydrostatics, pneumatics, and optics. These constitute the course of mathematics and physics. The professor, moreover, treats very extensively of electricity, galvanism, and electro-magnetism, and illustrates by an extensive course of experiments, not only these, but also hydrostatics, pneumatics, hydraulics, mechanics, and optics. These experiments are conducted concurrently with the unmixed mathematics, and the mathematical part of the physics.

Course before Christmas.

98. How much of his course is devoted to geometry, algebra, trigonometry, and conic sections?—From the beginning of September to the twenty-first of December; but the experiments in electricity, galvanism, and electro-magnetism, go on concurrently with those mathematical studies. The professor gets over so much business in so short a time, because the greater part of it had been previously read by the students, and made the subject of four examinations—two in algebra, and two in geometry.

After Christmas.

99. After Christmas, what is the nature of the course?—It comprises mechanics—which may sometimes, but rarely, be commenced before Christmas—astronomy, hydrostatics, pneumatics, and optics, with a course of experiments illustrating chiefly these sciences.

100. When does the course terminate?—With the year in June.

Nine lectures weekly.

101. How many lectures does he give a week?—Nine, ordinarily; two lectures a day, four days in the week, and one lecture on Saturday; each lecture being of an hour's duration.

102. Does he devote any portion of the course to chemistry, as a distinct branch of study?—I am not able to say very exactly what proportion he gives to chemistry, but I am under the impression that it does not occupy much time, if any.

Agricultural chemistry.

103. Of course he can give no instruction in practical chemistry, agricultural chemistry for instance?—No; he does not direct the attention of the students at all to agricultural chemistry.

Geology.

104. Geology is not taught as a distinct branch of science?—No; it does not form a subject of distinct lectures.

Natural history.

105. Or natural history?—No.

His lectures prelectionary, combined with calls.

106. Are his lectures catechetical or prelectionary, with calls?—His lectures are very much prelectionary, but combined, at the same time, with calls. He explains every part of the business in the form of regular lectures; but, after he has explained it, he calls the pupils to account at a subsequent class for the substance of the lectures, and to explain every part of them over again. In that class every part of the business is first explained to the students, and afterwards the students are interrogated upon their knowledge of it.

Text-books.

107. Are you acquainted enough with the details of his course to say what books are read by the students in the progress of it?—I think I can say, securely, what the text-books are: geometry and trigonometry are learned from the treatises written for the use of the

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Maynooth students, by the Abbé Darré, formerly Professor of Physics in the College, and republished by the present professor. The volumes usually called the Cambridge Course, by Wood and by Vince, are the class-books for all the other mathematical branches. Electricity and galvanism are read from a treatise written by Rev. Dr. Callan, the present professor. The students, however, are very much in the habit of occasionally preferring to the text of their class-books the explanations which Dr. Callan has given in his lectures, from time to time, and which they frequently take down, and preserve.

Possession of text-books by students.

108. Do you require that the students shall possess copies of the text-books?—Only by requiring them to know what they contain, which they cannot do without having the books.

109. You do not think that any of them trust to what they can pick up from the lecturer?—I think any one of them does not trust to that alone which his memory can retain from the lecture. When I said that they take down the lectures, I did not mean exclusively that they take down merely what the professor has delivered at the preceding lecture, but rather that those lectures have been preserved, copied in vacation and at other times, and handed down in manuscript.

110. How many students get those notes?—They are very common.

111. Do the students leave them when they leave the College?—The students frequently lend them; for instance, a person who used them last year, frequently lends them to a person who wants them this year; but many of them procure copies, and keep them.

No scrutiny by the authorities as to possession of books by students.

112. Is any care taken by yourself, or any of the authorities of the College, that every student shall be supplied with a class-book or class-books?—No; the student requires to take care that he be supplied with all his class-books, but he takes care of it himself; the authorities take care to see that he knows what these books teach. For the accommodation of the students, the College has printed, at its own expense, some of the class-books, and those the students are required to procure on their entrance into the class.

113. Which are those that you refer to?—Dr. Delahogue's treatises on theology, the course of philosophy, and to the Bible, though not published by the College, the same rule is applied.

Certain class-books must be procured by students at entrance.

114. What are the books used in class which a student is required to obtain, and which have been prepared in the College?—The books which have been prepared in the College as class-books, and with which the student is required to be provided, are those only which have been printed at the expense of the College, and those are the two volumes on the course of logic, metaphysics, and ethics.

Class-books in logic, metaphysics, and ethics.

115. By whom?—The logic is taken from an improved edition of the "Institutiones Philosophicæ," by the Abbé J. Valla; the treatises on metaphysics and ethics were composed by a former professor in that department at Maynooth, the Rev. Dr. Anglade; those two volumes, and the five composed by Dr. Delahogue on theology, are the only books printed by the College, with which care is taken that each student should provide himself. There are other books which care is, also, taken that the student should possess, but which were not printed at the expense of the College.

The Bible.

116. Which are those?—The Bible is the first that is put into his hand: then one or two little religious works of spiritual instruction.

117. Are there any books which the authorities of the College require that each student shall have?—There are no books which the authorities of the College require a student to have but those which form his class-books, and those last mentioned.

Specification of the books required to be possessed by the students.

118. Will you state specifically the names of the books which the authorities of the College require that each student shall have?—A Greek and Latin dictionary, a Greek and Latin grammar, and the Latin and Greek classical books, whatever they be, that are taught in the Classes of Humanity and Rhetoric, Homer, Horace, &c., &c.; the similarly required books for English, French, and Irish; the Cambridge course of Philosophy and Mathematics, by Wood and Vince; Darré's Geometry and Trigonometry; Dr. Callan's Treatise on Electricity and Galvanism; and Dr. Delahogue on Theology, and some books for the Irish class—a grammar, I suppose, and a dictionary, not always exactly insisted upon, nor can it well be insisted upon; an Irish Catechism and Imitation of Christ, and then the books required for the Classes of Sacred Scripture, of History, of Logic, and Philosophy, &c., &c. But all these, except the books printed at the expense of the College, and the Bible, are required not by any specific rule to that effect, but only inasmuch as the student is required to know the business which he is to learn in each class, and that he could not learn that business without these books.

119. My question referred not to whether the student ought, or, as a necessary consequence, must have certain books; but as to what were the books which you, or the deans, or the Bursar, or some authority in the College, take care that the student shall have in his possession; do they extend to any thing beyond a copy of the Bible, as you have stated, or is that a book which the authorities require that each student shall have in his possession?—The authorities do require that a copy of the Bible shall be in the possession of every student, from the time he first enters College. In order to carry out this arrangement more effectually, and to prevent any mistake, the Bursar charges to the entrance account of each student the price of a Bible, and one or two little pious books for spiritual lecture and instruction, and delivers these books and these only, into his hands immediately.

120. What other books do the authorities require that a student shall have in his possession?—If I rightly understand the question, I can only repeat the answer I gave before: they require him to pay for those books which, as I stated, were printed for the use of the students, at the expense of the College.

121. Those are Valla's Logic, Anglade's Philosophy, and Dr. Delahogue's Theology?—Yes.

122. Those are the only books which the students are required to show that they have in their possession?—Those are the only individual books printed for the College, which the authorities take care that they must have. But there are others, as I stated before, which they must have, in consequence of their being necessary for learning the languages or sciences taught in the classes to which they belong.

Books read during study hours.

123. In the study-hours, as distinguished from the class-hours, or prayer-hours, is the student permitted to read what he likes, or must he read something which is used in his course?—He is obliged to apply himself to the subject of that year's course, but that is not expected rigidly. He may read occasionally whatever useful books he pleases.

124. He may occasionally read any proper book?—Yes.

Qualifications for Dunboyne students; distinctions in all the classes taken into consideration.

125. Would the answers of a student in mathematics or physics be taken into consideration as a matter of much importance, when he offered himself as a candidate for the Dunboyne?—Yes, they would. All the distinctions which the student receives during his course are enumerated on the occasion of electing candidates for the Dunboyne Establishment, particularly if there be more qualified candidates than there are vacancies. These distinctions are all considered, but some are of less, and some of greater weight.

126. Do you consider that the fact of the professors of those sciences not being on the Council exercises any unfavourable influence?—I think not.

No depreciation of studies unrepresented on Council

127. It does not tend to depreciate that study?—I think it does not tend to depreciate that study, nor any of the others, whose professors have not that privilege; for the Professor of Logic, Metaphysics, and Ethics, or the professor of any other of the junior classes, is not a member of the Council.

128. And you are of opinion that it does not tend to depreciate the studies generally, which are not represented by professors on the Council?—I think not. It does not more depreciate lower and earlier studies that they should rank after and not enjoy all the honours of other studies, higher and more sacred, than it depreciates juniors to rank after seniors, or a colonel that he is under a general, or a marquess that he is not a duke.

Order of mathematical lectures.

129. The Professor of Mathematics, I presume, lectures in a certain order; he does not begin at conic sections and trigonometry, at the beginning of the term?—No.

130. At what time does he begin them generally?—I should say that he begins trigonometry about the first of November, and conic sections about the beginning of December. I know he always takes those branches consecutively, in that order, and he always teaches both before Christmas.

Number in class.

131. His class consists of about sixty, does it not?—Generally of more; it varies between sixty and ninety.

Suggestion of giving option of choice between several courses.

132. Do you think that the system would answer, of giving the students some option between the several courses, so that a man whose capacity was equal to them all might select, as between French and Greek and mathematics?—The custom is that the student is required to apply himself to each of these courses.

133. In succession?—Yes; he cannot neglect one in order to attend exclusively to another; and I think each of them deserves to be attended to, and, therefore, that no option should be allowed of neglecting any of them. I think the present system of marking out, definitely, the course for the education of these young ecclesiastics is much wiser, than to allow each youth to grope his way in a choice of courses none of which he yet understands, or confidently to decide his choice according to some vision of inexperience, or impulse of caprice; and that the Bishops and Trustees and authorities of the College are much more competent to select the studies in which a student's time could be most profitably employed, than each young student would be himself.

Disapproved of.

Professor Gillic's suggestion of making attendance in course of Greek during senior years necessary for Dunboyne.

134. You are probably aware of a suggestion that has been made by Professor Gillic, as to the mode of encouraging an increased study of the Greek language, namely, by making it compulsory on a person, who is a candidate for the Dunboyne studentship, to have attended a course of Greek during his senior year, would that, in your opinion, be a useful system?—I did not hear before that any such plan was ever conceived or suggested. At present there is a course of Greek under the first and second Professors of Greek and Latin classics, but there is none later than that in the Rhetoric Class, and unless some new provision and a professor for teaching Greek to students in their last year were instituted, such a qualification could not be required, as a condition for the Dunboyne Establishment. Whether or not the course could be conveniently lengthened, so as to enable a student, preparing for the Dunboyne, to apply himself to Greek for another year after he had completed his course of theology, I think is very questionable.

Desirable, if practicable.

135. The proposal of Professor Gillic was, that additional lectures should be given, and that such students as thought proper should attend them during four years, but that those students alone should be permitted to apply for the Dunboyne studentship?—I see no objection to the object of such a change. I would think it even desirable, if at all practicable, that, without increasing the number of years which the course would require, or damaging other studies of greater importance, means could be taken of keeping alive, and refreshing immediately before departure from College, the knowledge which the students had acquired in the earlier part of their course.

136. Do you think that it is some disadvantage that at present a student has no opportunity of getting assistance in Greek during his last six years in the College?—I cannot call it exactly a disadvantage. We cannot have every advantage together. Our students have as much assistance in Greek as in Latin; besides all the assistance they had

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before they were qualified for admission to Maynooth, they have with us twice or rather five times as much assistance in Greek as in Hebrew, French, or Irish—languages of scarcely less practical utility. But yet, I think it desirable, if a system could be devised that would not lengthen the course or encroach too much upon the time required for matters of greater necessity, that such an opportunity should be provided for the students, and, if provided at all, I would be of opinion that success in that department should be made an indispensable qualification for the Dunboyne.

Proficiency of Dunboyne students in Greek.

137. Do you conceive that all the Dunboyne students could now open a page of Greek, and without the aid of a Lexicon interpret it?—I cannot say whether all the Dunboyne students could do so, but I think several of them could, particularly if the Greek were not very difficult, that is, if not of "*mediæ*" or "*infimnæ Græcitatis.*"

138. For instance, a page of St. Chrysostom?—I could not undertake to say that they would understand *every* word of it, but many of them could read it so as to understand what they were reading, though certain phrases might puzzle them; but whether this would be true of them all I could not undertake to say; I have had no opportunity of knowing.

139. Do you think that any of them are so ignorant that they would recoil from a Greek sentence and skip it?—I could not undertake to say that no one of them might not. But I think there is not even *one* of them who would skip the sentence unless a translation of the sentence immediately followed it.

Whether sufficient encouragement is given to keeping up knowledge of Greek.

140. Do you think that practically sufficient encouragement is given, as matters now stand, to keep up their acquaintance with Greek through the theological course?—As matters now stand, there is more time devoted before and after coming to Maynooth to acquiring and maintaining the knowledge of Greek than to the acquisition of many most important languages and sciences together. After so much attention justly paid to it in its proper season, I would not think it desirable to withdraw much of the time of the students from their subsequent and more important studies, in which they never had before, and never will have again, any assistance, to the study of Greek, which, after all, however desirable it may be as an accomplishment, is to the priest in this country, especially in the rural districts, little more than an accomplishment. The young priest in Ireland has a great deal of laborious work before him. The College of Maynooth was instituted to educate him for the due performance of that work; and I think it desirable that his attention should not be too much diverted from that knowledge which is essential to him for its proper performance, to a study which, after all, he can practically turn to but very little use further than as an accomplishment. There have been even, and there are many, not churchmen, but seculars, and perhaps philosophists, who do not think it very essential, and give it only a secondary rank even as an accomplishment in secular education. But I think it very useful for clergymen, particularly for studying deeply the Greek Testament and the Greek Fathers, but not so indispensably important or essential as that I would wish a student, after applying himself diligently to it in its own time, to withdraw from his other necessary studies the time that would be required for them.

Indirect effect of study of Greek upon general tone of mind.

141. In that answer have you taken into consideration the indirect effect of the study of Greek upon the general tone and temper of the mind, as entirely distinct from the advantages to be derived directly from a knowledge of the language itself?—I cannot say that I have; but the student's improvement of mind, as an indirect effect from the study of Greek, it seems to me, would not be very considerable, unless he applied a great deal of time to the perusal of the Greek writers; and the same effects would be as fully produced, and with less risk to morals and other elements of education, by the perusal of the best works in Latin, English, French, or other modern languages. For, abstracting altogether from the objectionable licentiousness of some of the dramatists, and the doctrinal absurdities of the poet theologians of Pagan Greece, their very orators and philosophers sometimes countenance vicious and unchristian morals, and there are many Christian writers in English and the modern languages, whose works, unmixed with vice or error, have a more truly refining, elevating, and ennobling influence on the reader's mind than those of the Greek Pagan authors. So far, then, as the general effect upon the tone of mind is concerned, I am of opinion, it could be produced with greater security and at less expense by other means, which would not withdraw so much of the student's time from other departments of his education.

Whether sufficient attention to English literature.

142. Do you think that as much attention is paid to imbuing the minds of the young ecclesiastics with the general literature of their own language as would be desirable during their latter years?—After students have passed through the English class, their study of English literature in the latter years of their course is left very much to their own discretion and sense of duty. They have moral discourses to deliver publicly, and English dissertations to write in the latter part also of their course, and from the style and character of these exercises, I think they usually must apply a good deal of time and attention to English literature; for, if they did not, we could not have such good specimens of sermons, and other religious instruction as we commonly hear delivered both in College, and by Maynooth priests throughout the country.

General reading of theological books in French and English.

143. Is there any security taken for the general reading of books on theology in French and in English during the last few years of their theological education?—There is no security taken for their reading either French or English books of theology. They may, or they may not, each day as they find more expedient. They are required to know the portion of theology which successively comes to be the subject of the daily lectures, and they very commonly read those books which they understand to discuss that question

satisfactorily, whether they be Latin, French, or English; but their other French and English reading, whether theological or otherwise, is left entirely to themselves. There are, however, I think but few, if any of the students, who do not read books of French and English theology—at all events, if the word be not confined exactly to scholastic theology, but used in its more general and comprehensive sense. Indeed, they all read a good deal on theological matters, whether commentaries on Scripture, or sermons, or controversy, or spiritual works of devotion, in the French and English languages, but more particularly in the French, as there are not so many works written in English to suit their wants, or upon their views of theology.

144. Do they read the sermons of Bourdaloue, Massillon, Flechier, and Bossuet, commonly?—All those, and many other French preachers, besides very many other French writers on theological matters, are quite common among them. French preachers.

145. Would "Fleury's Ecclesiastical History" be a book within their reach?—They very frequently refer to and use it, but it is not used as a class-book. At present their class-book in Ecclesiastical History, or what approximates more than any other to the condition of a class-book, is written in the French language—I mean a translation of Alzog.

146. As a set-off to the trouble of attending lectures in Greek, would not something be saved by the Dunboyne student being made a better Greek scholar, and being able to go through the references with less time and trouble?—I think that saving would not be very sensibly felt, because every Dunboyne student already knows as much Greek as he practically requires for those purposes.

147. Would it be advantageous or otherwise, do you think, to the College and to the education of the students that the professors should publish more books than they do?—It would be creditable to the College if books of high merit were published in greater numbers by its professors; it would raise its reputation. Publication of books by professors.

148. Would it be desirable to encourage the professors to write such works?—I think it would be desirable to give such encouragement. Expediency of encouraging.

149. Would it facilitate the studies of the young men, if in that manner, what they were required to know was compressed and placed in a smaller number of books, and taught with more authority, as modern doctrines suited to modern times?—Several very eminent divines through Europe, and in our own College also, have already laboured with great diligence, and with different degrees of success, to condense into the smallest compass compatible with perspicuity and the necessary fulness, all the mere elements of theology requisite for clerical education. But I think it would be also desirable for the students, that there were text-books and other works on moral theology which, disencumbered of much reference to the civil law and peculiar customs and discipline of other countries, and applying to the moral duties of men to God and each other all the most modern Statutes of Church discipline and of our own civil legislature, were accommodated exactly to the wants of the Irish priest in his own country. Mere novelty, however, rather detracts from, than adds to the authority of doctrinal opinions with Catholics, except in matters subject to human laws. The more modern an opinion in doctrinal matters is, the less we are disposed to recognise it as the teaching of the Man-God. Want of text-books in moral theology adapted to this country.

150. Are you of opinion that the professors are competent to publish such works?—Yes, I think they are.

151. Do you think it desirable that the professors should publish such works?—I think it very desirable, more particularly if they would succeed in producing better works than those that are already in the hands, or within the reach of the students. But as even the highest talents and learning do not always succeed in producing the best elementary works, and that excellence in such compositions requires quite a peculiar character of lucid pithy mind, which there has been yet no opportunity of testing in the present Professors of Theology, the amount of service done the College by each professor could be more justly estimated after than before his work had been published and maturely examined. Desirable that professors should publish such works.

152. As President you would rather encourage a professor who expressed his intention of publishing a work on the subject of his class?—Yes, certainly.

153. Will you have the goodness to read the second article of the fifth chapter of the Statutes, as it runs in the English translation?—"Let the course of theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, counsel being previously entered into, *scil.* the heads of sacred science to be explained, the authors to be used, the books to be consulted; but if the professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same council, and that a decision should be waited for." Arrangement of course of theology by President, Vice-President, and theological professors. Provision of Statutes

154. Is it correct to suppose that there is what may be termed a council of instruction, as distinguished from the council of discipline, consisting of the President, the Vice-President, and the Theological Professors?—I do not know of any council which, in my opinion, ought to be, or which usually is, called a council of discipline.

155. What is the council of the President?—Their functions refer principally to the election of candidates for the Dunboyne, the election of professors, and other matters within which the maintenance of discipline, according to our use of the word, would not be included. President's Council.

156. Does not this passage appear to point out a different council?—The deans and Professor of Scripture are not mentioned as constituents of this committee or council, which is also totally unconnected with discipline, its sole function being to arrange beforehand the annual rotation, matter, and class-books of the theological course; and if any theological professor should compile a treatise on any portion of his course, to judge of Differs from Council referred to in above Statute.

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its fitness to be adopted as a class-book. When this Statute was made, there were yet no printed class-books in Maynooth.

157. Is it the practice for the professors to compile treatises, and submit them to the council?—When such treatises were composed, they were, I presume, submitted for the approval of the council before they were adopted as class-books.

Treatises at present in use composed by professors, whether approved of as required by Statutes.

158. Is it a fact that there are any treatises in use which have been so composed and submitted for approval to the council?—There are five treatises which were so composed, and were adopted as class-books. I cannot, it is true, say of my own knowledge that these were submitted to the examination of this committee or council, of which I was not a member for some years afterwards. But besides the class-books still used on metaphysics and ethics, on geometry, trigonometry, electricity, and galvanism, which did not require the approbation here specified, there are five treatises on theology which were composed by one of the professors, and I presume, indeed I have no doubt, were considered and approved in this way before they were adopted as class-books by the council and by the Trustees.

159. The treatises of Dr. Delahogue on dogmatic theology were treatises of this kind?—Yes; and I should suppose they were considered exactly in this way.

160. Are there any treatises of a similar kind upon moral theology?—No.

Provision of Statutes as to arrangement of general courses of study.

161. Will you have the goodness to look at the fourth clause of that chapter. That article seems to consider a council consisting of the President and the whole body of the professors?—Yes; but not a standing council which was to continue in the College and to meet from time to time for the occasional exercise of some function. It seems rather to contemplate an assembly or aggregate meeting of all the officers of the College for one time only, and for the sole purpose of developing a general plan of studies for the then infant College, and drawing up cards or tablets, like a prospectus, showing what sciences were to be taught, and what books were adapted for learning them. This council or assembly died as soon as it had performed this one function; it was not allowed to survive even to the extent of repealing or modifying its own act—that power was reserved to the Board of Trustees.

Now at an end.

162. Are those tablets drawn up at present?—These tablets are not drawn up at present, nor was it intended that they should; but the tablets adopted many years ago continue traced even on the memory and on the routine usage of half a century, according as the Statute directs that these tablets shall, "unless changed by the Trustees, serve as received formularies."

163. Is it the practice for the Trustees to interfere continually and change the order of instruction?—No, it is not.

Withdrawal of Bailly by Trustees.

164. They have interfered lately, have they not, and directed that Bailly shall be discontinued as a text-book on moral theology?—Yes, they have; but they made no change in the order of instruction.

No treatise yet adopted as a permanent substitute.

165. At present no other treatise has been formally substituted for it?—None as a permanent substitute.

166. Is not the second provision of the Statute adopted, namely, "That at the beginning of every year a council is held, the heads of sacred science explained, and the authors to be used, and the books to be consulted settled by the council?"—I cannot say that it is settled by the council every year, and I doubt whether it be so prescribed in the Statute, "Let the annual course of theology ('annuam tractationem') be arranged at a previous deliberation;" but it is not said that this previous deliberation is to be renewed every year. The annual courses of theology have been arranged long ago, and are the same every year.

No council held to regulate course of studies, the course being permanent.

167. Is it not the fact that at the beginning of the academic year a council is held, and the provision of this Statute complied with?—No council is held, as a matter of course or duty, at the beginning of every year to regulate the course of studies in each class for that year. The course of studies is permanently prescribed, and is always the same; and were a council to assemble, it would be only to ordain that the long-established courses of theology be continued the same for the ensuing as they had been so many previous years. But, in point of fact, a council is not assembled for that purpose, unless some departure from the settled course were projected, nor is it believed to be prescribed by Statute.

As to consulting professors on adoption of text-books.

168. Have the theological professors any voice in deciding what authors should be used, and what books consulted at their lectures, or is that prescribed to them by some other authority?—The text-books have been so long the same, and were selected so long before I became a student at Maynooth, that I really cannot say what influence the professors of that day had in their selection. I remember to have heard that the class-books were selected entirely, or at least very much, at the suggestions of the professors of that day; and I think such would be the course at all times followed. But whether the professors have a strict right that their opinions should be asked, or adopted, upon the matter, I have never considered. They, alone, direct their pupils as to the other books which they ought, or might, profitably consult.

Professors recommended Scavini as a substitute for Bailly.

169. Had the professors any voice in the introduction of a substitute for Bailly?—They had no voice in the matter, so far as the discontinuance of Bailly is concerned, for their opinions were not exactly asked upon that point; but they were requested, by the Trustees, to suggest what book could be substituted for Bailly, and they did suggest the "Theologia Moralis" of Dr. Scavini, for the greater part of his course, which is at present temporarily adopted.

170. Are you of opinion that it would be advisable to have treatises on moral theology,

compiled expressly for the instruction of students at Maynooth, upon a plan similar to that upon which treatises have been compiled on dogmatic theology, under the general approval of the governing body?—I think it desirable that there were such treatises.

171. Is it desirable that the class-books, or house-books, upon those subjects, should be such as to point out a definite course of teaching, such as is professed by the College itself, and such as might be referred to by young men who have been students, when they go out into their missions?—I think it desirable that they should be such as might be referred to by the students, after they leave College; but I doubt very much the expediency, or even the practicability of setting forth the *definite* teaching and decisions, not merely of the author of a book, nor of one or more professors, but of all the professors, present and future, and of the Collegiate Corporation, on all the little minute details that must be discussed in a treatise of moral theology. Catholics do, and must, agree in all dogmas; they agree in nearly all matters of a dogmatic character, and in all the *principles* of morals; but in the common-sense application of these principles to the minutest details of men's duties in every-day life, such perfect unanimity cannot well be expected, much less enjoined. Hence it is that I doubt, even if practicable, the expediency of so minutely defining the course of teaching, because a certain latitude should be allowed to every professor; and to chain him down to a certain decision, and no other, upon every possible case, or to exact a penalty for not teaching such, as if it were an offence, I think, would not be desirable.

Whether desirable that class-books should be prepared embodying definite course of teaching of College, so as to serve for reference on mission.

172. On all great points of difference which do exist among the different schools of theology, where a difference of opinion is admitted, *salva fide*, would it be desirable that the general doctrine of the College of Maynooth, as held and taught, should be defined by the course of books used and referred to, as in dogmatic theology at present?—The question, as I understand it, refers not to the decision of minute practical cases—for such are not the matters about which schools dispute—but to controvertible speculative opinions occurring in the treatises of moral theology. Now, I would first remark, that the books used and referred to in Maynooth at present, do indicate generally what is taught on such controverted questions occurring in moral theology, perhaps as closely as what is taught on similar questions in dogmatic theology. In both departments there are several such questions on which neither the books nor the professors give a very decided preference to one opinion above another, but after discussing the arguments for each, leave the readers and the hearers to choose for themselves in both, the professor generally coincides in the opinion which the class-book prefers; but in both, also, the professor does not think himself obliged never at all to disagree with the class-books; and, in point of fact, some professors do prefer, on a few such questions, opinions different from those in the class-books, and, it may be, from those held by other professors. The class-books then, in moral, as well as in dogmatic theology, do indicate, generally, but not, perhaps, without a few exceptions, the opinions on these controverted speculative questions, which are preferred in Maynooth. Such is the present condition of this matter at Maynooth; I do not think it desirable that it should be altered. I see no reason why the College of Maynooth should assume to itself either to decide definitely which is the only true opinion on all the questions controverted in other schools, and which the Church has left open for inquiry, and free to each of its children for the choice of that opinion which appears to him most credible; or that liberty of sound opinion, in matters undefined by the Church, should be fettered more at Maynooth than anywhere else in the universe; or that the Maynooth professor, alone, should have no discretion, no liberty in choosing his own opinion in any one case out of the mass of questions on which all the rest of the human race, of every country and creed, enjoy the right, without restraint or control, to exercise their own judgments and liberty. Such a course, I know, was adopted by the University of Paris on *one* question, and by those of Spain on another; but whether that example was commendable or not, it was very widely different, indeed, from a system which would similarly define every question within the whole range of free opinions, and entail censure or penalty on a professor if, in any case, he deviated from his class-book, a course which I would deem unwise, even though the class-book had been written by a brother professor of the College, nay, even by himself.

Impropriety of fettering opinion on questions left free by the Church.

173. Then, when text-books are referred to, which are taught in any college, they are in nowise to be looked upon as an evidence of the opinions which are conveyed within that college, in moral theology?—The text-books used by students in any college for learning moral theology, are not to be looked upon as decisive evidence that every opinion, without any exception, advanced in these books, is taught by the professor, or held by the students. This much only can be fairly inferred, that the opinions of the class-book, *generally*, are the opinions that are taught and prevail; that opinions at variance with these, or of an opposite class and school, are generally impugned; but that, possibly, on one or a very few freely controverted questions of some comprehensiveness, and in several little minute details, the professor may not concur in opinion with his class-book, as his predecessor or successor, teaching the same class-book, may not exactly agree with him. The quantity of refection, for example, which the book may assign as the allowed collation on fast days, may be thought by one professor too much, and by another too little; or they may not exactly agree—as frequently happens with juries, arbitrators, and judges—whether a given sum be the fair amount of compensation for some damage done to another, or whether it be not too much or too little to be required, *in foro conscientiæ*, to be made by the repentant sinner.

Amount of authority attached to text-books.

174. You are aware that there are points in which the State feels considerable interest, and on which there is a difference of opinions among theologians; is there no means of ascertaining what is the doctrine upon those points, as taught within the College?—These points refer, I think, principally, if not exclusively, to dogmatic theology; and I know no opinion

Questions in which the State is interested.

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about which the State takes any interest, in any one of the treatises of dogmatic theology, which is not uniformly taught at Maynooth.

175. Are the Commissioners to understand that the subject-matter of moral theology does not admit of such a definite line of teaching as dogmatic theology, so that it would not be desirable, or quite possible, to have a course of treatises which should, as it were, mark out the line of teaching adopted at Maynooth, as in Dr. Delahogue's treatises?—To have it so minutely defined in every little detail, and in the decision of every case of conscience, would not, I think, be desirable, or, perhaps, even practicable.

Moral theology does not admit of such a definite line of teaching as dogmatic.

176. In the science of casuistry, the professor is at present at liberty to treat many questions as speculative questions, precisely as other questions, without binding Maynooth to a particular view upon the subject; but is not the professor bound to present, upon *any* question, his free opinion, when it is one of faith, not restricted by the Catholic Church?—Such is the custom; the professor states his own free opinion, and maintains it by the best arguments he can command. But he does not, thereby, assume to bind Maynooth, nor does he propose his opinion as a view which others, even his pupils, are obliged to adopt, in those matters which are left still undefined, and on which every theologian is at liberty to take that opinion which seems to him the best warranted.

Liberty in questions of casuistry.

177. Are there not questions which are not decided as articles of faith, upon which it is open to the professor, and his duty to express a very decided opinion as to what is right and what is wrong?—There are decidedly several such questions; but I understood the former interrogatories to ask, not whether there were some such questions or many, but whether it would be expedient that every question in moral theology should be so defined.

178. If a professor were anxious to compile a treatise upon any division of the course of moral theology—as for instance a treatise *De Matrimonio*, or a treatise *De Legibus*—in what way would he proceed to submit it to the Council, as pointed out in the Statute, or to what body would he submit his proposal, or his treatise?—A professor does not require the approval of any college authority for merely compiling and publishing such a treatise; but if he wished his book to be adopted as a class-book, he should submit it to the Council, and obtain their permission; for that purpose he would notify his desire to the President, who would then convoke a meeting of that particular Council, submit the proposal and the book to their consideration, and conjointly with them take such steps as might seem expedient for deciding fairly, whether its adoption as a class-book should be sanctioned. As such a change of class-books could never be urgently requisite before the next ensuing meeting of the Board of Trustees, the professor most probably would submit his proposal for their approbation, and the Council, too, would probably not wish to make such a change without their sanction.

Mode of proceeding if professor were anxious to publish a treatise and have it adopted as a class-book.

179. How do you, as President, interpret these words of the Statute, "a decision should be waited for;" is that a decision of the Council, or a decision of the Board of Trustees?—A decision of the Council.

180. What Councils do you consider to exist in the College; how are they composed, and what are their functions?—There exists in the College, the President's Council, composed of the Vice-President, Deans, and Professors of Theology, including the Prefect of the Dunboyne, for discharging the ordinary perpetually recurring functions prescribed to it by the Statutes. The Statutes also prescribe, in the fifth chapter, second section, a council or meeting of nearly the same officers, but not entirely so comprehensive as the former, whose almost only function is or was to arrange what should be the regular yearly rotation of subjects and authors, in the study of theology; and there are moreover deliberative meetings held by the President, Vice-President, and Deans, which are familiarly called Councils, though they are not so called in the Statutes.

Councils existing in the College.

President's Council.

181. Is the Council to which you refer, the Council alluded to in the fifth clause of the seventh chapter in these words, "The appointment of the Senior Students are consigned to the President, and to his Council, to the Vice-President, Deans, Professors of Theology, and of Sacred Scripture?—Yes; but the Statutes, cap. v. sec. 2, contemplate also another Council for the one particular object already specified; and a meeting of the President, Vice-President, and Deans, is sometimes called familiarly a Council, though it is not so called in the Statutes. The object of this last assembly is to look after the discipline of the house, the selection of the candidates for Holy Orders, and such other matters as are deemed necessary or conducive to the general administration and well-being of the establishment.

182. Would it be correct to regard that body, consisting of the President, the Vice-President, and the Deans, as a Council of discipline?—It would be quite correct so to regard it, for it is entirely a Council of discipline, but it is not designated a Council of discipline, nor in any other way entitled a Council by the Statutes.

Council of discipline.

183. Then there is a Council for theological instruction—a Council apparently of general instruction, and then what may be termed the President's Council, which is the great Board of Administration in the College?—It possibly may present the matter more clearly to say, that there are two standing, ordinary, deliberative bodies in the College, each of which is often called a Council, namely, that which the Statutes call the President's Council, and another which, though not explicitly entitled a Council in the Statutes, yet is in fact a Council of discipline. Besides these two, which frequently assemble and have their ordinary annual functions to discharge, the Statutes contemplate two other Councils, each for one particular object only, and this object having been permanently arranged many years ago, one of these Councils may now be considered as totally defunct, the other has no occasion to meet ordinarily, nor indeed unless when it may be proposed to abandon or modify its previously established arrangements.

Councils of studies not now in action.

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184. In fact the President's Council is the only standing Council?—Yes, of those properly called Councils; the Council of discipline is constantly in action, but it is not explicitly mentioned *as a Council* in the Statutes.

185. Is the Professor of Ecclesiastical History a member of the President's Council?—No.

186. But he lectures the class out of which the Dunboyne students are selected, does he not?—He does, once in the week.

187. And therefore he would have some knowledge of the competency of the candidates?—Yes; observing the progress they have made at his lectures, and the attention they have paid in his class, he could judge of their competency in his department.

Whether Professor of Ecclesiastical History should not have a seat in the Council.

188. Do not you think that it might be advisable, looking to the importance of his professorship, although he is not at present by name, included in the Council, that he should have a voice in that Council, seeing that the Junior Deans have come into the Council?—The Professor of History is not included in the Council by the Statutes, either by name or otherwise, explicitly, or implicitly; the Junior Deans have not come into the Council lately, but have been members of it nearly forty years, since the first institution of their office; and I would not think it advisable to alter the Statutes, in respect to either the one or the others. The Junior Deans have much more knowledge of the students, as to the greater amount of their qualifications for appointment to the Dunboyne, than the Professor of History can naturally be expected to have. A candidate for the Dunboyne should be distinguished for his knowledge, not only of ecclesiastical history, but also of Sacred Scripture, theology, science, &c.; and he should also be highly distinguished for good conduct and piety, "since they ought," say the Statutes, "to excel the other students, not only in knowledge and intellectual endowments, but likewise in the purity of their life and morals." With regard to the latter important head of qualification, the deans have far better opportunities of forming a correct estimate of the relative merits of the candidates than any of the professors; they have had charge of their morals, and progress in virtue, not partially for one year as each of the professors, but throughout their entire collegiate course; while all the members of the Council have nearly the same opportunity of judging of the relative talents and proficiency of the candidates in all their departments of study, from the official reports of the several professors under whom they studied each year, and from the register of the position they occupied each year at the public distribution of academic prizes and honors. The junior deans have been generally not inferior to the professors in abilities and prudent discrimination; they have peculiar opportunities of judging of the relative industry of the candidates, their dispositions, and their zeal to turn their college advantages to a good account; they have vastly better opportunities of estimating their characters and relative virtues than any of the professors; and the Professor of History, at all events, who lectures his advanced class but once in the week, and seldom or never interrogates them on their proficency, has not as many opportunities of judging of their qualifications for the Dunboyne Establishment as the Junior Deans have.

189. Is there any concursus for the Dunboyne Studentship, or any examination?—All the examinations, and other tests of learning throughout their course, are the standard by which their relative literary qualifications are judged.

No direct concursus for Dunboyne students.

190. But is there any direct examination by means of which the Prefect of the Dunboyne Establishment would be acquainted with the relative capacity of the students who become candidates?—No; the public examinations which all are required to attend, the official reports of the several professors under whom they read, the register of the premiums or honorary distinctions the candidates had obtained in all or the principal classes throughout their course, are the only test by which not only the President, Vice-President, Deans, and Prefect of the Dunboyne, but also the Elector Professors judge of their relative capacity. For, though each of the Professors of Theology, who are electors, has personal observation of the talents and proficiency of those who become candidates for the Dunboyne during the one year they attend his lectures, yet such personal observation is confined to that one year alone, while it is by the greater success and higher merits during the greater number of years the preference should be decided. The other professors have not the same opportunities of judging of their theological capabilities as the professors who have taught them theology and Scripture. The Professor of History, for instance, though lecturing them on subjects somewhat connected with theology, yet the studies in his class are not conducted in the same way as in theology, and the talents requisite for the one do not necessarily imply the talents that are requisite for the other. Moreover, during the three years before their election to the Dunboyne, the Professor of History has lectured these candidates but once a week, and after three years of such interruption his recollection regarding their qualifications is not altogether so fresh, at least he has not had as good opportunities of judging of their fitness as the professor who has lectured them more recently nine times in the week, and on the principal matters which are to form their studies on the Dunboyne Establishment. But the premiums gained in ecclesiastical history have their full weight in the selection for a Dunboyne Studentship.

All professors of theology bound by third clause of fifth chapter of the Statutes.

191. Will you have the goodness to turn to the third clause of the fifth chapter: "Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever." What is the interpretation given to the expression, "Professor of Dogmatic Theology," under the present arrangement?—There is no professor now whose title is Professor of Dogmatic Theology, but all the professors of

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theology teach both dogmatic and moral theology, and, therefore, I conceive that all the professors of theology are bound by that Statute.

192. In what way is security taken that this provision of the Statute is carefully complied with?—The same means are taken for securing the observance of that provision of the Statutes as for enforcing their other provisions of great importance. If the Statute were not observed, its violation would soon become known, and would not be tolerated.

Whether observance of that Statute inquired into at visitations.

193. Have the Visitors hitherto made any inquiry as to whether that Statute has been complied with in the College?—I do not recollect that they have inquired whether that clause of the Statutes has been in any instance violated or not, but they have always inquired whether the oath of allegiance had been taken.

194. Is not the professor required to sign a promise that he will obey the laws of which this is one?—The professor is required to sign a promise to that effect, and I have never heard of any professor violating his promise with regard to this Statute.

Promise by professors to obey the laws.

195. Does the professor sign any book when he is appointed professor?—Yes, if he had not signed it before his appointment; but if he had, it is not usually repeated after appointment, because the former pledge is held to be equally binding as a new one; and the form and terms of the promise in either case are exactly the same.

196. Suppose an extern to be elected professor or dean, does he necessarily take the oath of allegiance?—He is bound to take the oath of allegiance, and I have not known any extern appointed in Maynooth who did not take it.

Extern appointed professor takes oath of allegiance,

197. And he also would be bound to sign the register, in which he makes the declaration contained at the end of the Statutes, namely, a declaration that he will not belong to any secret society, and that he will obey the Statutes?—Yes; while I have held any office in the College, all the externs appointed to offices in Maynooth took the oath of allegiance,

and signs declaration at end of Statutes.

and, I have no doubt, also signed that declaration; one of them is still in the College, the Senior Dean.

At what time doctrine mentioned in above Statute is inculcated.

198. In what part of the instructions, in Dogmatic Theology, would it come within the province of the professor to inculcate, especially this principle, "that the allegiance which they owe to the royal majesty cannot be relaxed or annulled by any power or authority whatsoever?"—It would naturally come into the treatise "De Ecclesiâ," which formally establishes the divine origin of royal, or other supreme civil power, and at considerable length zealously inculcates the principle quoted from the Statutes, that their subjects can never be released, by authority of the keys of the Church, from their sworn duty and allegiance. The professor could also introduce the subject, when teaching the treatise "on Laws," or the volume "on Religion" where it treats of the natural law, and elsewhere incidentally. But it recurs again formally in the treatise "on the Decalogue" under the fourth commandment, and again in the treatise "De Obligationibus Statuum" under the head of the duties of subjects. Each of the Professors of Theology, in the present arrangement, teaches all these treatises. The Professor of Sacred Scripture, too, (I speak from a recollection of my own practice), though not included in the terms of this Statute, does not fail, when teaching St. Matt., c. xxiii., Rom., c. xiii., 1 Peter, c. ii., and other passages bearing on this subject, to inculcate the duties of loyalty to the throne, and obedience to the laws and constituted authorities of the state.

Positive duty to do so.

199. As far as you are acquainted with the professors in your College at present, is it known to you that they interpret this article or clause of the Statutes as imposing any positive duty upon them of inculcating this doctrine?—I cannot say that I have heard the question ever raised. I should think, however, that no doubt has been entertained upon the matter—that it is a positive duty.

200. Not to omit to lecture upon that subject?—Not to omit to notice it, and, as the Statute directs, to inculcate the obligation of inviolable allegiance. But the professors do, I presume, feel it a matter quite of discretion in what treatise or under what head they introduce it.

201. Not merely to abstain from raising any contrary doctrine, but to inculcate it as a positive duty?—I am confident that no doubt upon that has ever been entertained.

202. You have no doubt that that is the general practice?—I have never known a doubt entertained that it was the duty and the practice of the professors to inculcate the religious obligation of allegiance to the state.

203. That it was not only his duty not to inculcate a contrary doctrine, but to inculcate it positively as a necessary part of his teaching?—I cannot say a necessary part of his lectures on one treatise, or on one occasion, rather than another. But I am under the decided conviction, and I have never known any doubt entertained by others, that it was a matter of duty on the part of the Professors of Theology, to take occasion, from some question occurring in the matter they were teaching, or otherwise in their public lectures, positively and zealously to inculcate the obligation of allegiance.

204. When you use the terms "cannot be released by any authority," did you imply as well that no sanction could release from the binding character of the oath of allegiance, as well as no actual jurisdiction?—I think there can be no legitimate sanction given to a violation of the oath of allegiance.

205. And further, that if any attempt were made to do so, it would be the duty of a good subject, although a Roman Catholic, not to obey?—I have never heard a Roman Catholic doubt that conclusion.

Dr. Delahogue's proposition invariably maintained.

206. As far as you are acquainted with the professors, and all the other officers of the College, have you found that the doctrine contained in Dr. Delahogue's treatise, *De*

Ecclesia, has been invariably maintained by them?—Invariably, so far as relates to allegiance and the present subject. I have not known any exception.

207. Will you also have the goodness to state whether you have any reason to apprehend that a contrary principle, or a principle in any degree conflicting with that propounded by Dr. Delahogue in this treatise is entertained by any of the students at Maynooth?—I have no reason whatever to apprehend that a contrary notion is entertained by any student at Maynooth.

Improvements in college since increased grant.

208. Have you any reason to believe that the increased parliamentary grant, by providing increased allowances to the students, has tended to promote a higher state of refinement, and has improved the general tone of conduct amongst the students of Maynooth?—These effects have been already realised, and are annually becoming more observable. I would add, that the better condition in which the College is kept, the improvement that has taken place in its buildings, accommodation, and *materiel* altogether, have had a very beneficial influence on the notions and taste, and must, at all times, tend to raise the tone of feeling and habits of the students.

209. Does it also enable them to purchase books, and supply themselves better with the means of education?—It enables them, in the latter years of their course, to buy books, without depending on the aid of their parents or guardians, and also to supply themselves with several little personal conveniences, which must have a useful tendency in forming the habits of youth.

210. Was the former condition of Maynooth such as to lead to injurious consequences, in some respects?—I should say so.

Tendency of former condition of college to lower tone of manner among the students.

211. Was it such as rather to lower the general demeanour and the tone of manner in the students?—It had such a tendency. When the objects of sense which surrounded the students were of a low description; the buildings of the College unworthy their destination; without character; furnished, repaired, and kept but indifferently, when there was nothing external to elevate the mind, it could not be expected that the students would have derived as much improvement in their feelings and general education as when things are in a better condition.

Importance of improvement.

212. Do you consider the improvement to be peculiarly important, considering that many of those young men come from a condition in which they have not been much accustomed to the refinements of life?—I think it important on that account also; and though the general depression of all classes in Ireland, during the last few years, retarded the full development of these improvements, yet it was fortunate that the munificent liberality of the Legislature had anticipated this visitation, as otherwise, considering the effects of famine pestilence and emigration in raising the poor rates, wages, and the price of food, neither the finances of the College, nor the domestic supplies for the becoming expenses of the students could have been maintained, even at their ordinary level, without more than usual difficulty.

213. In fact, the circumstances of the country have somewhat tended to diminish the effect of the grant, as the students have not had means to keep pace with it?—Yes; the peculiar circumstances of these latter years tended to counteract the immediate influence of the enlarged endowment on the habits and feelings of the students. But, under another point of view, these circumstances enhanced the value of the grant, at that time, as it was then more than ordinarily required and opportune.

Feast on Lord Mulgrave's visit in 1836.

214. Do you recollect the circumstance of an entertainment or feast being given in the year 1836, on the occasion of Lord Mulgrave, the then Lord Lieutenant, paying a visit to Maynooth?—I recollect there was an entertainment on that occasion.

215. Were you then Vice-President?—I was.

Circumstances under which feast was given.

216. Will you just state what the circumstances were under which the feast was given?—The Earl of Mulgrave, then Lord Lieutenant, honoured the College with a visit, the first from a Viceroy for thirty-eight years; and the College highly appreciating the honour, the President entertained the students with wine to commemorate the occasion, and to testify his feelings of loyalty to the throne, of gratitude and respect to the representative of Majesty.

Dr. Renehan was not present; remembers having been engaged elsewhere.

217. Do you remember toasts being proposed on the occasion?—I remember to have been told that the healths of the President, and of as many of the superiors and professors as were present, were successively proposed as toasts. I do not recollect to have heard whether any other toasts were proposed after they had retired; but I do not, and could not, remember having myself heard or witnessed any thing that occurred in the hall that night, for I was not there. I do, on the contrary, remember that some of the professors and I, thinking it better that only some of the officers of the College would go to the refectory on that occasion, had previously resolved not to go there ourselves. I remember the pain I felt the day before at finding it difficult to satisfy a deputation from the students, who came to invite my attendance, of the sufficiency of my reasons for not going, and at feeling it my duty to decline the invitation. I remember pretty distinctly how I was occupied on duty elsewhere during a great part of the time that the President and professors were in the hall, and very distinctly that I had occasion to pass more than once outside the hall during the proceedings. I remember these circumstances the better, because I have seen, for several years past, in certain public journals, reports of speeches delivered at Exeter Hall, Dublin, and other places, in which the speaker, for it was always the same person, ascribed to me, then Vice-President, the use of violent language in proposing a toast on that occasion. Though I never thought it necessary to contradict the slander, its republication from time to time kept the facts of that case fresher in my

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memory. But independently of such aid, it was altogether such a matter as I could not forget. Several of those who were that night in the refectory adverted to my absence, and still remember that I was not there. The night scene which so large a hall would present on such an occasion, at seven o'clock on a December evening, is so strikingly peculiar, and it was so unusual in Maynooth, for several years before, for me or the other College officers to witness it, that had I witnessed it with its circumstances, the lapse of seventeen years could not, I think, efface its recollection from my memory. At all events, I do not recollect having witnessed a particle of what occurred in the refectory that night.

If he had sung on that occasion he could not forget it

218. Perhaps an incident may awaken your memory upon the subject. Have you any recollection of having sung a song upon that occasion?—No; but if I had sung on so public an occasion, I could not forget it. When formerly the professors visited the refectory on such festivities, they were wont to gratify the students by joining in their amusement, so far as, when invited, either to sing a song, or to compensate for not singing by some short address. I remember very well having been myself pressed to sing at a somewhat similar entertainment in the College, though the scene was less public, exciting, and impressive, on the occasion of Dr. Montague's appointment as President, and my appointment as Vice-President. It was by daylight in July, when most of the students had left College on vacation. Dr. Montague wished to compliment the few that still remained, by some little entertainment; and to enhance the favour, wished to visit them during their enjoyment. He asked me, and I know not whether any body else, to accompany him. We went to the refectory for a few minutes. He briefly addressed the students, in acknowledgment of their congratulations and cheers. I was pressed, as the saying is, either to make a speech or sing a song; I would have sung if I were able; I attempted, however, a song, but being embarrassed, and not well, I was not able to proceed beyond the middle of the first verse on the key on which I happened to begin, and I there relinquished the attempt.

219. You recollect that song?—Yes.

220. You were appointed Vice-President on the 27th of June, 1834?—Yes.

221. It has been stated, that on the occasion of the Lord Lieutenant's visit, when a feast was given, you sung a song: does that awaken your memory at all as to whether you were there, or have you any recollection of having on such an occasion sung a song?—I never sang a song at all in the refectory, and never made any attempt to do so, except on the one occasion when I attempted to sing, and gave it up in despair. But I feel perfectly confident that I did not attempt to sing, or even attend in the refectory on the occasion of the Lord Lieutenant's visit.

Origin of the feast.

222. Did the feast in question originate entirely with the President and the authorities of the College?—It originated entirely with the President.

223. Was the wine furnished from the College, at the expense of the President?—Yes.

224. And the President was present?—Yes; but only for a short time, and with the view I have stated.

225. But when Lord Mulgrave was there, was that an entertainment given by the President?—Yes, by his authority; I am not, however, at this distance of time, able positively to say, but I believe it was not at his private expense.

226. But it emanated from the authorities of the College?—Yes.

227. He, probably, was present?—He was present for some time.

228. Would he preside on such an occasion as that?—No; he would rather, and, in point of fact, did, I believe, go to the hall only about the end of the feast, when the students usually amuse themselves by songs, to pass away the time, and prolong the festivity. It is while the students are so engaged in these amusements that the President and professors sometimes, though rarely, join them, remain a little while, countenance their enjoyments, cultivate good feelings, and retire.

229. Can you state when that feast began, and when it terminated?—I could not undertake to state quite precisely the hours.

Usual duration of such feasts.

230. What was the usual time?—Such feasts usually begin about five o'clock, and this, like all that I remember, must have terminated, I presume, before six, as relates to refreshments, and between seven and eight o'clock as regards the subsequent amusements.

231. Why do you presume that?—Because such has been, as well as I remember, the unvarying custom; and for this additional reason, among others, that, being then Vice-President, I repeatedly visited that evening, as I distinctly remember, every part of the College, looking after the maintenance of discipline and collegiate order. The bell rings at eight o'clock to summon the students to attend a religious exercise, after which they proceed to supper; and the refectory could not have been prepared for supper, and the religious exercise could not have been attended, if the amusements continued beyond that hour. I think such a departure from order would make an impression on my memory, and I would remember it if either of these duties had been thus publicly neglected.

Speech made by a student named O'Sullivan, who afterwards left the College.

232. Did you hear at the time whether Mr. O'Connell's health was proposed or not?—I do not remember; but I have since heard some say that Mr. O'Connell's health was proposed, and others say, that the health of Mr. O'Connell, or any other person but the President and the professors who accompanied him to the hall, was not proposed, at least while they were present; and that it was only in reply to the toast of his own health that any of them spoke. After their departure, however, a young man, who did not intend to continue in Maynooth, took upon himself to address his fellow-students, at very great length, on topics connected with the College; but whether or not he introduced any others, I could not, at this distance of time, undertake to say. He was a young man who was not

considered a desirable subject for the sacred ministry, and who retired from College shortly after this transaction.

233. Did he make a violent speech upon that occasion?—I did not hear him, and I cannot speak of what he said from personal recollection; but I am under the impression that it was rather desultory and wild than violent.

234. Was the young man, to whom you allude, named Hawkes?—His name was O'Sullivan.

235. Do you recollect a student of the name of Hawkes being in the College?—I do. Case of Hawkes.

236. Was he, at any time while in the College, arrested for sedition?—I am confident that he was not, since I first knew him or took any special care of his concerns. But I remember to have heard, while I was Professor of Scriptures, that a junior student, named Hawkes, had been some weeks or months before made amenable for having been present, before he entered Maynooth, at a meeting held near Cork to petition Parliament for relief from tithes, such meetings having been then recently prohibited by the Lord Lieutenant. But I do not recollect to have then heard whether or not he was formally arrested, nor can I say whether such an offence, the only one laid to his charge, would or would not be, even technically, denominated sedition.

237. Was he not bailed?—I should suppose so; but I cannot say I remember now what the details of the proceedings were—probably I never knew them very minutely.

238. First there must have been informations taken, and on those informations he must have been arrested, or have given bail; did that occur within your recollection?—I recollect to have been told that he gave bail to present himself for trial, but I do not remember whether he was arrested or not. Not knowing the young man, nor witnessing any part of the transaction, nor hearing of it till a good while afterwards, its details have not remained on my memory, and I only recollect that he was charged with having been at a tithe meeting before he came to College, that he presented himself for trial, and that the Crown abandoned the prosecution. Nothing had been known at Maynooth about this young man or his legal difficulties for some time after he had become a member of the College, else probably the President of that day would not have received him.

239. Has Mr. O'Sullivan entered the priesthood since?—No; at least as far as I have known or heard.

240. Do you know what has become of him since?—I do not know; I think he went to America, and applied his versatile powers to various modes of earning a livelihood. He had a great fluency of speech, and he indulged it too freely. O'Sullivan gone to America.

241. Was he required to withdraw from the College by the authorities?—I think not formally required to go away; and if I recollect rightly, he remained in College so very short a time after this transaction, as to leave neither occasion nor time to effect his withdrawal by the process prescribed in the Statutes. It was perfectly well understood that he would never be recommended to Holy Orders by the College authorities, and that they would soon take means to effect his removal.

242. At that time were many violent speeches delivered by the students, or a keen interest taken in public affairs, and speeches delivered in the courts of the College?—The public mind was then in such a fever about public affairs that its influence was felt also to some extent in the College; but there were no violent speeches delivered by the students, nor were there, nor could there be with impunity, speeches, however mild, of a political or any other character, delivered in the courts of the College. Such a departure from rule, being of itself so public, could not remain long unnoticed, and should be at once suppressed. I do not recollect to have heard that such a case occurred at that time even once. Public excitement at that period. No political speeches permitted to be delivered within the college.

243. Whatever passes in the courts of the College must come, necessarily, under the observation of some or other of the officers?—Yes; any serious violation of College order, occurring publicly in the courts, if it continued many minutes, would be known by some of the officers.

244. If any young man were seen declaiming, in the corners of the College, to a number of his fellow-students, would that attract the attention of the superiors?—Decidedly; if any young man were seen addressing a number of students, I do not mean in ordinary conversation with three, or four, or five, but declaiming to a crowd, the superior could notice, even at a distance, so unexampled an irregularity, and would not fail to look after it. If he found that it was a violent declamation, or even a public address upon any subject whatever, but especially on politics, he would suppress it at once, and call the young man to a strict account for misconduct.

245. Have you felt it your duty to interfere in all cases where you thought a violent political feeling was arising among the young men?—I was not aware of any violent political feeling arising in any case. I once became aware of a projected document which appeared to have somewhat of a political tendency. It was not an expression, to any extent, of violent politics; on the contrary, disapproving of violence and the violent, it breathed but religion, peace, and loyalty. It was an address of condolence to be presented to a very loyal advocate of peace in politics, Mr. John O'Connell, upon the death of his father. Thinking that such an address, at that particular juncture, would be taken as a political expression, and hearing that it contained, at least, one sentence directly bearing on politics, though in favour of peace and loyalty, the other superiors and I interfered. [illegible] forbade its presentation, and had the document suppressed. I also thought it my business to report the matter to the Visitors and Trustees, and to censure it publicly, not exactly because the sentiments it conveyed were, in themselves, objectionable, but because the proceeding, at that juncture, would look too like what our College discipline forbids—an interference of the students in political matters. Contemplated address to Mr. John O'Connell. Suppressed by the superiors, and publicly censured.

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246. You have stated that you mentioned it to the Visitors and the Trustees?—I mentioned it certainly to the Trustees, and I think also to the Visitors.

247. Was that in 1847?—It was. I think it very possible that, in the public Visitation-hall, I may have only mentioned it as a threatened irregularity, which had been already obviated.

Supplying of students with Bibles.

248. Is it the custom at Maynooth that each student should be provided with a Testament when he enters the College?—It is; when a student enters, a Bible is put into his hands, which he must purchase unless he has brought one with him.

249. How long has that custom existed?—As well as I remember, since 1821 or 1822, but I cannot be very confident as to the exact year.

250. Whose duty is it precisely to inquire into that matter, and to provide for it?—The Bursar provides as many Bibles as the young men entering each year will require, and on their admission, he supplies each with a copy.

251. Does he inquire of the students whether they have a Bible, and if not, does he provide them personally with one?—Yes; but not in that order. He first gives them a Bible, but if they satisfy him that they have got one already, he does not require them to take another.

252. They are obliged to pay for the one they receive from him, are they not?—Yes.

253. But he, upon his first interview with them, asks them the question, and offers them a Bible?—He first supplies the Bible, and charges the price to the student's account; but if he can satisfy the Bursar that he already has a Bible, he is not required to take the Bursar's, and the account is readjusted accordingly.

[*The Witness withdrew.*]

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Very Rev. M. Gaffney, D.D.

MONDAY, 24TH OCTOBER, 1853.

The Very Rev. *Miletius Gaffney*, D.D., examined.

1. In one of your written answers you speak of each of the deans as individually charged with the discipline of a certain portion of the College. Is that otherwise than in visiting the rooms of the students?—My written answer in Paper E has reference solely to the visit of the rooms.

Duties of the deans—arrangement as to visiting the students rooms.

2. There is no definite number of students who are considered as distinctly under the charge of each dean?—No, except in the way I have mentioned. Each of the deans visits a certain number of rooms; in every other respect we are all, collectively and individually, charged with the general discipline of the whole College.

3. Do you consider those students in the sets of rooms under the special charge of each dean as specially under your charge in every other respect?—Certainly.

4. As having a special tie to you, besides that arising from visiting their rooms?—Yes. We agree among ourselves about the number of rooms which each of us will visit. Each dean will take, say 120 rooms under his care. This arrangement is quite necessary, on account of the extent of the establishment, as no one person could visit all the rooms of the College in the time fixed by the Statutes.

5. Those whose rooms they visit are not under their charge specially for other purposes, are they?—No, they are not.

Practicability of placing a certain number of the students under the special charge of each dean.

6. Would it be practicable that those students whose rooms are under the special charge of the deans should also, in other respects, have a special relation to those deans?—It would not answer in the present system, because all those students assemble in the same halls, the same refectory, the same hall for prayer, and the same chapel. They come together from the different parts of the house, with which all the members of the administration are, collectively and individually, charged.

7. Do you think that there would be any disadvantage in students so placed feeling that they had a special right to recur to those deans in a friendly way, or as advisers to them?—No, I do not think that any disadvantage could arise from such a state of things, if it were practicable.

Further division of the College necessary and for that purpose most desirable.

8. You do not think it advisable, if such a relation could be established?—I think it would be very advisable, if it were practicable. You should divide the community to effect this change. When the increase of the grant was given to Maynooth I spoke to several of the Trustees, the bishops, on the importance of dividing the community. I thought it would be advisable to erect the new buildings at the extreme end of the recreation grounds. We would there have had a separate community, another in the old senior house, and another in the junior house. The number in the senior house is much too large. A division of the College into three or four separate communities is most desirable. The ends for which the College was established would be effectually promoted by such an arrangement.

Practicability of effecting further division.

9. Do you think that you could subdivide with advantage as the buildings now are?—It would be difficult; I do not think it impossible. Some new buildings would be required, and a larger staff of superiors for the management of the College. If we had the house divided into three parts, the junior house as it is, with some addition to the buildings, and the senior house divided into two equal parts, we would require a refectory and a chapel for the new division. The present refectory, the present prayer-hall, and the present chapel would answer for the students of the old senior house; a chapel and a refectory would be necessary for those who would live in the new buildings. This arrangement could be effected without great expense.

10. Could not the old refectory be used for that purpose?—I mentioned in my written

answers that the chapel for the juniors was entirely too small. It is a room fitted up for a chapel, and the refectory of the junior students is a room which was fitted up for the purpose. Now, by the removal of the senior students to the new refectory the old refectory is vacated: it is not used for any purpose. Fifty of the junior students live in double-bedded rooms. It is necessary, in order to make the junior house, I will not say commodious, but merely comfortable, to prolong one of the wings of the house about twenty feet. Then the refectory, which is at the end of that wing, could be lengthened, and over it you would have a single room for each student. Then there could be a covered passage into the old kitchen, which has been vacated. It is a very spacious room, and it would answer well for a prayer and lecture-hall. Near this former kitchen is the old refectory, which might be changed into a chapel for the juniors; and then you have, for the juniors, a good chapel, a good refectory, and a good prayer-hall. You have, for the seniors, living in the old senior house, the chapel which the Commissioners saw. Then there would be another prayer-hall and another chapel required if we were to divide the senior house into two communities. We should also have an additional play-ground, and a wall built to separate one portion of the senior students from the other. We have several fields lying to the west of the present recreation grounds, which could be used for that purpose. I think such divisions very desirable for the discipline of the College, and well calculated to improve the manners of many who, in a vast crowd of people, will never be improved in their habits and manners.

Whether partial separation could be effected in the meantime.

11. In the meantime, while the arrangements are making, would it not be desirable to effect a partial separation, say in the play-ground, which could be accomplished at once?—It would not be easy to effect this partial separation. The students generally walk with their own diocesans: all assemble after dinner, and three or four of the same diocese take their recreation together. It might be desirable that students from different parts of the country would occasionally walk together after dinner, as such intercourse would tend to improve the manners and the accent of many; but as long as 380 students come out together from the same refectory, this intercouse will not take place.

Association with co-diocesans.

12. You do not think that the habit of exclusively associating with persons of the same diocese at such times is necessary or even desirable?—It is not necessary, perhaps not desirable; I give my opinion, however, on this subject with some hesitation, as I know persons who entertain a contrary opinion.

13. You think that a mixing of them together would be advantageous?—Yes, I think so; but, as I have already stated, as long as the senior house remains as it now is, such associations cannot become practicable. The number of students in the senior house of our College is greater than that of any other Catholic seminary in the world.

Proposed division as well of junior as of senior house.

14. Does it occur to you that a desirable division might be made in the way I will point out, namely, that the logicians and the physicians should constitute one school or one division, that those below them, who are juniors, should constitute another, and that the theologians should constitute either one or two divisions, so as to separate the theologians altogether from those below them; that is to say, to place in a distinct division, or in two divisions, those who, from the nature of their studies, are advancing more nearly to the priesthood?—It would be desirable to have the rhetoricians and humanists together in one division. Such a division would be a kind of *petit seminaire;* but how could this be effected in our present College? I see no other way of effecting such a desirable division than the erection of a new building. The physicians and the logicians would fill the present junior house, and you have then no place for the rhetoricians and humanists, without making a new provision for them.

Junior house could not be divided without new buildings.

15. In the event of such a building as you have mentioned being constructed, would it afford accommodation for those two junior divisions?—It would not afford accommodation for those two divisions; and even supposing the junior house to be large enough for the purpose, it would be the same house for both divisions, and there would not be a perfect separation.

16. Though under the same roof, could not arrangements be made to separate them with reference to discipline?—No; such arrangements are quite impossible. If the logicians and physicians were placed together, as one division, in the junior house, the house itself and the play-grounds attached to it would merely accommodate these two classes; hence, a new building should be constructed for the humanists and rhetoricians, on some other part of the lands of the College.

Difficulty of effecting partial separation.

17. In the meantime, before the perfect arrangement which you allude to could be made, would not a partial separation of the students be conducive to discipline?—I do not think that this partial separation could be effected. The only time in which it could take place would be in the time of recreation, and that does not appear to me practicable in the present state of things, as the students are all obliged to assemble in the same chapel, in the same refectory, and in the same prayer-hall.

18. The time of recreation is the only time, is it not, when much practical association of mind and character takes place?—That is the only time allowed for such practical association. The students do not interrupt one another during the hours of study, as silence during that time is obligatory on all.

19. Do you think that a separation such as has been mentioned to you, of the rhetoricians and the lowest class in one division, the logicians and physicians in another division, and the theologians in a distinct division, or in two, if it could be accomplished, would be a very desirable alteration, with a view to the discipline of the College?—Such divisions would be very desirable. They would contribute much to the welfare of the College.

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20. Would it be desirable, with a view to give to the rhetoricians a second Humanity Class, they, in truth, constituting one humanity school?—The divisions already mentioned appear to me to relate only to the discipline of the College.

Suggested division. Tutorial system.

21. Would it be desirable to give them more of the tutorial system of teaching, more like the teaching in a *petit seminaire* on the Continent, than exists under the professorial system?—The tutorial system of teaching is not practised in the *petits seminaires* on the Continent. Our rhetoricians and humanists are very busily employed during their hours of study; they have two classes every day, and they have a class of English four times a week.

Efficiency of teaching in junior classes.

22. Would it not be very desirable that they should be taught upon a plan more resembling that of a school than that of a college, with more assistance in teaching than is at present given?—I feel a difficulty in giving an opinion upon the subject, when I consider the distribution of time in the College. It seems to me not easy to impart to them more knowledge than they do receive for the two years they are in the lower classes. They have nine lectures every week, and four English Classes.

23. How many students are there in the Rhetoric Class?—I do not know exactly; I suppose there are fifty.

24. Do you think that one man can teach fifty students two hours a day as well as several teachers could?—Certainly not; but it is not easy to find time in the collegiate day for a greater number of classes than these which we have at present.

25. Do you think that the division which has been mentioned would not make it practicable to instruct those junior classes upon the tutorial, in preference to the professorial system?—As I have already stated, the division above-mentioned would not facilitate or prevent such a change, if it were considered practicable. The division which would place the rhetoricians and the humanists in a separate house would not give them more time for additional classes. They have now three classes every day.

Employment of the Dunboyne students.

26. Would it not be practicable for the Dunboyne Students to give some assistance, as was contemplated in one of the Statutes?—If the tutorial system were established in the College, a Dunboyne student could, of course, give the assistance spoken of; but he should devote a good deal of his time to prepare himself to give that assistance, and he should necessarily neglect his own studies of the Dunboyne Establishment.

27. If that were the system in the College, do you not think that some of the Dunboyne students, receiving a little additional stipend for it, could give that instruction?—Of course they could.

28. Does it occur to you that, if the Dunboyne Students were to take a part in that work, it would be attended, also, with the advantage of practising them in teaching, which might be afterwards very useful, if they became conductors or superintendents of local seminaries?—I certainly do; I only fear that it would interfere with those studies for which the Dunboyne Institution was established, namely, to give the Dunboyne students a more extensive knowledge of theology, Scripture, ecclesiastical history, and canon law. These are the studies of the Dunboyne students for three years. If the tutorial system was established, the Dunboyne students engaged in teaching could not, of course, make the same progress in their own studies as if they were solely devoted to them.

29. Would not that depend very much upon the proportion of time which they would be required to devote to the assistance of the other teachers?—Yes it would, no doubt. They have only four lectures a week on their own establishment.

Dunboyne students at present supply the place of absent professors.

30. But during one year of their course could not a few of them be spared for that purpose?—Most assuredly. We have three or four of them employed in teaching at present, during the absence of the professors. One of them will replace Mr. Furlong, who has obtained leave of absence for some time. This student must give up his own class altogether, as he must teach Mr. Furlong's class during the time of his own professor's class.

31. Mr. Lavelle is, at present, performing that duty, is he not?—Yes, for a few weeks. We have had the Dunboyne students teaching for the last fortnight in several classes.

32. Is Mr. Lavelle teaching now?—For the last week he has been teaching.

33. You are aware that by the Statutes the Dunboyne students are rather expected to take some share in teaching?—Yes; but that Statute has never been in use except when a professor was sick or absent from the College. I speak of the usage in the College for the last nineteen years.

34. But it was originally expected that they would have leisure for the purpose. Does it appear to you that they would have still more leisure now that they have a fourth year of theology, which they must pass through, or do they remain longer on the Dunboyne Establishment than originally?—Yes; they ought to have more leisure after a long course of four years. They do not remain longer on the Dunboyne Establishment than three years.

35. How many Dunboyne students are engaged as you have mentioned?—I cannot say; I think the professors resumed their classes this morning.

36. How many were there?—There were six of them so engaged.

37. What were they teaching?—Theology, philosophy, and Irish.

38. Mr. Lavelle was teaching logic, was he not?—Yes.

39. Would it be desirable that the rhetoricians and humanists should be together in a separate house?—It would be very desirable to have them together in a separate house. Such a house would form a kind of *petit seminaire*. Another class of humanity would be very desirable for many juniors who are admitted.

40. What do you mean by another class of humanity?—I mean a third year in the study of the classics, considering the want of good schools in many parts of the country, and considering the previous preparation and training of many who enter the College, I think that two years are not sufficient to make them good classical scholars. In France the students are seven or eight years in the *petits seminaires*. They make a very regular course of studies. They enter these seminaries at the age of eleven or twelve years. They read a year in each of the following classes:—Neuvième, huitième, septième, sixième, cinquième, quatrième, troisième, seconde, and rhetorique. After this course they are excellent classical scholars, and well prepared for the higher studies. Third classical year desirable.

41. Do they afterwards, in the foreign seminaries, stimulate the students to keep up their acquaintance with the classical languages after they commence the study of theology?—They do not in France, except the study of Hebrew. That is the case in our own College. The student who wishes, in St. Sulpice, to attend the Hebrew Class must obtain a written document from the Professor of Moral and Dogmatical Theology, stating that said student can spare time for the Hebrew Class. I think there were about twenty or twenty-five in the Hebrew Class in my time.

42. Is it optional with the students now to enter the Hebrew Class in Maynooth?—No; they must get a distinction in theology, or permission from the President to join the Hebrew Class. I think so, but I am not certain.

43. What classes?—The theologians.

44. In fact, they must become good theologians?—Yes; they must have obtained a distinction in theology, otherwise they might give to the study of Hebrew a time necessary for other studies. The Dunboyne students attend the Hebrew Class during their course. It is given by the Professor of Scripture. There are two classes of Hebrew, the first class and the second class. Hebrew class.

45. The theologians who have distinguished themselves, and the Dunboyne students?—Yes. Sometimes some of the Dunboyne students are in the second class with the other students, and a student who is reading the ordinary course may get into the first class by his proficiency.

46. What number are there in those two classes?—A very small number.

47. About how many?—I suppose not more than twenty in each class. Perhaps thirty in the two classes.

48. As Senior Dean have you the special charge of a certain number of dormitories, or is that handed over to the Junior Deans?—I have a special charge of a certain number of rooms and corridors. I take my fair share of every duty.

49. Is the visit to the students' rooms merely for the purpose of seeing that all is going on in order there, or is it as a means of becoming personally acquainted with the students?—Both; of course we visit the rooms according to the Statutes, to see that every thing is orderly in them, to see if the students are in the possession of books which are prohibited, and during the time they are at study in their rooms to see if order and regularity reign on the corridors. Sometimes, too, to become more intimately acquainted with the students. Visits to the students' rooms.

50. In what manner, and by whom is the ecclesiastical chant taught in the College?—It is taught by some of the senior students who know the plain chant. There is a large body of them who know the plain chant. They sing in the choir in the chapel, and some of them teach a certain number of students, on Wednesdays, and on Saturdays. There is a singing master, hitherto chosen by the President from among the students, to be the head singing master. He presides over the others in the choir, during the high masses, and vespers. Ecclesiastical chant

51. Is that the way in which singing is taught in any other seminary with which you are acquainted?—Yes, it is taught in that way in St. Sulpice; they have no professor in the seminary of St. Sulpice, but, generally speaking, the students in St. Sulpice, are very well qualified to teach the plain chant, as they know it well, before they enter the seminary, having been taught it, for many years in the *petits seminaires*.

52. Do you think that it would be desirable at Maynooth that there should be a person specially engaged for the purpose of teaching singing and music in the College?—Very desirable, indeed. Teacher of singing.

53. Would that secure a better teaching than at present?—I dare say it would.

54. At present the singing is rather in a low state, is it not?—No, it is not; we have a great many good singers in the College, who know the plain chant well.

55. Do you confine the teaching entirely to the Gregorian Chant?—Yes; some of the students, however, who have a taste for music, assemble together, occasionally, and improve themselves in music, without any teacher.

56. Is it not desirable that they should have a teacher?—I think it is desirable. A professional teacher, would, I suppose, adopt a better system.

57. Is there any organ in the church of Maynooth?—No. Want of an organ.

58. Has there ever been any organ?—No.

59. Is there any objection to having an organ in the church?—No; I would be most happy to see and hear one in our Collegiate chapel; I have often spoken to the Trustees on this subject.

60. If there were one, would there not be this advantage, that some of the students who had a taste for music might be taught to play on the organ?—I spoke, some years ago, to the late Archbishop Murray, on the subject of having an organ, and he said to me, "But how will you get it played." I told him that we could employ a teacher, for some short time; that some of the students would soon learn to play on it, and would teach others

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in their turn, and thus, this very useful acquirement, would be perpetuated in the College. We would not require a professional teacher for more than half a year.

61. The same person who taught singing might also teach the organ and instrumental music, could he not?—Yes, if such a person could be found.

62. It would be a great accomplishment to the students when they went out into the world?—Yes, it would give them a taste for church music, and they could direct others in their own churches hereafter.

63. Is there not a great separation existing between the students and the professors at times when they are not in class?—There is, I may say, a total separation existing between the professors and the students as a body.

64. Is there not also a very considerable separation existing between the students and the deans, as to any friendly communications?—I think not: so far as friendly communication goes, I think we are on very good terms. The community is so very large that we cannot have much intercourse with the students as a body.

Separation between students and professors.

65. Do not you think, that it would be desirable, that there should be more communication, if it were practicable?—I would be glad if there were, I do think that it would be very desirable; I fear, however, that it is not practicable either now, or in the future.

66. Would it be practicable if the house were divided into another class, instead of being gathered together in so large a body as they are at present?—Of course, intercourse would then be more easy, I will not venture to say that it would be more practicable.

67. Do you think it a desirable system that such a total separation should exist between the students and the professors as exists now?—I do not think it a desirable system; I think it would be desirable if there were a greater intercourse in the hours out of class, principally in the time of recreation.

68. Would it not tend to soften and improve the manners of the students?—If it were practicable, I think it would.

System at St. Sulpice.

69. There is no such separation as exists at Maynooth, is there, in St. Sulpice between the students and the superiors?—No; but the St. Sulpicians are a religious body, totally devoted for life to the education of the clergy, and in France the superiors are very familiar with the students.

70. Is it not so in the College of the Saint Esprit?—Yes, in all the French Colleges, and in others.

71. Is not the discipline that exists at Maynooth unique, as compared with any part of the world?—I think that the French are more inclined to that communication with the students than any other people. I do not think that in Rome there is much communication of that kind.

In Rome.

72. Or in Germany?—I cannot say. I was in Rome for about two months; I made there some inquiries, for information sake, to learn something about the system of discipline in the seminaries. I think the superiors in the Roman seminaries, have not much intercourse with the students. The colleges are small; and though small, the students are divided into camaratas, and a senior student presides over each camarata. One camarata goes to one place, and another to another, and the students pass the hours of recreation in their appointed places.

All-Hallows.

73. Are you aware of the system pursued in the College of All-Hallows?—I am. The superiors and professors of that College have adopted the Sulpician system.

74. Is it, or not, the same as is practised at Maynooth?—There is more communication between the superiors and the students at All-Hallows.

75. If a greater distribution of the students was made at Maynooth, it would be possible, would it not, to introduce the same system there?—That would depend very much upon the professors and superiors.

76. If it could be done, would it be desirable?—I hesitate to offer an opinion on this matter. Were I to answer in the affirmative, many of my confreres would, I know, answer in the negative. They would not agree with me on this subject. I will, then, merely say, that I am a great admirer of the system of St. Sulpice.

Difficulty of effecting desired intercourse between professors and students by reason of the difference in their hours.

77. Do you think that there is any difficulty arising from the number of the students relatively to the number of professors being larger?—That, of course, is one of the difficulties, but there are many others: our recreations, and those of the students, are at different hours. They dine at three o'clock, and we dine at four. When we are leaving, our dining-room the bell rings for the students to go into the study halls in winter, or to their rooms in summer. In the morning, the students have recreation for three-quarters of an hour. They go at that time to look for their letters, or they go to the front gate for different purposes: at that time the professors are at breakfast. The recreations of the professors and of the students being thus, at different hours, the intercourse spoken of is clearly not practicable.

78. At St. Sulpice do not the professors and students dine together?—Yes.

Suggestion that superiors should take their meals in common hall with the students.

79. If that were the case at Maynooth that would obviate the objection, would it not, which you have just mentioned?—It would obviate the objection with regard to the difference of the time of recreation, but it would not answer other objections which might be made. We have no refectory large enough to accommodate ourselves and the students. The present refectory is filled with the senior students to the very door.

80. Those comprise the natural philosophers, do they not?—Theologians and natural philosophers.

81. Do you think that the mere difference in numbers does constitute an insuperable difficulty?—It is, no doubt, a great difficulty.

82. I meant the proportion between the number of students and professors. Would that be a difficulty in the way of introducing, to a great extent, and with advantage, a system under which there should be intercourse between the superiors and the students?—It would be a difficulty in the way of introducing such a system. If the senior house were even divided into two parts, the number would be still the same. Though you should have two different play grounds, the total number would be always the same, and the number being so great, very little facility would be afforded to the superiors and professors of walking with the students. The students have their own companions in recreation. If a professor or a superior went to join them, they might not like it. Some would be pleased with it, others would not. In France the students are accustomed to this intercourse with their superiors from their earliest youth, and they are delighted with it.

83. Does not that arise from the system which is pursued?—Yes; and when a system has existed for more than fifty years, it is not an easy matter to change it. Some would be for changing it, others would entertain a quite contrary opinion.

84. Suppose all the professors and superiors were to consent to dine with the students, and consented or were induced to join in morning and evening prayer with the students, and supposing there were room in the refectory to dine with them, do you or not think that that would be a desirable change for the College?—I will say, that I think it would be a most desirable change for the College.

85. Do you think that it would have a tendency to nourish an affectionate reverence on the part of the students towards their professors and superiors?—I cannot say for certain, but I am of opinion that it would have that effect.

86. Would it have the effect of presenting a good example to the students with a view to friendly intercourse in future life, and with a view to the practice of the devotions of the community?—Such an arrangement willingly embraced by all, and strictly adhered to, would, I have no doubt on the subject, be the source of great good to the College. I fear that such an arrangement is not practicable.

Good effects to be expected from such change.

87. The question assumes that the repugnance was overcome, and that the thing was done. Do you think it would have a tendency to nourish a more affectionate reverence towards the professors and superiors than now exists in the College of Maynooth?—I think it would have that tendency.

88. Do not you think that the total separation which exists at present between the students and their professors and superiors, the stand-off system that prevails, is calculated to have an injurious effect upon the students?—I do. However, I must say, that the Commissioners appear to suppose that the stand-off system is carried to a great extent in the College. Such is not the case, as every student who wishes to communicate on any subject with a superior or professor is always kindly received.

89. Are you aware whether the students themselves have any feeling on the subject?—I am not aware. I do not know their sentiments on that subject.

Relation between deans and students.

90. Does every dean, do you suppose, know personally, and by name, every student?—Yes, except the names of the juniors who enter College for the first time, which we do not know for a month or two after their admission.

91. The whole 500?—Yes; that is his duty.

92. Should you know the name of a student if you saw him?—Yes.

93. Is there that sort of relation existing between them, that if they meet outside the College they would greet each other as acquaintances?—Yes there is. We often meet students in vacation, and they are glad to see us, and we are happy to see them. I often receive affectionate and kind letters from young priests on the mission.

94. Have you ever found your intimacy with a student dispose him in the slightest degree to disobey your authority?—On the contrary. I have a strong and unchangeable opinion on the subject, an opinion of long duration, formed at the time of my own collegiate course. The best key to open the door of the human heart is kindness. I have almost always found this to be the case. There are, no doubt, in colleges, as everywhere else, persons who are by nature selfish and ungrateful, on whom kindness will make no impression; but they are exceptions, and are few.

95. Considering the age and learning of the professors and superiors, do you think if they associated freely with the students that it would, in any way, diminish their authority, or interfere with the discipline of the College?—I am of opinion that it would not.

96. You have had experience of the working of the College of St. Sulpice, and eighteen years' experience of the working of Maynooth, have you not?—Yes.

After dinner separation into groups of co-diocesans popular among the students.

97. Do you think that the separation into dioceses at the after-dinner meetings is so popular among the students that they would be unwilling to give it up?—It is very popular, I believe, and it is natural enough that it should be so. There are in the senior house fifteen—twenty, perhaps twenty-five persons—from the same diocese. They were probably educated together from early youth. They were neighbours in the world. They came to College to be the future priests of the same diocese, so that there are many ties of connexion and friendship between them, which naturally lead them to have constant intercourse with one another. This intercourse, however, of diocesans is not exclusive, except in the recreations after dinner. After breakfast and after supper persons of different dioceses walk frequently together. It would appear to me desirable that there should be a little more intercourse between persons of different dioceses, as such intercourse would be calculated to improve the habits, the manners, and accent of many. However, in giving expression to this opinion, I must admit that there are many advantages in the

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present system of intercourse. If another system were considered advisable, I think the students would not object to it.

Diet.

98. Are you aware that there has been a desire expressed among some of the students to have a change of diet, and to have tea substituted more generally for cocoa?—They have been asking for tea for the last four or five years. They have petitioned the Board several times for tea.

99. On what grounds is it thought not desirable to allow it?—I suppose the grounds are, that cocoa is cheaper than tea. I would be glad to see tea introduced in the place of cocoa, for many reasons. I have never spoken to any of the Trustees on the subject, because I was never consulted about it. The students wish for tea because they think it, I suppose, more palatable, and lighter for breakfast; but, with the exception of tea, I think there is not in any seminary a refectory better provided with every thing that is substantial and good.

100. Have you heard complaints of the cocoa being bad or ill-prepared, and has your attention ever been called to it at the time?—Yes. The students have sometimes spoken to me about it, in the refectory. I then spoke to the Bursar, and to the person who prepared the cocoa, and I generally got for answer that the cocoa was of the best quality.

101. Have you tasted it yourself, so as to form an opinion of its quality?—I am not a good judge of its quality by its taste, as I have a great dislike for it.

Recreation before dinner.

102. A suggestion has been made with respect to the hour of recreation, that it would be very advantageous to the students to have a half-hour's recreation before dinner, instead of going from study to dinner. Have you any opinion to offer as to whether that would be desirable or not?—I really think that the students of Maynooth have sufficient recreation. They have much more than at St. Sulpice.

103. Are they allowed it at the most fitting moments, do you think?—In the way that time has been distributed in the College, it would be very difficult to give half an hour before dinner.

Medical attendance.

104. Do you know what fees are paid to Dr. O'Kelly?—He has 10*s.* 6*d.* from each of the students.

Fees to medical officers.

105. Is that paid out of the College funds, and not out of the students' means?—It is paid out of the College funds.

106. Is it 10*s.* 6*d.* a year for each student?—Yes.

107. Dr. Corrigan has £10 a month, has he not?—Yes, for one visit per month.

108. And the apothecary, Mr. O'Kelly, receives £250 a year, does he not?—Dr. O'Kelly and his son; both attend the College for that sum. Every professor gives Dr. O'Kelly £1 or a guinea per annum.

109. Are you aware whether the students are satisfied or otherwise with the medical attendance which they receive?—They have sometimes complained of the attendance of Dr. O'Kelly; that he did not come at the appointed hour. Dr. O'Kelly was spoken to. I have not heard any complaints for some time past. Dr. O'Kelly is very attentive when there is any serious case, and very assiduous.

110. Will you explain what you mean by a serious case?—I conceive a case to be serious when a person happens to be very ill, or is threatened with any serious illness. Dr. O'Kelly is very attentive on such occasions; he is constantly with the patient. I have heard some of the professors say that they considered Dr. O'Kelly a very safe man; that if Dr. Corrigan was required, Dr. O'Kelly would call him into the College in proper time.

111. Are you aware whether the professors or students have confidence in Dr. O'Kelly?—I cannot say. They, of course, do not think so much of him as they do of Dr. Corrigan; but they consult him whenever they stand in need of medical advice. Dr. Kelly has great experience.

112. There is no one else, is there?—No, except Dr. Corrigan.

113. You are not aware whether they have confidence in him or not?—I am really not aware. I think the majority of the students have that confidence.

114. Do you hear many complaints from them on the subject?—The principal complaint I heard of was, that the doctor went sometimes too late to the infirmary. Generally speaking, the students get leave in the morning to go to the infirmary—at half past eleven o'clock in the morning. It was now and then stated to me that the doctor did not come in till half past twelve. The young doctor has been very exact to time.

115. Are you aware or not whether the students generally have confidence in Dr. O'Kelly, as the medical attendant?—I really do not know. I think the great majority have confidence in him.

116. In case of any accident, who is it that calls in the surgical attendant from Dublin?—Dr. O'Kelly calls in Surgeon Ellis.

117. And the surgeon cannot be called in unless Dr. O'Kelly choses to call him, can he?—I believe Dr. O'Kelly generally speaks to the President on the matter.

118. It is through the medium of Dr. O'Kelly that the whole matter is managed, is it not?—Yes. He is supposed to be the best judge in those matters.

119. Are you aware whether any dissatisfaction exists because the surgeon is not called in as often as is requisite and desirable?—I did hear some complaints; but, however, I cannot say whether they were well founded or not.

120. Dr. O'Kelly has been a long time attending the College, has he not?—I believe for nearly fifty years.

121. Are you aware whether Dr. O'Kelly, junior, has considerable practice in the adjoining country?—I do not know the extent of his practice. I think he practises in and outside the town of Maynooth.

122. Does Dr. O'Kelly, junior, accompany his father, when he visits the College?—No; he comes more frequently now than the father; sometimes they come together, when there is any serious case.

123. How often does Dr. Corrigan call in a year in addition to his monthly visits?—Very seldom; he comes whenever he is called in by Dr. O'Kelly.

124. How often do you suppose that he came last year, besides the monthly visits, which he is bound to pay?—I do not recollect his having come more than two or three times.

Committee of the senior students.

125. Are you aware of there being a body elected among some of the senior students as a medium of communication between the students, generally, and the authorities?—I have heard of the existence of a body of that kind. The Trustees have condemned that body, and they have passed a resolution which states, I am told, that they do not recognize any such body in the College.

126. When did they pass that resolution?—Last week.

Formation of this committee.

127. Has not such a body always existed in the College?—No; I think it has existed only for three or four years. Before that time, when the students wished for any thing from the Board of Trustees, the senior of each class signed the petition to the Trustees; the body spoken of (*six persons*), it seems, were elected by the senior class, they themselves being of the same class. They were condemned, I have heard, by the great majority of their own class, when the contents of the petition to the Trustees were known.

128. How came they to be elected if there was not a majority in their favour?—There was, of course, a majority in their favour when they were elected; but they went beyond their powers in drawing up the petition to the Board. The expressions used in this petition to the Trustees were so indecorous, so unusual, and the statement so untrue, that one of the six members withdrew altogether from the other five, and would not sign it. These students drew up a document, which, after it became known, was condemned, not only by their own class, but by all the classes of the College. The students were all under the impression that a petition, couched in respectful terms, had been presented to the Trustees, with a view to get tea for breakfast; and when they heard that these six *would-be leaders* had sent a most impudent and impertinent document to the Trustees, they were all indignant. Many of the students told me that the entire body had been misrepresented, and that they feared the Trustees would not grant them tea for a long time to come, on account of the misconduct of these six men.

Contents of the memorial of the students.

129. You speak of a memorial that was recently presented to the Trustees?—Yes, last week, on the 18th of October, I think.

Reception room for their friends.

130. Are you aware what things were asked for?—I did not see the petition, but I have heard that they asked for tea; I do not know whether they spoke of Friday's dinner or not. They asked for one thing which is very much wanted in the College, a reception-room for the visiting friends of the students. When persons come to visit a student, he has no place to receive them in, except in his own little room. If there were a large reception-room prepared, and well furnished, several students might receive their friends in it, and sit in different parts of it: such a room would contribute very much to order and decorum in the reception of friends.

131. Then you think what they requested in that petition was nothing in itself unreasonable; what else did they ask for?—They asked for tea. I have heard that the petition was prefaced with complaints, one of which was, that there existed a feeling of disaffection between the students and the superiors, which I do not believe to be the case. The dictatorial tone of this document addressed to the Board displeased the Trustees very much, and they instantly passed a resolution, declaring that they did not recognise any elected body of the kind in the College.

132. You believe that the constitution of a body of this kind is a novelty, and that the body has only existed during the last three years?—Yes.

133. You think that the elected body is a novelty?—Certainly; the election is a novelty.

134. But there has always been a sort of recognized organ of communication between the Trustees and the students, has there not?—Yes, always. When you receive petitions, you give power to present them.

135. The senior students before have been considered as the legitimate channel of communication between the body of the students and the Trustees?—They were not the only channels, for I know that until within the last few years, when a petition was about to be presented to the Board, it was customary to get each senior of a class to sign it, and the petitions, as long as I can remember, were always couched in the most modest and becoming terms until this year.

136. Do you think that in the old building you could find a couple of rooms for the reception of the students' friends?—There are two very fine parlours in the front house, which are now vacant, and would answer that purpose very well.

137. Could you give the dates of the deaths that have occurred in the last five years?—I do not know the dates, but the deaths were in 1849, 4; 1850, 2; 1851, 5; 1852, 4; 1853, 5. I fear we shall have a great many deaths, or injured constitutions, from the new house, unless something is done to dry and warm it. It is both damp and cold.

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Students who left the College in consequence of illness.

138. Have you the means of ascertaining what number of students left the house in consequence of illness within the last five years?—I have no means of ascertaining the number of the students who left the College within the last five years, in consequence of slight indisposition, and who returned in a short time; the number was not great. The number of those who left the College within the last five years in consequence of illness, and who never returned, and who were obliged, from the continuance of their bad state of health, to discontinue their studies, is as follows:—In 1849, 2; 1850, 2; 1851, 5; 1852, 4; 1853, 5.

139. Specifying those who returned, and those who did not?—My answer just given says all I can say on the subject.

Case of student who lately died.

140. Have you any knowledge of the complaint of the student who lately died at Maynooth, since the inquiry commenced?—Yes, he died of dropsy on the lungs. This disease was brought on by a severe cold. He was out in vacation, and was ill when he returned to College, in September last. I heard it stated that he got the cold in the new house last year.

141. Did you know of his having been in the infirmary before the vacation?—He was sometimes in the infirmary before the vacation, but he did not then appear to be very ill.

142. What did he complain of at that time?—He complained of a cold. He went home in vacation, and as soon as he returned to College he went to the infirmary, and was confined to his bed until his death.

143. Did you visit him?—Frequently.

144. What did you find him labouring under?—He was labouring under a very severe cold at first. This cold was accompanied with a very troublesome cough. Inflammation of the lungs followed, then dropsy on the lungs, which caused his death.

145. From the time of his return, do you mean?—Yes. It appeared, at first, to be a heavy cold under which he laboured. Dr. Corrigan was not in the country at the time, but Dr. O'Kelly and his two sons were with him two or three times. Dr. Martin O'Kelly is considered a very clever man; he was two or three times with him without receiving any fee. I was asked by a friend of the sick student to call in other medical aid. I said I would; that as Dr. Corrigan was absent, I would, for the satisfaction of all parties, get some other doctor called in to see the student. I spoke to Dr. O'Kelly on the subject, and I believe—I am not sure—to the President. Dr. Brady was sent for, and came from Dublin; he did not prescribe any thing; he seemed satisfied that the student was treated as he ought to have been treated, and that the medicine he got was well calculated to arrest the progress of the disease; and that, if it did not, the student, in his opinion, had very little chance of recovery.

146. Did Dr. Brady say, at that time, that he had very little chance of living?—Yes; he was in a very dangerous and precarious state; and he died soon after Dr. Brady's last visit.

147. How long after Dr. Brady came down did he die?—About four days after his last visit.

148. Do you remember on what day he died?—I think it was on a Wednesday.

149. How long ago was it?—About three weeks ago.

150. Was it after the Commissioners visited the College?—Yes, it was.

151. How long after?—I suppose ten days after.

152. Had Dr. Brady been to see him before the Commissioners went there?—No.

153. It was after the Commissioners went to the College?—Yes he died about four days after Dr. Brady saw him the last time.

154. Was Dr. Brady sent for in consequence of any sudden accession of illness, or in consequence of the patient's own statement to you?—Dr. Brady was not sent for in consequence of any sudden accession of illness; he was sent for to satisfy the friends of the deceased. He is the consulting physician of the College.

155. Do you remember the day the Commissioners visited the infirmary?—I do.

156. Do you know whether the student was then in bed or up?—In bed, certainly. The Commissioners did not see the room where he was.

157. Did any body recommend, at any time, that he should have a change of air, or that he should leave Maynooth?—He was unable to leave the College after he returned to it. He went to bed very soon after his return, and was never able to leave it, and, consequently, a change of air was not possible.

158. Was any communication had with his family?—Yes; some members of his family came to see him.

159. When were they first apprized of the state of his health?—About three or four days before his death. I think he had no wish to see them; he never expressed such a wish to me.

160. In what situation in life were the family?—I do not know; they appeared to be very comfortable people.

161. Where do they reside?—In Castletowngeoghegan, in the county Westmeath. He was from the diocese of Meath.

162. Is Dr. O'Kelly an apothecary?—He is, and also M.D.; and his two sons are medical doctors. His eldest son lives at Saggard.

163. How far is Saggard from Maynooth?—About nine miles.

164. Is it the eldest son who lives at Saggard?—Yes, Dr. Martin O'Kelly.

165. Which son visits the College?—The second-eldest son.

166. Is he a medical man?—Yes, he is an M.D.

167. Does he practise about Maynooth?—He does, in Maynooth and in the country.

168. Does his father still practise?—Yes, he does. The son has a dispensary in the town of Maynooth. The Duke of Leinster gives, I think, £20 a year towards the support of this dispensary.

169. The son is the medical superintendent of that dispensary?—Yes, he is.

170. Is he called Dr. O'Kelly?—Yes.

171. About what age is he?—About forty-four years of age.

172. How long has he been in charge of the dispensary?—A good many years.

173. Is there any record kept in Maynooth of the sick?—Yes; we know every day how many are in the infirmary, and what they have been ordered. The doctor visits the infirmary every day, and sees the students who wish to consult him. He then gives a list of those who are to dine in the infirmary, marking after each name, the kind of food, which is to be provided for each individual; this list is brought from the infirmary to the bursar's steward, to show him what he is to provide for the infirmary, and the number of students who are to dine there that day; the servant comes from the infirmary each day, to get from this person what has been ordered by the doctor. This same person writes the names in a book, every day, of all who are sick in the infirmary, and he sends a copy of this list of names to the dean who presides in the refectory. The dean looks through the refectory. If he sees a place vacant, he examines his list to see if the vacancy be caused by the absence of a person whose name is on that list. He fills up the vacancy with a junior student, to complete the mess, which consists of eight persons; we have such a list every day, and it is also registered in a book, so that we know those who are in the infirmary, every day of the year.

174. Is that the only list that is made out of the sick?—I do not know of any other.

175. Is it made with a view to ascertain who are to be supplied with food in the refectory, and what food is to be supplied to the infirmary?—That list regards chiefly persons in the infirmary.

176. Is the purpose of the list to apprize the person who provides for the refectory of those who are to dine there, and to apprize those who are to supply the infirmary of what is to be sent there?—It is the same person who is charged with providing for the refectory and for the infirmary. The list which I have spoken of does answer a double purpose, for if you deduct the number of those who dine in the infirmary from the total number of the students, you have the number of those who are to dine in the refectory.

177. With the exception of that list you are not aware of any other?—No.

178. Have you any list to show under what illness the students labour?—No, we have not.

179. How do you know when a student returns from the infirmary?—We have various ways of knowing when a student leaves the infirmary. He comes to the refectory; the student who was put in his place vacates it, and he resumes his place. He attends his other collegiate duties.

180. You only learn it in that way?—I learn it in many other ways; I have often asked students if they would be able soon to leave the infirmary; I have sometimes advised them to leave it.

181. Would there be any objection to a list being furnished regularly to the dean, by the doctor every day giving a report upon the complaints or upon the state of the infirmary generally, who are in and who are out of it?—There would be no objection to such a list; I think, however, that the list we get is sufficient for all purposes: we know the students who are ill; we visit them frequently,

182. There is no one dean, is there, who has special charge of the infirmary—it is one one day and another another, and in that way is it possible, it being the special business of no one dean, that the infirmary should not be visited on a day by some dean?—The duty of visiting the infirmary is incumbent upon all the deans. There is scarcely a day that it is not visited more than once by the deans.

183. There are three other deans, but how do you know whether the infirmary has been visited by some other dean?—I sometimes say to one of the junior deans, "Go to the infirmary to day, I cannot." We make arrangements among ourselves on this matter, so that the infirmary is visited every day by one or two of us.

184. That seems rather to imply that you would feel it necessary to go yourself?—No, it does not imply that I feel that my personal visit is necessary. If the infirmary is visited by any of the deans the duty incumbent upon us all is fulfilled. That visit is secured by our arrangements.

185. Suppose a student is taken ill at night?—I generally hear of it.

186. Suppose he is taken ill in the morning and goes to the infirmary in the morning, unless the dean visits the infirmary will he know any thing of his illness until he finds the list at dinner?—If a student be very ill we are sure to get notice of it.

187. Suppose he goes to the infirmary not labouring under any such violent illness as would require to be specially reported to the dean, but suppose he goes to the infirmary, has the dean any mode of learning that he is there unless by a personal visit, or by finding his name on the list at dinner?—He has; he has another means of knowing it. Every student is obliged to be at prayer in the morning, unless he has leave to be absent; and if he is not in the prayer hall the monitor under whose care he is placed will tell me that such a person is ill in his room, or is gone to the infirmary. One of the deans goes, after prayer, either to the student's room or to the infirmary to see him. I have often done so.

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When such a student told me that he was not very ill, and that he required no medical advice until the doctor would come at half-past eleven o'clock. If I thought him more indisposed than he seemed to think himself I sent a servant without delay for the doctor.

188. You do not take down any list of names until the doctor comes?—No.

189. There is no written list of the sick except the names of those who are not to dine in the refectory with the other students, and of what they require either in the infirmary or at the separate table in the hall?—We have no other list than that which I mentioned. That list seems to be quite sufficient for all purposes.

190. The primary object of that is with reference to food?—The primary object is to show what the doctor has ordered for each of the students, and we make use of that list to know the students, who, by the doctor's advice, are withdrawn from the refectory, and from other duties.

191. There is no statement of what ails the student?—No.

192. Is there any document in writing that would enable the authorities to ascertain, if they chose, whether a student had typhus fever or inflammation of the lungs?—None whatever; but we generally see the doctor every day, and if a person be in such a state as that mentioned we are sure to know it immediately.

193. Have you any thing to do with the disposition of the prizes given in the College?—Nothing whatever.

Premiums.

194. Do you know what they are?—Yes, I do; I call the list every year, in the hall, of all those who are to get premiums. The books are placed before me on the bench, and before the bishops, and they are given by the President to the successful students of each class.

195. Are the Trustees present?—They always are. The distribution of the premiums takes place at the time of the meeting of the Board of Trustees.

196. Has it been the custom at Maynooth to let the students select the premiums?—No, the premiums are given to them. Three persons are generally called to each premium. The three persons cast lots for it, and one obtains it.

197. Has it been at all the system at Maynooth to give a successful student a premium of a certain value, and to leave to himself, subject to the control of the superiors, the selection of a book of that value?—No such system has existed in the College. The books are always laid on the bench in the large hall, and marked for each class, "First Premium in Theology," "Second Premium in Theology," "Third Premium in Theology," and so on for the other classes in their order. The President holds a book closed, and the three persons called to the premium come forward, and open the book with a knife; and he who cuts nearest to a certain letter of the alphabet wins the premium. There is a basket of small books placed in the hall, and those who have lost the prize take one of those books. They are not worth much.

198. What are they?—Carew's Ecclesiastical History, Reeve's History of the Church, Bossuet's Variations, &c.

199. What are the prizes given to theological students, generally?—The works of Bossuet and Fenelon, the works of Massillon and Bourdaloue; sometimes a large, well-bound missal; for the third premium, a breviary, bound in red morocco.

200. Is it Coyne's Breviary?—Yes.

201. Is that a valuable book?—It is not.

202. What is it sold now for in the market?—I suppose for fifteen shillings, unbound.

203. What did it cost the Trustees?—One pound; they bought 1,000 copies of it.

204. What number is there remaining now?—I cannot say.

205. Were any of them damaged or spoiled by damp?—I do not know; I am not charged with the care of them.

206. Who is charged with them?—The Librarian.

207. Who is he?—Dr. O'Hanlon.

Suggested change in mode of giving premiums.

208. Would it not be a desirable mode of distributing the prizes to fix a certain value, and then let the successful student select a book of that value, subject to the approval of the superiors of the College, rather than to keep a store, and oblige every man to take some one?—It would be a very good system. The books that are selected are generally very good books, and such as an ecclesiastic ought to have.

209. Is a breviary of that class?—Yes.

All the three students called to premiums should get them.

210. Does not it occur to you that that £1,000 would have been better applied by paying, from time to time, the value of the book selected by the students with the concurrence of the superiors, than in the purchase of a large store of books?—I beg leave to decline giving an opinion on the acts of the Trustees. This I will say, that I am of opinion that when three students are called to premiums, they ought all to get premiums.

211. What objection is there to having a Hebrew Class to be attended by a larger number?—There is no objection that I know of. The attendance at it is not obligatory on any student except the Dunboyne students.

212. The same teacher teaches the Scripture, does he not?—Yes.

213. How many attend that Scripture Class?—The first division of the senior class of theologians, the second division, and the second year's divines. The total numbers about 200 persons. Before the chair of ecclesiastical history was established, all the divines attended the Scripture Class. At present the first year's divines attend the Ecclesiastical History Class.

214. You stated that you were at Rome for some time. For two months, about three years ago. I was in a bad state of health, and I was advised to go to Rome.

215. Did you learn enough of the system of ecclesiastical education there to be able to explain to the Commissioners what it is?—I could not speak confidently on the subject, as my opportunities of judging it were few, owing to the shortness of my stay in that city. I made inquiries in Rome regarding the system of education followed there, and with the exception of the system of education in the College of the Propaganda and in that of the Appollonari, I thought the system of education was not so useful or practical for missionary priests as our own; and as the Commissioners wish me to speak of St. Sulpice, I will unhesitatingly say that I prefer it to any other seminary in the world.

Preference of witness for St. Sulpice, and his reasons.

216. Will you just state shortly the reasons why you prefer St. Sulpice?—I prefer St. Sulpice, firstly, because the system of education in St. Sulpice has been tried for 200 years, and has attained the ends for which it was established. This system has produced the best clergy in the Catholic world. This is not the mere opinion of an humble individual like myself, liable to prejudice in favour of a seminary in which I was educated, it was the mature and deliberate opinion of the late Cardinal Pacca, expressed in a discourse which he delivered before the cardinals in Rome, a few months before his death. He said, emphatically—(he had resided for a long time in France)—that the French clergy were the best clergy in the whole Catholic Church. Secondly, I prefer St. Sulpice, because the system of government is the most paternal that can be imagined. There is no distinction there of a governing body and a professorial body: there is but one body, entirely and devotedly attached to the improvement of those under their care, in learning, in piety, and in every thing calculated to form the good and zealous priest. Those good Sulpicians are more like fathers than masters, and seem to forget themselves to attend only to the interests of those who have the happiness of being placed under their care. Thirdly, I prefer St. Sulpice, because, in the Sulpician seminaries a spirit of order and regularity reigns, which cannot be well described. A person should live for some time among those devoted men to feel the powerful influence which their system possesses for training young minds to the practice of the sacerdotal virtues. Fourthly, I prefer St. Sulpice, because you have there the students from the *petits seminaires*. They enter St. Sulpice after having been trained from their early youth in the *petits seminaires* in the practice of every virtue. Some of the bishops of France also send a few of the most distinguished students of their own diocesan seminaries to read a long course in St. Sulpice, after the completion of their theological studies in the seminaries of their own native dioceses. Fifthly, I prefer St. Sulpice, because the most perfect spirit of charity reigns among the students. I was in St. Sulpice for many years, and during that time I never saw a student hurt the feelings of another; I never witnessed a cabal; I never witnessed an act of disobedience; I never heard a word of complaint. Those reasons, and many others which I could give the Commissioners, make me prefer St. Sulpice to any other seminary I know or have heard of. I might add, that I know a few clergymen who studied in Maynooth, in St. Sulpice, and afterwards in Rome, who told me, some years ago, that St. Sulpice was superior to every seminary they had seen.

Its success.

Its paternal discipline.

Its order and regularity.

The previous training of its students in petits seminaires.

Its spirit of charity and freedom from faction and cabal.

217. Will you state more particulary what you give the preference to in St. Sulpice?—In addition to what I have already said, I may add, that the theological teaching is as good as it can be in any part of the world. You have, in St. Sulpice, very learned professors, who devote their entire life to study, and enter class every day with a vast and well-digested mass of information on the subjects they treat of. You have the same excellent ecclesiastical spirit in St. Sulpice now which existed there a century ago, and will continue to exist. As the Sulpicians are a religious congregation, there can be no falling off from the spirit of their seminaries. When one professor drops off he is replaced by another who has the same spirit. Though the Sulpicians are not bound by any vow to remain in the congregation, it is a rare thing to see one of them leave it.

Its theological teaching.

Its ecclesiastical spirit.

218. They loved the system?—Yes, and that is calculated to make a deep impression upon the students.

219. Do you ascribe much of the merit of the system to the paternal character that exists on the part of the superiors, and their kindness towards the students?—Yes I do. I never can forget those good priests.

220. Do you ascribe any part of it to the system of teaching in the same halls, and joining in the same devotions?—I cannot ascribe any thing to the teaching in the same halls; that duty is performed in the same way as in every other seminary. They lead with the students a strict community life; they mingle continually with them, and join them in all the exercises of piety. To these circumstances may be ascribed, in a great measure, the deep impression their system makes upon the students.

221. Was the institution of St. Sulpice aggregated to the University of Paris before the Revolution, or was it an independent body?—It was always, from the time of its institution, an independent body.

222. It was not like the Sorbonne?—No, that was a university. The students of St. Sulpice went to the Sorbonne to take out their degrees.

223. They were all independent institutions?—Yes.

224. Before the Revolution they formed no part of the University system?—No, except in the way I have mentioned; they went to the University to graduate. The students of St. Sulpice may have gone for some time to class to the University.

Petits seminaires.

225. Upon what plan do the *petits seminaires* instruct; is it upon the professorial or tutorial plan?—On the professorial plan.

226. How many teachers are there?—There are generally five or six clergymen in

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each of the *petits seminaires*, and three or four young ecclesiastics, some of whom have finished their whole theological course, but not being of age to be ordained, they are employed by the bishop for some time in teaching the lower classes in these *petits seminaires*.

227. Is the professor in each class assisted by one of those young men?—No, the young man is the teacher of a class himself.

228. How many are there in each class?—I suppose not more than thirty.

229. How often does the professor or teacher instruct them; does he give them merely a lecture a day, or does he go through their business continually?—He gives them two lectures a day. They have an admirable system in the *petits seminaires* of France of teaching the languages. Each student is obliged to bring a composition every day into class; the professor collects the compositions of all his pupils before class, and at the end of the class he takes them with him to his room, and there corrects them all for the following class; he then reads them in the class as they originally were, and as they are now made by the corrections. Thus they learn French, Greek, and Latin, in the *petits seminaires*. They translate the best authors every day, and they write these languages several times a week. When they are in the *Troisieme*, two years before they get into rhetoric, the French students write Latin poetry with great facility.

230. Has that practice also a tendency to make them acquainted with their own language?—Yes, assuredly.

231. That practice does not prevail at Maynooth?—Not every day, but still it does prevail to some extent.

232. Not to the same extent?—No; it cannot, owing to the previous preparation of the students who enter our College.

233. From the *petits seminaires*, do they enter upon the study of Logic and Physics?—Yes.

234. Is there in any foreign establishment anything equivalent to the Dunboyne Establishment, namely, an addition to the theological course, over and above the four years' study, any great or new feature of instruction?—No, except what I have mentioned before as regards St. Sulpice, some of the bishops of France send a few of their most distinguished students to read a long course of theology in St. Sulpice, after the completion of the ordinary course, in the diocesan seminaries.

235. Then those students at St. Sulpice would represent somewhat the Dunboyne students, namely, those who have completed their four years, and who then enter upon an additional course over and above that?—Yes.

236. What is the whole course of the students, including the *petits seminaires*?—Eight years.

237. Then he enters upon the study of logic and physics?—Yes.

238. Then for three or four years he studies theology?—Yes.

239. Does that complete his education?—Yes; they go into the *petits seminaires* very young; at ten years of age, twelve, and thirteen.

Course in the French colleges.

240. About what age do they enter the Logic and Physics Class generally?—Some of them are very young. I knew some young men who had finished their whole course of rhetoric, logic, and physics, at the age of sixteen. Generally speaking, the French students begin the study of logic at the age of eighteen; I mean those who come from the *petits seminaires*. There is a great spirit of emulation kept up in the *petits seminaires*. Every Saturday there is a composition in each class, and on Sunday evenings the superior or professor enters the large public hall, ascends the pulpits and reads out the names of the students who got the first places in composition on Saturday. Gold medals attached to a ribbon is given to them. They wear it during the entire week; they dine at the superior's table during the entire week after. A silver medal is given to those who obtain the second place in composition, and they are treated in a similar way. If they fail in the composition on the following Saturday, they lose all these privileges.

241. Why is it that you prefer the system at St. Sulpice to the system pursued in Italy?—I think I may refer with confidence to the reasons I have already given for my preference in favour of St. Sulpice. In addition to the admirable system of discipline established in that seminary, the students have all the advantages which a university can afford, without the loss of time, and the distractions which university classes must necessarily cause. Owing to the shortness of my stay in Italy, and the few opportunities I had of observing the details of the Italian system, I cannot speak more confidently about it; but from what I did see and hear of it, the system of St. Sulpice appears to me to be preferable to it.

Roman seminaries.

242. What is the plan pursued with respect to discipline in the Roman seminaries?—In the Roman seminaries the chief rules of discipline are of course the same as in all other seminaries: prayer, exercises of piety, spiritual reading in common, study, and silence at certain times. The place of study, the recreations, and the walks are regulated by the camarata system.

Camaratas.

243. Upon what system are the camaratas conducted?—Suppose sixty persons in a seminary, those sixty persons are divided into six divisions, and each division is called a camarata; each camarata is separated from the others, during the time of study, during the time of recreations, and on the public walks. Those sixty persons never assemble together except at those duties which are common for the entire community. Each camarata has a prefect.

244. Each camarata is a little family in itself, is it not?—Yes, and a senior student presides over it.

245. The prefect is not an officer of the house?—No, not necessarily. He sometimes is.

246. Have you ever occasion to advise students before they leave the College as to their future conduct in their missions?—I consider it a sacred duty to give advice to the students during their entire course of studies. I give them a great many instructions, and when they are leaving the College for ever, I do not fail to impress upon their minds the importance and the sacredness of the obligations which are imposed upon them as ministers of religion, that they should be the models of the people in all things. Advice to students as to their conduct on the mission.

247. Do you mean each individual?—Yes, sometimes it is so; generally when they come alone to me, I speak to them, and direct their attention to the different duties of their future life, and I tell them that they will be most happy if they attend zealously to their sacred duties, in the fulfilment of which they will find continual occupation.

248. Are any special cautions given to them against being drawn aside too much by the temptations of political life?—I think they have received frequently advice upon that point. Politics.

249. On what occasions, and by whom?—Students leaving the College have been advised on this subject by superiors and professors. I have often spoken to the young priests on this subject. I have never spoken publicly of politics. It is a delicate subject when a person considers the state of our country, and the conflicting interests of parties.

250. Is it a delicate subject to advise them not to be drawn aside too much by politics from their special duties?—I think not; and that is done more efficaciously by private advice than by public lectures.

251. You would not consider it improper to advise them generally on the subject of not allowing themselves to be carried away too much into political matters?—As I have stated I never allude to politics in my instruction. Prudence and moderation in every thing are strongly inculcated as virtues which should adorn the character of the minister of God. The inference is easily drawn, that in politics as in every thing else moderation is a virtue, and consequently a duty. I have known young priests who, on leaving our College, were determined to attend solely to their priestly functions, and were led by circumstances into a life of political strife, at variance with their previous inclinations and resolutions.

252. Did you know any thing of a disposition which, at one time, existed amongst the students to address Mr. John O'Connell on the occasion of his father's death?—It was not on the occasion of the father's death, but before his death. It was soon after his visit to the College. Intended address by the students to Mr. John O'Connell.

253. Do you recollect any of the circumstances which took place at that time?—I remember that Mr. O'Connell, I think, the day before he left Ireland, came from Dublin with Mr. John O'Connell, and they both dined in the College on that day. Some days after this visit I heard that the students intended to present an address to Mr. John O'Connell. The President was ill, and the Vice-President was absent, and the duty devolved upon me of preventing the presentation of this address. I succeeded. I went to the President and told him all I knew of it. I said to him, "It is unfortunate that the Vice-President is from home, and you are sick; I have not sufficient authority, but what I have I will make use of to put a stop to this affair." I made inquiries, and I learned that two students had this document, or address, in their keeping, and that it was to be sent immediately to Dublin. I sent for the students, I advised them not to send the address. They followed my advice, and all was at an end.

254. Do you recollect whether, on that occasion, anybody applied to the late Archbishop Murray upon the subject, or whether he took any part in preventing such a proceeding?—I did hear that one of the professors spoke to Dr. Murray about it, but that was after it was stopped.

255. Was any step taken before it was stopped by Archbishop Murray?—I do not think that he knew any thing about it before I stopped it. I am certain he did not.

256. Have you any recollection whether Archbishop Murray sent any intimation to the students of his diocese, that if they continued to take a part in such a proceeding, they would be visited with his displeasure?—Archbishop Murray did write to the President to that effect, but several days after the address was stopped.

257. Were you in the College in 1836 or 1837?—I was.

258. Do you recollect the occasion on which Lord Mulgrave visited the College?—Yes, I do recollect his visit. Lord Mulgrave's visit—feast in the college on the occasion.

259. And there being subsequently a feast?—Wine was given to the students after dinner on that day.

260. Do you remember any of the circumstances attending it. Do you recollect any thing about Mr. O'Connell's health being proposed?—I am certain that Mr. O'Connell's health was proposed, but I have no idea of what was said. Wine was given; and the students came to us all to ask us to go to the refectory. The superiors and professors went to the refectory. I went there. It was after dinner, as on Christmas Day and St. Patrick's Day. On that night several chairs were placed for us near the table of the Dunboyne students. The students proposed several healths. Mr. O'Connell's health was given, but I do not recollect what was said.

261. Was Dr. Montague present at the time?—He was.

262. He was then the President, was he not?—Yes.

263. Do you recollect any thing of a student named O'Sullivan taking any part?—Yes; he proposed the health of the professors. He was a very disorderly man. I do not know how he became chairman that night. He was refused orders at the end of the year, and left the College for ever, or, to speak more correctly, he was obliged to leave it.

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264. Was the President present when the healths were proposed?—He was, that is, Dr. Montague. I do not think Dr. Renehan was there on that night. I am not certain whether he was or not. I do not recollect what was said.

265. Do you happen to remember whether Mr. O'Sullivan made a violent speech upon the occasion?—No, he did not, to my knowledge. He merely proposed the healths of the different professors, as well as I can remember. I am certain that a violent speech from him would not have been tolerated.

266. Was it some one else who proposed Mr. O'Connell's health?—I think it was one of the professors who proposed Mr. O'Connell's health. This professor's health was given, and in returning thanks he proposed Mr. O'Connell's health.

267. Do you remember who that professor was?—I think it was Dr. Whitehead, as well as I remember.

268. Do you remember Mr. O'Sullivan making a speech at all?—No, except in proposing the healths.

269. I referred to those?—He prefaced all the healths by a short speech on the real or supposed qualities of the individuals whose healths he proposed.

270. Did he make speeches on the occasion of proposing the healths?—Yes, just as I have mentioned.

271. Did it contain any strong political allusions?—I do not remember. I think not; I think the speech had reference chiefly to the qualities of the professors whose healths he proposed.

272. Did it make much talk in the College afterwards?—No; not to my knowledge.

273. Do you recollect at what hour they separated?—I suppose about seven or eight o'clock in the evening. The dinner of the students was at three; they were about half an hour in the refectory; they retired for a little time from the refectory, and returned to it about five or half past five, to take the wine given them on that day. They had three bottles of wine for each mess, for eight persons. That was the usual quantity on St. Patrick's Day and Christmas Day.

274. Can you say whether they could have remained there so late as eleven o'clock without you remembering it?—Most certainly not. We never allow students to remain in the refectory on festive nights after eight. The servants must have the refectory at their disposal at half-past seven, to prepare the supper.

275. Do you remember whether there was a more than usual appearance of a feast, with oranges and confectionary set out?—I am quite certain that there was not. For several years after I went to the College there was a great quantity of fruit and cakes got in by the students after dinner on Christmas Day and St. Patrick's Day. I found this usage established when I first went to the College. The different messes contributed a certain sum on Christmas Day and St. Patrick's Day, and fruit and cakes were purchased. I persuaded the students to give up this useless and expensive custom, and it has ceased for years past.

276. Upon this occasion do you remember whether there was any entertainment of that kind?—I am almost certain that there was not, for this simple reason, that the students had not time to get fruit and cakes from Dublin, as they did not know, to the best of my recollection, that they would get wine on that evening, until an hour or two after the arrival of Lord Mulgrave.

The feast on that occasion was not kept up till eleven o'clock, as all the students were at prayer at nine o'clock.

277. On this festival occasion, when Lord Mulgrave visited the College, do you remember whether this feast was kept up till eleven o'clock or not?—I am certain that it was not. The students were all at night prayer with me at nine o'clock that night, and all were in bed at ten o'clock.

278. Are you sure that that could not have occurred without you recollecting it?—Yes; it could not happen without my recollecting it. I am certain that all left the refectory before nine o'clock. Such a departure from order has never occurred in the College since it was established. I would myself be obliged to order the students out of the refectory, if they remained there after nine o'clock. Night prayer, at nine o'clock, is an important rule of the College, from which, on no occasion, is there a departure.

279. Do you happen to know any thing of the way in which meat is procured? Is it bought in the market?—The sheep are.

280. You buy the sheep and kill them, do you not?—Yes; and we bake our own bread.

281. Do you happen to know whether there is any saving out of the £28 a year which is allowed for the students' commons?—I really cannot answer that question. When speaking of £28 a year for each student, we must take into consideration that all the servants who attend them must be paid and supported; and, of course, there are various other expenses, for workmen, and soforth. The washing of the students' linen is paid for by the bursar; and as I stated before, with the exception of tea, there is no refectory better supplied than ours with excellent food.

Religious instruction.

282. Are you in the habit of giving religious instructions yourself to the senior or junior house, or both, upon any particular days?—Yes; I give a good many instructions on religious matters in the junior and senior houses; and I have done so, for nineteen years, several times every week. This duty devolves entirely upon the deans. I give two instructions every week to the junior students for half an hour, on Wednesday and Sunday evenings, unless when prevented by illness, I have given them a good many instructions this year, though not as many as usual, owing to my bad state of health. I also give the retreat,

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preparatory to ordination, every year, during Pentecost weeks. These instructions on Sunday and Wednesday evenings were intended to fix the attention of young students entering the College for the first time, on subjects relating to the sort of life which they had made choice of, after leaving the world to embrace the ecclesiastical state. The spirit of order and regularity, the observance of the rules of the College, assiduity to study, fraternal charity founded on the love of God, humility, Christian modesty, and obedience, are the virtues of an ecclesiastical seminary. The object of these instructions to the juniors is to instil into their hearts the love of all those virtues. I composed an outline of meditation for the junior students, which I make them commit to memory, and I call on them every Friday morning to give me an account of it. I then explain it for them, part by part, on Friday mornings, during the whole year. On Saturday mornings I give an instruction to the senior students, sometimes on their future duties as priests, and sometimes on their present obligations. I explain to them, in those instructions, the obligations of the priesthood; the necessity of giving good example to the people; the necessity of preaching the word of God frequently; the necessity of zeal for the salvation of their flocks; attention to the sick, and to other duties of their sacred calling. Sometimes I have, on Saturday evenings, proposed to them a subject of meditation for the following morning, on some subject taken from the Gospel of the day, or on some festival.

283. Is it a part of your duty as dean, or is it voluntary?—It is my duty, as dean, to give religious instructions to the students, but I was not obliged to give as many as I gave; hence a great number of the instructions were voluntary. The Trustees, some years ago, told me that they feared I would injure my health by giving instructions to the juniors so soon after dinner. They told me to call the junior students together when I wished. I said that I considered half-past five o'clock on Sunday, and on Wednesday evenings at the end of recreation, to be the most convenient time for the junior students to receive those instructions. They then left me at perfect liberty to instruct them at that hour, or at any other I wished.

284. Is that done by any of the other deans besides yourself?—The junior deans do give instructions, but none of those instructions that I have been speaking of.

285. What are the instructions that they give them?—Instructions on some religious subject, on a moral or ecclesiastical virtue, on the festivals of the saints, of Christmas Day, and of St. Patrick's Day.

286. But, hitherto, that has not been done by the other deans, except on the occasions of those festivals?—It has also been done at other times. Hitherto I may say that there was but one junior dean in the College able to perform this duty; the other junior dean was in bad health, and never gave us any assistance in the way of instruction. He has left the College, and now we have a good staff, able and willing to instruct the students; and for the future that duty will be performed by all the deans.

287. How does it happen that such necessary instructions as these have not formed part of the system?—I cannot say. The Trustees, have had, I suppose, confidence in the zeal of the superiors of the College.

[*The Witness withdrew.*]

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Mr. *Jacob Owen*, examined.

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1. The new buildings at Maynooth were carried out under your superintendence, were they not?—Partially so, in this way: Mr. Pugin was the architect of the building, but it devolved upon me, on the part of the Board, occasionally to see that the works were properly executed, according to the drawings and specifications that were furnished. This, however, had chiefly reference to the advances made, from time to time, to the contractor, which, in the absence of the architect, I was required to certify. But it comprehended only a very general superintendence, because there was a clerk of the works appointed by Mr. Pugin, under his own control, therefore the officers of the Board of Public Works interfered very little in the matter.

Witness's function in erection of new buildings.

2. Had you any control over the mode of construction to be employed?—Not in the least.

3. As to the sort of mortar to be used, and the sort of windows to be let in, whether iron or otherwise?—Not in the least; all that was done by the direction of the architect, under the superintendence of his own clerk of the works.

4. Had you occasion, or any person on the part of the Board of Works, to inspect the works, from time to time, as they went on, and, if so, how often?—The general repairs of the old building being under the direction of the Board of Works, of course an opportunity was afforded to myself and assistants, occasionally, of inspecting the new buildings.

5. Had you no duty in regard to the new buildings?—Not at all. Perhaps that is too strong an expression; I have already stated that, being required to certify for the payments to the contractor, in the absence of Mr. Pugin, a general inspection of the work done became necessary, to ascertain the amount of instalment the contractor was entitled to receive. This was done as a matter of convenience, and to prevent the necessity of incurring the expense of Mr. Pugin making special visits for the purpose.

Limited to general inspection of work done for ascertaining amount of instalments payable.

6. When you so certified, had you occasion to look over the buildings?—Yes, but mainly with a view of ascertaining the quantity and value of the work done.

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7. You certified as to the quantity of work that was done?—Chiefly that.

Witness's opinion of the works.

8. Have you ever examined into the construction, as to laying the stones and mortar? It has been suggested that the water gets in through the walls, in consequence of there not being a sufficient quantity of mortar between the stones, with a view to the building having a finer appearance. Have you any opinion to offer upon that?—I have observed it very often. I never saw any occasion to complain either of the want or quality of mortar, or any deficiency in the workmanship. I believe the work to be substantially and fairly executed.

9. Have you had charge of the buildings since the work was done?—The occasional repairs, and works that had been left unfinished, together with damages by storms, and similar repairs have been done under the direction of the Board's officers.

Damp.

10. When you have been there, have you heard complaints from parties living in the College, or from any others, of the condition of the buildings or of the damp?—I have. I have heard complaints of the damp coming through the walls, which was manifestly the case.

To what attributable.

11. To what do you attribute that state of things?—Partly to the construction. The projections of the buttresses on the weather side formed a resistance to the wet, and that has forced itself into the interior, through the joints of the masonry. The walls are not, perhaps, so thick as they might have been for a building of that magnitude and height. The walls are two feet six, and they are of that thickness all the way up. I think it is a defect that will cure itself. It is a very common thing in masonry of that description, built with limestone and stones of a similar kind, for the first two or three years, to admit the wet through.

12. Is it at all peculiar to that kind of stone?—It is, to all kinds of stone of considerable density. For instance, walls built with granite generally dry quickly.

13. Do you apprehend that it will cure itself in a very short time?—I have no doubt of it, to a great extent; and this view of it is confirmed by the improvement that appears.

14. From your experience, have you known the same thing happen in the beginning, and afterwards to disappear?—I have, in a great number of instances. I have no doubt but it will eventually become sound and dry as the mortar becomes set.

Absence of fire places.

15. Should you recommend the buildings to be inhabited till it is perfectly dry?—The new building has for some time, been inhabited. The absence of fires throughout the whole building has been a great disadvantage to it. There are no fire-places, and no means to facilitate the evaporation of the wet; and I think there has been a defect in not

Want of ventilation.

constructing proper flues for ventilation in the apartments generally. In the corridors there are no means provided for heating them, nor in the students' rooms. The absence of fires has been a great disadvantage to it.

Means of curing.

16. Have you considered whether any provision could be made for the better ventilating or airing of the buildings?—There is no doubt but it can be done. I am of opinion that it will be found necessary to increase the number of fires, and if not, to have artificial heat, either by hot water or steam, or some other mode.

17. When you speak of fires, do you mean in the several bedrooms of the students?—According to the present construction, this is not practicable, the whole of the internal partitions being constructed of wood. It was considered as probable that, if the corridors were properly heated, that fires in the separate rooms might be dispensed with. In the several lunatic asylums built by the Board of Works, fire-places in the corridors have been invariably adopted, and that supersedes the necessity of having fires in each separate room. It is not, perhaps, exactly a parallel case, because one is used for sleeping only, and the students' rooms are required for occasional reading and sitting-rooms, and, therefore, a greater degree of heat is necessary than there would be in bedrooms.

18. Still they would be less likely to be damp, for that very reason?—Yes, the damp would be more quickly evaporated.

Windows.

19. Did you examine the windows, to see whether any moisture or damp comes in there, wet or rain?—I did. There are some defects in the execution of the work, unquestionably, Some of the glazing is not so carefully done as it ought to be; for when, on the occasion of its being complained of, I had occasion to examine the glazing, I found that I could, in some instances, put my knife through, between the frame of the window and the glass.

20. Do you think iron frames and cut stone well calculated to keep out wet?—With reference to this question, I beg to refer the Commissioners to the supplementary memorandum, which I beg to submit.

21. Do you think that a window is a dangerous part of a house to take fire?—The supplementary paper will explain my views on this point.

22. The part that is then broken is not the frame, so much as the glass?—Yes, it is, generally. I suppose there must have been some other reason for using iron. (*Vide* supplementary paper.)

23. Perhaps economy?—The supplementary paper will afford full information regarding the windows.

24. Have you considered, at all, the sufficiency of the windows, with regard to their letting in sufficient air and light for comfort?—They are casemented windows, and there is sufficient

Supply of light.

light and air in the students' rooms, which are the parts presumed to be referred to.

25. And generally in the building?—It never occurred to me that there was a deficiency of light in any portion of the building.

26. Or air?—Nor of air, generally. As to the refectory, I should say that it was an oversight not to have provided the means necessary for carrying off the effluvium that arises from a large number assembled and dining in the same room.

Of air.

27. Do you anticipate that the annual repairs of the building will be expensive?—I do not consider that the annual maintenance will be greater than what a corresponding quantity of building, similarly occupied, would cost. The question refers, I presume, to the new building.

28. Will they be more expensive than for the old building, in proportion to their size?—I should think not; I see no reason for it. The building, generally, is substantially constructed.

Cost of repairs.

29. Could you give a probable guess at what would keep the new and the old buildings in repair, or separately?—I should think that it would range from £1,000 to £1,500 to keep the whole building. I think £1,500 would be, perhaps, the minimum amount for the new and old buildings. There is a great deal of misconstruction in the old building, which necessarily increases the expense; and the repairs that had been performed before they came under our Board have been just what was absolutely necessary, without considering what was best to be done for substantial permanence. I might mention that, in some instances, we found a gutter forty feet long without a drip, and the consequence has been that the influence of cold and heat caused an expansion and contraction, so that the lead was torn asunder.

Duty of Board of Works as to buildings

30. You have now, by Act of Parliament, the charge of the buildings as a Board, have you not?—I believe not. The only charge that the Board have had, with reference to the maintenance, was given by an annual estimate, which estimate is submitted to Parliament; and it was, I understand, to the extent of that estimate that the charge of maintenance devolved upon the Board of Public Works. I understand that the buildings are the property of the Board, and are transferred to them for maintenance, exactly in the same way as the Dublin buildings.

Their practice.

31. What is the practice of the Board of Works with regard to such buildings? Do you make repairs before they are put in the estimate, and include them in the estimate for the following year?—Never, if we can avoid it; but if damage is likely to result from delay, the Board make the repairs; but if they are to any extent, they do not even do that without the sanction of the Treasury. It is the constant practice of the Board to refer to the Treasury any unforeseen circumstances that create an unsanctioned expense.

32. And the Treasury then advances the money, and puts it in the estimates for the ensuing year?—They order the Board to provide for it in the estimates of the ensuing year, and pay out of funds at their temporary disposal.

33. If the roof of a house were blown off, you would communicate with the Treasury, and add that to the estimate for the following year, would you not?—Yes, and a variety of things constantly occurring, not of that character. For instance, on the establishment of the Income Tax department, new offices were required, and the Board having no funds to provide them, an order from the Treasury was applied for and obtained for doing the works, and to include the cost in the next year's estimate. A large portion of the furniture for the new buildings at Maynooth had been paid for out of the funds belonging to the College; and although the Act mentions their furniture, the Board understood it to comprehend the proper furnishing; but on a reference to the Treasury, it was found that it was not intended that that should be the case.

Expense of putting new buildings in efficient condition.

34. What sum do you think will be required to put the new buildings in a proper and efficient condition for the reception and the healthy lodging of the students and professors?—That is a question that admits of a very large margin, because it would require to be considered what is comprehended in an efficient state. For instance, I might consider a great deal that was necessary with regard to ventilation, and warming, and so on. On this subject, however, I beg to refer to the supplementary memoranda.

35. Whatever is necessary for the health and reasonable comfort of young men in the position of gentlemen studying for orders, confining the question to the existing new buildings, the three sides of the quadrangle, avoiding damp and every thing unwholesome?—I should hardly know what it would comprehend. Sometimes a building will be subject to damp; and I might err if I were to give an opinion. The supplementary memoranda will probably afford satisfactory information on this point.

Means of heating stoves.

36. Do you think that stoves could be introduced with safety, so as to warm the corridors sufficiently?—They could be introduced, and with tolerable safety, on the ground floor and a portion of the one-pair floor, but with such a variety of young men, not under, perhaps, the most strict control, it is not, in my judgment, a system that is desirable to adopt. From subsequent consideration of the construction of the building, I feel it right to state, that stoves could not be placed in the upper corridors without risk.

Gas.

37. Does it occur to you whether gas might be used for the purpose of warming the building?—I doubt it very much. I do not think that we have had sufficient experience of it to justify its adoption on any large scale; besides which, flues are necessary for gas, to carry off the foul air. Hot water, I consider, is the safest, the simplest, and, in the end, the least expensive.

Hot water.

38. Do you think that it could, with hot water machinery, be kept dry?—Yes, so far as the corridors are concerned, and it might be extended to the rooms if it were necessary.

39. Would the simple warming of the corridors by hot water, be itself a means both of ventilating and drying the dormitories?—Not that alone; it would require a provision being made for ventilation, probably with flues. I always like to provide flues for efficient

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ventilation; especially in large rooms, such as the refectory, it is very important to have an efficient draught; it is not merely openings in the windows that would be sufficient for that purpose.

40. The question is, whether merely warming the passages along the dormitories would be sufficient to dry and warm the dormitories themselves?—The dormitories being chiefly used as sleeping-rooms, it is quite possible to make the corridors reservoirs of warm air for the supply of the dormitories.

41. That would be a considerable improvement, would it not?—Unquestionably; as you raise the temperature in the corridors, every room opening out of them would be benefited.

42. There would be a rush of warm air into the cold rooms, which would contribute to warm and dry the chambers?—Yes.

43. Do you think that it would not be practicable, without diminishing the efficiency of stoves, to put such a guard to them as would prevent any indiscreet young man from touching them?—It would, but it may be considered an unsightly thing; and I am very much inclined to think that the ordinary stoves would not be of much advantage in large corridors like these. I think the more efficient system would be by hot air or hot water pipes, with a high chimney for the extraction of noxious air that may be generated in a building where a number of young men are remaining for a long time.

Fire places.

44. Do you think that fire-places could be put into the corridors at present?—Yes, there is no doubt of it, on the ground floor and part of the one-pair floor.

45. What do you think would be the expense of excluding the damp, and warming the corridors with hot water, and making the necessary improvements in the ventilation of the corridors and the refectory?—It is not very easy to consider, but it would cost a good deal.

46. Would £2,000 do it?—I think it would, fully. On more mature consideration, I think the cost would not be less than £3,000.

47. Not much less?—I think not; it is a very large building, and inconveniently circumstanced for heating, which increases the expense.

48. Do you think that the expenditure of such a sum in making the buildings more permanently stanch would reduce in any manner the annual expense of the repairs?—I think not; it seems quite a separate consideration. I have before stated that, with the exception of leakages through the windows, the building will, of its own accord, become quite stanch, so that no effect will be produced on the cost of maintenance. I do not apprehend that the annual repairs, when the building is once put in condition, will be high, for such an extent of building. Of course, as to fittings, furniture, and things of that sort, there is a great deal of wear and tear, for such a number of persons.

49. Do you think that shutters could be put to the windows, without inconvenience or a great danger of fire?—Certainly they could, and they would aid to promote the comfort of the rooms.

Window sashes.

50. Taking every thing into consideration, do you think it would be desirable to substitute wooden sashes?—It would take a large expense to substitute wood for iron sashes; they would improve the rooms in some instances; but, from a recent inspection, I am of opinion that it is not necessary to incur so large an expense to substitute wood for iron.

51. Do you think that iron can be made stable, considering its tendency to shrink in very wet weather?—Speaking of iron as a building material, it does not alter its dimensions appreciably for any known temperature in our climate. I think the sashes could be improved to such an extent as would render them, perhaps, unobjectionable. As to the defects in the glazing, that is a separate question, and the remedy of this is simple and easy.

52. As to the other defects, how do you intend to improve them?—By raising the inside, so as to create an obstruction to the passage of the water from the outside to the inside. These rooms are battened, and if the wet comes, from any cause, through the windows, it would find its way, perhaps, between the wall and its plastering.

53. Do you think that you could remedy that, or that there is any danger of that wet keeping in the wall and getting round the iron?—It is desirable that the wet should be prevented, as far as possible, coming inside the walls. Of course, where the stones are porous or the work defective the water passes through the walls; that is not very easily to be remedied; but that is not the case in the present instance.

54. Do you think that it can be remedied while the present sashes are there?—For my own part, I should not recommend that those sashes should be rejected, with a view to substitute wooden ones.

55. Still, you think that the walls can be made stanch?—Yes, I think they will become so in progress of time.

Dampness of students' sleeping apartments.

56. Are the students' sleeping apartments damp?—Some of them are; some have been injured from the same cause. I have chiefly reference to the students' rooms, but they are now fairly habitable.

Of Vice-President's apartments.

57. Do you know the Vice-President's apartments?—Yes, I do.

58. What is your opinion with respect to them?—Those have suffered greatly, perhaps more than any other portion of the building. It is difficult to say what has been the cause; I do not think that it arises from any mal-construction; I have examined it with some care, on one or two occasions; it is, however, much improved within the last two years.

59. Shall you consider it your duty, as connected with the Board of Works, to have an estimate of the expense of putting those in a proper habitable state?—If called upon to do so, I should prepare an estimate for repairing the defects. It would be desirable to have a careful inspection; and, perhaps, so far as the Vice-President's rooms are concerned, it

might be desirable to substitute wood sashes for those that open. The iron sashes are not so nicely fitted as is sometimes done. Good iron sashes require to be very accurately cast, in order to make them efficient for the purpose; but, on the whole, the iron sashes are fairly executed.

60. They contract in cold weather, when they should keep out the wet?—I do not think that the contraction of the metal sashes is the cause of the defect that is complained of. The surface is too small for the heat and cold to act upon to any perceptible extent.

61. Of course, in any thing that you might propose, you would consider that it could be done without adding to the premium of the policy of insurance?—Not in the least, if the system of heating by hot water be adopted. I think hot-air stoves may subject the building to an increased premium.

Liability to fire.

62. Do you think that the present house is more than ordinarily liable to fire, in consequence of the wooden partitions between the rooms?—The absence of fire-places renders it less liable to danger, of course, but from the peculiar construction of the building, it is more than ordinarily subject to total destruction should a fire take place.

63. Then, with the alterations which you propose, there would still be no greater danger of fire?—A proper system of heating with hot water would not, in my judgment, increase the insurance, from any increase of risk.

Value of work done.

64. From your experience, looking at them now, and knowing what the buildings cost, was there value given for the money laid out?—I have no doubt about it; it always appeared to me to be a very low contract. The builder, perhaps, laboured under some inconvenience, and a little loss, in consequence, in the outset, but when he got fairly to his work he carried it on very judiciously. I am quite satisfied that there is full value for the work.

65. It could not be done for any thing like that amount now, could it?—No, it could not; the cost of materials has largely increased; the only exception would be the walling stone, which is raised on the ground.

Expense not increased by architectural appearance of building.

66. How much do you think was added to the expense of that building by giving it an architectural appearance, beyond what a building of the same size would have cost if it had been perfectly plain?—The style of the architecture itself is so plain and inexpensive, that I think the cost of the same quantity of building would not be materially diminished; but if a different style had been adopted, they would have been much more convenient, for the same sum. I do not think the peculiar style added much to the expense, but the attics and the upper rooms are not so convenient as they might have been, I think, if a different style had been adopted.

Expense of fitting up library.

67. Have you made an estimate of what sum would be required to put the library in a proper condition, with shelves for the reception of books?—I have not. My son has made an estimate that it would take about £1,000 to do it plainly in oak; but I beg to refer to the estimate and supplementary paper.

68. Speaking of the mode of doing it, would there be bookcases standing out from the wall between the windows?—Just so. I apprehend, the proper way in a building of that description would be, to have a projection on each side, with a passage in the centre; that would not only economize the room, but increase the privacy of each student, and prevent damp to the books.

State of infirmary.

69. Has your attention been called to the infirmary, in its present state, in the senior department?—I know it extremely well; it always appeared to me to be a building not worth incurring much expense upon, beyond what was requisite to make it temporarily habitable. There are two infirmaries—one for the seniors, and another for the juniors; both of them are inconvenient, but one of them is substantially a good building, and, with a little alteration and improvement, might be made exceedingly efficient.

70. That is the infirmary for the junior department, is it not?—Yes; and as to the other, I think it was always intended to remove it; but when the College was placed under the care of the Board of Works, it was in that dilapidated state that it was deemed not worth spending money on it.

71. Does it appear to you to be totally unfit for its purpose?—Yes; I think it is not at all suited for its purpose.

72. Are you aware whether a new infirmary formed a part of the original plan?—I think not; my recollection is not very clear upon that.

73. In speaking of the original plan, the question assumes that it was a detached building from the quadrangle?—It ought to be detached, and would necessarily be so. The present one is not in a situation the most convenient for the purpose.

Drainage.

74. Are you acquainted with the state of the drainage of the College? Has that come under your supervision at all?—Efficient drains have been made for the new building, and I believe there is no deficiency in the drainage in the old building. The Board have constructed new drains and repaired the existing drains, from time to time.

75. Is the sewerage of the building in a perfect state?—It is.

Sewerage.

76. You do not think that any of the damp of the existing building is at all connected with defective drainage?—I believe not in the slightest degree.

77. Are you aware whether, in the new buildings, there are any arrangements made in a room, or other convenience, for the purpose of airing the linen of the students?—I do not think there is any arrangement made. I believe there is no laundry in the house.

78. The linen is washed out of the house, is it not?—Yes.

Arrangements for airing linen.

79. It was stated before the Commissioners of Inquiry, on a previous occasion, that the damp of the building, combined with the linen not being aired, was productive of

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consumption and other chest complaints in the College. Have any means, that you know of, been taken to counteract that in the new building?—No, I never heard of it; but it is unquestionable that it would be very desirable to have a room adapted for that purpose of airing the linen; and it might be done, in conjunction with heating the corridors with hot water, at a small additional expense, if that system should be adopted.

80. You think that there would be no difficulty in providing accommodation of that sort?—Not the smallest.

81. Are you aware what the accommodation is in the infirmary for the junior department, which you say is capable of being put into a satisfactory state?—I cannot say from recollection.

82. Are you capable, at all, of forming an estimate of what the expense would be for an infirmary for the senior department?—It would be desirable that I should have some data upon which to form an opinion.

83. It has been stated that there are very often thirty students in the infirmary?—Neither of the existing infirmaries are capable of properly accommodating that number. There must be two or three in a room.

[*The Witness withdrew.*]

MAYNOOTH COLLEGE.

MEMORANDUM on the state of the new COLLEGE, and the several works required to complete and finish it.

The three sides of the quadrangle of the new College have now been completed about three years, and have been in partial occupation for about half that time.

The amount of accommodation required, was so greatly disproportioned to the funds allocated to the purpose, that although the several buildings, and all the fittings, were designed in a style of the severest simplicity, the Board have been unable to do more than erect a portion of the original design, without furniture or fittings of any kind.

It is but right to observe, that the materials and workmanship of the buildings are all unexceptionable—the contract having been fairly and conscientiously carried out, and at a very low rate. The defects observable in the building are of three kinds, viz.—1st. Such as arise immediately from the nature of its materials. 2nd. Such as arise directly from the exigencies of its style. 3rd. Such as can only be charged to the insufficiency of the funds provided.

1st. Of the defects which arise from the nature of the materials of which the new buildings are constructed, the first and greatest, perhaps, is the damp in the external walls; this is to be attributed entirely to the stone of which the walls are constructed. It happens in very few instances that walls built of limestone become thoroughly dry until some years have elapsed, the time varying with the thickness of the walls, and other circumstances; and such a result may always be expected from the limited porosity of the stone.

In the present building, the damp from this source only appears in isolated spots, where it is not concealed by the battening; this, however, is an evil of a purely evanescent character and which will lessen and gradually disappear; and although disappearing, in the present instance, more slowly than in ordinary cases, from the very few fires in the building, is yet considerably less than it has been, and does not now exist to a seriously inconvenient extent.

Under the same head must be classed one of the inconveniences arising from the windows, viz.:—the condensation on the stone work of the jambs and mullions; the water accumulating from this source would be a serious annoyance even if the sashes themselves were perfectly weather-tight. This may be got rid of to a great extent, however, very simply, by coating the stone-work with a material of less condensing power—a mere surface of paper or distemper colour, would, I imagine, effect the purpose. The defective nature of the sashes themselves, although ascribable, primarily, to the material of which they are composed, is yet mainly attributable to the exigencies of the style, when carried out as severely as Mr. Pugin has done, which left only the choice of the two materials—lead and iron—either of which are equally difficult to render perfectly stanch and weather-tight, both of which had been employed by Mr. Pugin at many buildings of similar character and were, therefore, recommended by him. The manner of opening the casement has been found objectionable, as, unless properly secured when opened, they are liable to be blown about and broken. This, however, may be remedied, to some extent, by making such neglect penal; and, if the condensation from the stone-work be stopped, the amount of leakage will become comparatively trifling; but, should this prove to be more serious than I anticipate, I do not think that any great injury will be done to the general character of the building by removing the iron casements and substituting timber sashes, sliding in a frame with counterbalancing weights and lines, in the ordinary way. This substitution need only take place where opening sashes are required; as for fixed sashes those of cast iron are as perfectly unobjectionable as timber, except for a trifling increase of condensation on the sash bars, which is not worth considering.

To the want of funds is to be attributed the incomplete and unfurnished state of the new buildings generally. Nearly all that has been done in that way, to render available, the existing portions of the new building, has been done at the expense of the authorities and occupiers of the College. Many things are still required to provide such conveniences as would be expected in an ordinary unfurnished lodging.

For the various other portions of the building, the fittings and furniture stated opposite each, are imperatively required:—

Great Refectory.—Six additional tables, twelve additional forms, one pulpit for the reader, matting on the floor.

Three Lecture Halls.—Additional benches, two pulpits for Professors, line walls with deal.

Study-halls.—Fifty benches and one hundred forms required, each bench to accommodate eight students; line walls with deal.

Prayer-hall.—Line walls with deal.

Library.—To be fitted with book-cases, tables and forms, desk for librarian, matting for floor.

Professors' dining-room and withdrawing-room.—Tables and chairs, sideboards, benches, &c., in character with the room.

Board room.—Ditto ditto.

Kitchen department.—The fittings of the following rooms require to be completed, viz:—kitchen, scullery, bake-house, pastry room, delft and glass pantries, larder and bread store, and knife room, and also the steward's room, and professors' servants' room; some of these have been partially fitted up, but all are more or less incomplete.

The establishing an efficient system of heating and ventilating every part of the new building will add materially to the comfort of its occupants. The general system which I think should be adopted, should be that of using hot water pipes to warm a current of air admitted into each apartment, by one or more apertures, with apertures of similar area for the emission of cold or consumed air, communicating with tubes in the partitions, leading into a rarefied funnel, whence they are discharged into the air; for this purpose it will be necessary to erect a furnace room, and a tall chimney for both smoke and foul air. The adoption of any system of heating and ventilation, such as I have been describing, will be attended with much more trouble and expense than if it formed a portion of an original plan, and its working parts may be more obvious, and, in some respects, unsightly; but it would be attended with most beneficial effect.

It formed part of Mr. Pugin's design, to construct gas works for the supply of the College. I do not think the site selected by him to be most advantageous. I should prefer placing the works in the present stable-yard, with reference to the supply of coals, comparative remoteness from observation, and the prevailing winds. The use of gas would be attended with great economy, and comparative safety from risks of fire.

According to Mr. Pugin's original design, as shown on one of the drawings submitted, the fourth side of the quadrangle was to have been composed of a church and exhibition hall; but objections of a sanitary nature having been urged against completely enclosing the quadrangle, Mr. Pugin intended to finish the ends of the east and west panes by blocks of building, showing gables respectively similar to, and balancing those of, the refectory and prayer hall—one of these blocks would naturally contain the exhibition hall. The cloisters should be extended to the church, which Mr. Pugin's idea was to build on the site of the present senior infirmary, allowing thereby sufficient light and air to penetrate the quadrangle.

The church, as designed by Mr. Pugin, consisted of a chapel and ante-chapel, which may be more familiarly described as a large choir, and a small nave, separated by a rood loft, with small chapels and sacristies attached. His idea seems to have been derived from the ancient conventual and collegiate churches, where the presence of a large number of clergy, and the consequently increased scale of the ceremonial observances rendered a very large and comparatively unoccupied area necessary, in the portion of the edifice specially appropriated for them. Carrying out this idea, which seems to be very appropriate, he has allotted by far the greater portion of the available space to the Clergy and Students.

Assuming these as the principles on which the church is to be constructed, and that it will require the area and proportions assigned to it by Mr. Pugin, the expenditure of the sum stated in the subjoined estimate, will appear to be necessary. In no one respect is the deficiency of the present building more felt than in the absence of sufficient church accommodation—the present limited space causing most serious inconvenience.

Necessarily consequent on carrying out Mr. Pugin's idea as to the site of the church, would be the removal of the present senior infirmary, which has been felt by me, ever since the Board have had charge of these buildings, to be so exceedingly unsuited to its purpose, from dampness, bad situation, bad aspect, and the absence of any thing like an appearance of comfort, that I have refrained from recommending any improvement to it, beyond casual repairs, and such fittings as were indispensably necessary for its at all fulfilling its purpose, in the hope that funds might be procurable for taking it down, and erecting an Infirmary more suitable. The junior infirmary is well situated, and in passably good condition; and I think the new senior infirmary might be attached to it, so as to have the greatest facility of using only one staff of nurses, one kitchen, &c., and save trouble and time to the medical attendants, and yet keep the two classes of students entirely separate.

No vote having been passed in the parliamentary session of 1852 and 1853 for the current repairs of the building, the Board have been compelled to stop all works entirely—having fortunately had funds nearly adequate to complete the repairs of damages caused by the storms of Christmas, 1852, and the succeeding spring; but all the series of progressive improvements to the old building have been put a stop to; and it is presumable that the College funds have not proved adequate to the cost of maintaining the buildings so suddenly thrown on them, and many portions of the old buildings were at the time of their being taken up by the Board, rapidly progressing to that degree of dilapidation when they could last no longer. These were gradually being restored under the direction of the Board, and, as might be expected from the inadequacy of the College funds, much more must be done in the next year, if the Board shall be authorized to resume their charge of these repairs, than would have been required had their operations been uninterrupted, and, consequently, the item for current repairs, in the estimate which I submit to the Commissioners, is largely above what has hitherto, and may be, expected to be hereafter, the average cost of maintaining, and partially restoring, the buildings.

I submit herewith an estimate of the sums required for the various works reported on above, *not* prepared from actual designs for those works, but which, from my experience of similar works at this College and elsewhere, I am satisfied will prove about what the works will cost at the present time.

J. Owen.

26th January, 1854.

Note.—I have visited Maynooth College this day, and inspected the whole of the new building, which I had not visited for two years before; and I have much satisfaction in stating, that the improvement by the disappearance of damp on the surface of the walls, is such as fully to justify the opinion stated in the foregoing part of this paper, as to its ultimate, if not speedy, disappearance, Indeed there are not more than three or four students' rooms in the building that are affected by damp so as to render them unfit for occupation—heat and ventilation only are required to render these apartments comfortably habitable.

J. Owen.

31st January, 1854.

21st October, 1853.

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ROYAL COLLEGE OF ST. PATRICK, MAYNOOTH.

ESTIMATE of the probable cost of completing the various buildings of the new COLLEGE, &c., and also for maintaining the several buildings to 31st March, 1855.

	£	s.	d.
For new infirmary for senior pupils, to be a plain building, and attached to present junior infirmary,	1,000	0	0
„ A church, as proposed by Mr Pugin, 250 feet by 40 feet; side walls, 76 feet high; oak stalls, &c., £10,000, and furniture, £5,000, (14 altars.)	15,000	0	0
„ Cloisters, and finishing ends of present buildings,	5,000	0	0
„ Presses, and fitting up library,	1,250	0	0
„ Refectory, six tables and forms, £18; pulpit, £12,	30	0	0
„ Fittings for delft pantry, £20; glass pantry, £20; larder and bread store, £10; knife room, £10; steward's room, £30; professors' servants' room, £50; pastry room, £50; kitchen and scullery, £50,	250	0	0
„ Fittings for study halls, lecture rooms, &c.,	250	0	0
„ Ditto for students' rooms, shutters, sliding sashes, covering stone mullions,	1,500	0	0
„ Heating and ventilating new College,	3,000	0	0
„ Erecting gas works and interior fittings,	2,000	0	0
	£29,280	0	0
„ Painting, papering, and tinting walls, new College, £1,000 0 0			
„ Current repairs, 2,000 0 0			
	3,000	0	0
	£32,280	0	0

26th January, 1854. J. OWEN.

20th October, 1853.

20TH OCTOBER, 1853.

Mr. *Coleman Galvin*, examined.

Mr. Galvin, Divinity Student.

1. How many years have you been in the College of Maynooth?—Seven years.

Witness from Galway.

2. Did you enter the lowest Humanity Class?—Yes.

3. From what county did you come?—From Galway.

His education before entering Maynooth.

4. Where did you receive your previous education?—At Loughrea.

5. Was it a day-school or a boarding-school?—A day-school chiefly.

6. What was paid to the master of the school for your instruction?—I don't recollect what was paid.

7. Did your father live at Loughrea?—No, about six miles from it.

8. Did you go in each day to school?—No, I lodged in Loughrea.

9. Did you reside with a relation, or did your father pay for your lodgings elsewhere?—My father paid for my lodgings.

10. Do you know how much it cost him each year?—I do not.

11. Were there any boarders in the school at which you were?—There were a few in my time.

12. How many boys altogether were there at the school?—I think, on an average, about forty.

13. Was the school exclusively for persons intended for the ecclesiastical orders?—Not exclusively.

Mathematics.

14. Were you taught mathematics there?—I was taught some mathematics.

15. To what extent?—Not much—a small share of algebra.

16. Were you taught Euclid?—Not in the school.

17. Before you entered the College, were you taught any of Euclid?—No.

18. Were you examined in English on your entrance into the College?—Yes; but merely one or two questions.

English.

19. Were there any lessons in English given at the school you were in at Loughrea?—Yes.

20. In what manner were the lessons given?—I was taught English grammar and English composition.

Entrance Examination.

21. How many professors examined you on the occasion of your entrance into the College?—I was examined by Dr. Renehan and Dr. O'Hanlon, in the presence of the majority of the superiors and professors.

Greek.

22. What Greek had you read before you entered the College?—St. John's Gospel, Lucian's Dialogues, and some books of Homer's Iliad.

23. Was it Stock's Lucian or Walker's?—Walker's.

24. How many books of Homer had you read?—Eight books.

25. Had you read any of Zenophon?—No.

26. Was that all the Greek you had read?—Yes.

Latin.

27. What Latin books had you read?—I read Virgil, Sallust, Horace, Livy, and Cicero.

28. Had you read the whole of Virgil?—Six or eight books.

29. Had you read the whole of Horace?—Yes.

30. The Odes and all?—Yes.

31. The Art of Poetry?—Yes.

32. What part of Cicero did you read?—The whole of the Orations.

33. Did you read Cicero *De Officiis?*—No.

34. What part of the course have you reached at present in your course of Dogmatic Theology?—I read the Religion tract at present—the course varies.

35. Have you read the treatise "*De Ecclesia*" yet?—Yes, as much as we were able to get through in the time allotted for it.

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22.
Mr. Galvin,
Divinity Student.

36. Does the question in the Treatise "*De Ecclesia*" arise of the distinction between temporal and spiritual power?—It does.

37. Do you remember whether or not, that portion of the course which comprises the instruction as to the obligation of the oath of allegiance, or as to the temporal power of the Pope, has yet come under your consideration?—I do; and I remember, also, that the professor had not time enough to treat it as fully as he could wish.

Teaching in Maynooth as to spiritual and temporal power.

38. Has it been reserved for that part of the course in which the professor is to instruct you during the remaining part of the present year?—I don't think that it has been formally reserved for this year, for this year has a sufficient share of new matter for itself. However, the Professor of Fourth Year's Divinity generally makes the best use of whatever spare time he commands, by lecturing on some topics which appear to him not to have been sufficiently discussed during the previous course.

39. When did you pass through that part of the course which would naturally have been occupied upon this subject?—In my second year's Theology.

40. Do you remember that part of the *Tractatus de Ecclesia*, by Dr. Delahogue, which relates to the temporal power of the Pope?—Yes.

41. Do you recollect whether or not that part of the tract formed a portion of the teaching on that subject?—I know that we had lectures on that subject, but time did not permit the professor to treat the subject as fully as he treated the matter in the commencement of the tract.

42. Who was the professor who taught it?—Dr. Crolly.

43. Was that in your first, second, or third year?—In my second year.

44. The year before last?—Yes.

45. Do you recollect, generally speaking, what is the doctrine, in a few words, that is held with regard to the temporal power of the Pope?—So far as I can recollect now, I think it is held there that the Pope has no temporal power from Christ himself, and that it is through the grant of princes that he obtained that power.

46. No temporal power direct or indirect?—At least direct. At any rate, I have heard that there is merely congruity that he should have it, considering his position, that the Pope should have temporal power, but he has not had it from Christ himself.

Temporal power.

47. You know that the Pope is himself a temporal sovereign in his own states?—Yes; and it is congruous and fitting that he should be so, though not necessary.

48. When you said that there was a congruity in his having temporal power, did that apply to his power in his own dominions, or his power over other countries?—I think it applies to his power over other countries, although he has it not.

49. Were you taught that it was desirable that he should have temporal power in other countries?—I was taught that it was desirable some time in the middle ages, but that the contrary was desirable now.

50. Did you hear any teaching upon that subject from any body except Dr. Crolly?—Yes, from Dr. Russell.

51. Did you receive instruction from any professor upon the subject of the temporal power of the Pope, except Dr. Crolly or Dr. Russell?—No

52. Are you sure of that?—I am.

53. Did Dr. Russell enter upon that subject?—He did

54. Did he enter into those cases wherein the temporal power has occasionally been in conflict with the spiritual power of the Pope?—He did.

Teaching by professor of ecclesiastical history.

55. What parts of Ecclesiastical History have you heard lectured upon by Dr. Russell?—He commenced with the very beginning of Ecclesiastical History.

56. Down to what period has he brought the history?—To the twelfth century.

57. Is it the practice in the Theological Class for the professor to state the doctrines which are held on both sides, and then to state to you the doctrine which he himself holds?—It is.

58. Do you remember whether it was when telling you what was stated on both sides upon the question of the temporal power, that you heard it stated that there was a congruity in the Pope having temporal power?—I think it was in stating both sides of the question; in fact, as to that very congruity, I do not distinctly remember what was held at all.

Portion of moral theology deferred till termination of course.

59. Do you remember whether you were advised to abstain from reading certain matters until the termination of the course, when you were about to take holy orders?—Yes.

60. What were those matters?—The matters connected with our sixth and ninth precepts.

61. You mean the "Non Machaberis"?—Yes.

Instruction in composition of sermons.

62. Did you receive any instruction in your whole course upon the composition of a sermon?—No instruction except the criticisms on the sermons delivered by the students every Sunday, at which there is a professor or a superior attending, who calls upon another student to criticise, after which the professor gives his own opinion on the sermon. These criticisms contain a good deal of useful instruction on the composition of the sermons.

63. Have you written a sermon yourself?—Yes.

64. More than one?—I have written two.

65. Did they occupy you long in the composition, or how long were you about them?—For about a fortnight it occupied all the time that I could conveniently take from my other studies.

Sermons preached by students.

66. What sort of books are used as aids to the composition of sermons?—The most approved books are Fenelon, Liguori, and Massillon. A good many have recourse to Abbé Macarthy's sermons.

67. They take as models certain well known sermons?—Yes.

68. Do they take the ideas from them, and then rewrite them?—Yes; some do.

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Mr. Galvin, Divinity Student.

69. Does the student choose the subject of his own sermon?—The custom is that each student takes his text from the Gospel or Epistle of the day, whichever he pleases.

70. Then he takes a sermon which has been composed on that subject, and takes the ideas, and composes a sermon himself?—Perhaps some do; but numbers, I do believe, compose sermons without having recourse to any other sermon or book for the occasion.

Criticisms on.

71. How long does the criticism last?—Not more than ten minutes; sometimes five.

72. What kind of criticism is it; do you think that much instruction is given by it?—Some of the professors criticise sermons more severely than others. Dr. Whitehead in his criticisms, gives very excellent instructions.

Value of.

73. Upon the whole, does it appear to you, that there is much instruction conveyed by these criticisms?—I do not think that there is as much as I could wish.

74. Do you think that you were much helped in the composition of sermons by them?—Very little indeed.

Teaching on, in English Class.

75. Was there anything taught upon that subject when you were in the English Class?—Yes; but very little to be of any practical advantage. We were taught that a regular discourse of any kind should consist of certain parts. We were shown how these parts should be arranged amongst themselves; we were shown also the styles that suited these different parts, but got no instruction on the selection of the matter; nor how to deduce a sermon from a given text.

76. You were not taught anything further than that with reference to the composition of a sermon?—Nothing more.

77. Were illustrations drawn for you in the English course from different well known sermons, or remarkable sermons, as models?—Yes; as samples of eloquence or good composition.

78. Were you taught anything with a view to acquiring a facility in giving catechetical instruction?—I never recollect anything in the College of that nature.

79. You never were exercised yourself or practised in it?—Never.

Instruction in art of catechising.

80. Was any instruction given to you as to the mode of conveying catechetical instruction?—Yes, I have heard the Senior Dean, in the course of his lectures, give some slight instruction on that point, namely, that priests should use the greatest simplicity in the style and manner of their instructions to the faithful.

81. Has your health at all suffered from the course of study you have pursued?—Yes, very much; and the health of the students is very much injured. The students study very hard; there is an immense pressure upon them. I think that the students very often suffer very much from the hard study there.

82. Do you think that they have sustained any injury from the damp of the building?—I think they have.

Infirmary.

83. Have you been yourself in the infirmary from illness?—Yes.

84. How long?—I have been there more than a fortnight lately.

Want of accommodation in.

85. Did you find a want of accommodation there?—There never was good accommodation there.

86. Did you ever sleep there?—Yes.

87. Who attended you?—The Doctor attends there daily.

88. Were you satisfied with his attendance?—No; and the students are by no means satisfied with his attendance.

Dissatisfaction of students with medical attendance.

89. On what grounds are they dissatisfied?—The grounds are, in my opinion, that there are several instances of persons becoming seriously ill; and it is the opinion of the students that that arises from a want of knowledge on the part of the Doctor. In fact there is no serious case that must not be referred to Dr. Corrigan; and the students generally believe that that is all owing to want of skill on the part of the Doctor that attends them at present.

[*The Witness withdrew.*]

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FRIDAY, 21ST OCTOBER, 1853.

23.

Mr. O'Connor, Divinity Student.

Mr. *Thomas O'Connor*, examined.

1. You are the senior student of what class?—Of the first year's divines, that is, of the Junior Divinity Class.

2. When did you enter into your class of divinity?—This year.

Witness from Sligo.

3. Where did you come from?—From the neighbourhood of Sligo.

4. What is your age?—I think about twenty-five.

5. When did you enter Maynooth?—In the year 1849, at the commencement of that academical year.

6. In what class did you enter?—The Humanity Class.

7. The lowest class?—Yes.

His previous education.

8. Where were you previously educated?—There were classical schools in Sligo, and I attended them for five years; and I went to the College of Tuam, St. Jarlath's.

9. Were the schools at Sligo day schools or boarding schools?—Nearly all day schools; I was for about eighteen months, I think, boarding in one school in Sligo.

10. Did you make any particular study of English before you came to Maynooth?—I had read geography while in Tuam; we had two classes a week in geography.

11. Did you read English grammar?—Yes, before I went to classics; and some arithmetic, nearly the whole course, before.

English.

12. Did you read any English books?—I had the History of England, by Goldsmith, and Keating's History of Ireland.

13. Have you ever been in the infirmary during your residence in the College?—Yes. 21*st October*, 1853.

14. How often?—Not very often; occasionally.

15. Are you satisfied with the attention and care paid to the sick in the infirmary?—I myself felt satisfied. 23. Mr. O'Connor, Divinity Student.

16. Had you anything to complain of on the score of medical attendance or accommodation in the infirmary itself, or the state of the building?—I have no complaint to make.

17. Have you a Bible in your possession?—Yes.

18. Had you one when you entered the College?—No; but immediately on coming in I got one. Possession of Bible.

19. Was it furnished to you by any of the College authorities?—Yes; on entrance I paid a deposit, and then I got whatever books the College allowed, and among those books was a Bible.

20. You were asked if you were in possession of one already, were you not?—No, I was not asked when I entered.

21. When you entered the College were you asked whether you had a Bible or not?—No. How furnished to him.

22. Then how did it happen that you were furnished with one?—In this way; the students generally acquaint those men who came in that those books are given, and if they have not got one they can get one.

23. If you want it you ask for it?—Yes; the freshmen coming in are all informed by the senior students in the College that it is necessary to get those books. I think I was told that it was necessary to get them, and then I went to the Bursar and got them.

24. What use do you make of the Bible; is it used for your studies?—In my two years in Maynooth we had a Bible Class twice a week, for an hour each day, of three chapters in the Old Testament; and any student was liable to be called upon to be examined in any chapter by the professor. Bible Class.

25. What portions of the Bible have you read since you have been in Maynooth?—I think I have read nearly the whole of the Old Testament. Portions of Bible read.

26. Have you read the New Testament since you have been at Maynooth?—Yes.

27. As a part of your private studies?—Yes.

28. You have not yet come to it as a part of your class?—We will not have the Scripture class till next year; but in the theology course we are constantly referred to the New Testament.

29. The Bible you were furnished with was the Vulgate?—Yes.

30. Have you a Greek Testament?—I have not, but I have a Latin one.

31. Are any lectures given on the Greek Testament?—No.

32. Were you examined when you were admitted in the Gospel of St. John?—No, I was not; I stood for rhetoric, and I was examined in Livy and Homer.

33. You were not admitted into the Rhetoric Class, were you?—I passed for it in the classics, but I was not prepared to answer in the sciences.

34. Did you attend any lectures on ecclesiastical history?—Yes. Ecclesiastical history.

35. What was the subject?—Last year was my first year, and we commenced with the Life of Luther and the Reformation.

36. What was the text book that you made use of?—Alzog; I took the order from Alzog, and read it from Receveur.

37. Have you any history yourself?—I have Alzog.

38. Upon what subject are you now being lectured in history? The Lives of the Popes of the Seventeenth Century.

39. What books do you use?—Alzog is the text book, but Receveur is the book we refer to.

40. Were you an honor man in your class?—I got the first distinction in physics.

[*The Witness withdrew.*]

Mr. *Christopher Carroll* examined. Mr. Carroll, Divinity Student.

1. From what part of the country do you come?—From the county of Galway and diocese of Kilmacduagh. Witness from Galway.

2. You are now senior student of the second year, are you not?—Yes.

3. In what institution had you been educated before you entered Maynooth?—At a private day school in Loughrea.

4. Up to what age?—About fifteen or sixteen.

5. In what class did you enter at Maynooth?—The Humanity Class.

6. Had you studied Humanity before you entered Maynooth?—I had read the course of classics necessary for entrance. Previous education.

7. Had you read much English before you came to Maynooth?—Yes; a fair share.

8. Were you a pretty good grammatical scholar in English?—Yes; tolerably good.

9. Had you had any exercises in English composition before?—Very little. English.

10. Have you had many since you have been at Maynooth?—Yes, for two years.

11. Do you now compose pretty fluently?—Tolerably.

12. Did you learn any French before you came to Maynooth?—Yes.

13. You studied French there?—Yes.

14. What progress did you make?—So much that I think I could read and translate any French I should meet now. French.

15. In one year?—Yes.

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16. Can you read French pretty fluently now?—Yes.

17. Could you translate a volume of Bourdaloue?—I could understand it as I went on, if I did not read it very quickly.

18. What books did you read during the French Class in Maynooth?—Bossuet's Universal History, and Fenelon.

19. Did you read Télémaque?—I have read part of it.

20. Have you continued the study of French since you passed that class?—I sometimes use some French author in studying theology.

Physics.

21. Did you pay much attention to the Physics Class when you passed through it?—Pretty fair attention; I thought I knew my business pretty well.

22. What were you doing in the Physics Year besides attending the Physics Class?—I had another class to attend on Ecclesiastical History.

23. But the Physics Class occupied your time principally?—Yes; it was the principal class. We had only two classes a week in the Ecclesiastical History.

24. Have you kept up your knowledge of physics since?—No; I have not time to practise it.

Greek.

25. Had you any knowledge of Greek before you entered Maynooth?—Yes, I had. I had read some Greek; it comprised a part of the course we read before. It was necessary in order for admission into the College, to know a course of Greek.

26. Have you pursued the study of Greek since?—I did, two years; I read in the College the two first years in humanity and rhetoric.

27. Since you passed through those classes have you continued the study?—Very seldom.

28. Do you begin to find your knowledge of Greek fading?—Indeed I do. However, when I have an idle hour I would like to take it up and try it again.

29. Do you possess any Greek volumes of your own?—Not at present. I left them at home.

30. But you have some of your own, have you not?—I have.

31. What Greek works have you?—Thucydides, Aristotle's Rhetoric, Homer, Longinus, Lucian. &c.

32. Did you read Aristotle's Rhetoric?—Part of it.

33. Did you read it both for the substance and also for the style?—Yes, for both.

34. Did you go through the whole of the Rhetoric in that year?—Yes, I did.

35. The whole volume?—No; because we had other authors to read during the time along with it.

36. You did not get through the whole of Aristotle's Treatise?—No.

37. What portion of it did you get through?—As far as I can remember, two or three books. I am not quite certain about it.

Latin.

38. Do you ever read any Latin books except those that are requisite for the class?—I do.

39. For your own private instruction?—Yes; but generally speaking we have enough to do; we keep up our knowledge of Latin by that.

40. It is not the habit, is it, to read other authors in Latin besides those which are requisite for the class?—I am not aware.

41. It is not your own habit?—No; I feel in reading them that I will just derive as much benefit from reading them as I would by reading any other.

42. Do you find that you can express your ideas easily upon an abstruse subject, such as logic, in Latin?—Not so fluently as in English.

43. Do you find that you think upon those subjects in Latin?—I cannot say that I do; I generally think on them in English.

44. Is the whole of the lecture in these classes delivered in Latin; or is any part of it in conversation, or in English?—Yes; any part that the professor would think difficult, and that the students would not fully understand, he would explain in English; but generally speaking, the lectures are all in Latin.

45. Is a student ever allowed to answer in English if he finds a difficulty in expressing himself in Latin?—Yes, he is; if he cannot express himself fully, or make himself understood in Latin, he can express himself in English.

46. What prizes do you get in the College?—I have got no prizes of any sort; I was never in any way distinguished.

47. You were taught the different branches of Mathematics, were you not?—Yes.

[*The Witness withdrew.*]

24.
Rev. P. Lavelle, Dunboyne Student.

The Rev. *Patrick Lavelle*, examined.

1. You are the senior Dunboyne student, are you not?—Yes.

2. What is your age now?—I am twenty-seven or twenty-eight.

Witness from Mayo.

3. From what part of the country do you come?—From Westport, in the county of Mayo, archdiocese of Tuam.

4. At what age did you enter Maynooth?—I entered Maynooth at the age of eighteen.

5. Where had you received your previous education?—Principally in the College of Tuam, St. Jarlath's; I was there four years before I entered Maynooth.

Previous education.

6. What course of study had you passed through there before you entered Maynooth?—The classics principally, and sciences, that is, algebra and geometry only, French, and the Belles Lettres.

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7. Is the education given at St. Jarlath's exclusively for the ecclesiastical state?—No; young men are prepared there for the different professions and states.

8. Had you studied theology before you left St. Jarlath's?—No.

9. Into what class did you enter at Maynooth?—Into the Rhetoric Class, called the First or Senior Class of Humanity.

Entrance examination.

10. What were you examined in on entering Maynooth?—I was examined in Homer, in the third book, in Cicero's Orations for Archias, and in algebra.

11. How long did that examination last?—In all, about half an hour. The examination was conducted on two separate days. I was examined in classics first day, in Homer, for about fifteen lines, to translate and parse, and then a few sentences of Latin. That occupied about twenty minutes or a quarter of an hour. A day or two afterwards there was an examination in algebra.

12. Your translation was not written, but oral?—Oral.

13. Who were present at your examination?—The President, Dr. Callan, Dr. Russell, and, I think, Mr. Furlong. I recollect Dr. Callan examined me in physics; he gave me some questions in algebra, and Dr. Russell in Greek.

Greek.

14. Have you read any Greek since you left the Greek Class?—No, except in referring occasionally to the Testament in the study of Scripture.

15. Is there often a reference to the Greek Bible, the Old or the New Testament, in the subsequent studies?—Not so much in the theological as in the scriptural studies; there is constant reference in those to the Greek text where there is difficulty in throwing a light upon the subject.

16. Do the students take the volume with them into class, to enable them to refer to it at the time?—They are not supposed to have any books in the Scripture Class but the Testament alone.

17. Is it in Latin?—In English. The verses are read out in English, and then expounded and explained in English; and then, if either the Hebrew or the Greek throws any light upon a difficult passage, it is referred to.

18. What translation of the Testament do you use?—The Douay entirely.

Scripture class.

19. When reference is made to the Greek, it is made by the professor reading out the Greek words, is it not?—Sometimes the professor; generally the student, if he has studied it so deeply, refers himself to it. He says, "The Greek text runs thus, and might be explained, perhaps more conveniently, in this way." Sometimes, if it is found that it is not necessary to refer to the Greek, the student who is called to answer does not refer; the professor always refers.

20. Has every student a Greek Testament in his possession?—I cannot say that every student has.

Scripture always studied with Greek Testament.

21. Has every Dunboyne student?—I cannot say; I had one when I was studying Scripture. The Scripture is universally studied with the Greek Testament open at the side of them.

22. Have you a Hebrew Bible?—Not now; I had one till this year, and I gave it away.

Hebrew.

23. Are lectures given in Hebrew?—Yes, once a-week.

24. Do you attend them now?—Not now. The two first years the Dunboyne students are obliged to study Hebrew, but the third year they are exempted from that.

Mode of conducting theology class.

25. Is it the course in the theological class to present arguments on both sides to the consideration of the students, and to call upon them, when examined, to point out where the infirmity of either lies?—That is not so much the course. The course is this: the proof of the doctrine to be established is first laid down by the professor, and the student is expected to be able to answer that proof, not in the precise words of the professor, but to lay down principles, and develop them. After he has gone through that process, the arguments of the opponents are proposed in the shape of objections. The principle is, first, the arguments in favour of the doctrine to be established; and then the contrary doctrine is laid down, and arguments are proposed as difficulties against that doctrine.

26. That is the form followed in the Treatise, is it not?—That is the mode in which all our theologians treat dogmatic questions.

27. Is it expanded much in the lectures?—Always; you are given that in the class treatises of the house, but not more than is to be found in 800 or 900 writers who have written on dogmatic theology.

28. Are the principal propositions illustrated by reference to cases, by the professor, in his lectures?—Always by cases, but not so much in dogmatic theology—scarcely ever in dogmatic theology. Occasionally, of course, there are some illustrations, partly from natural and partly from moral subjects, but much more in moral theology.

29. In that case, there would be an application to the practical concerns of life, would there not?—Yes, and that occurs in the study of dogmatic theology.

Treatise De Ecclesia.

30. Have you read the Treatise "De Ecclesia?"—Yes; I have read the whole course of theology.

Temporal and spiritual power.

31. Have you, during that course, treated the question of the distinction between the temporal and the spiritual power?—Yes; the professors, not formally indeed, treat the distinction between them. So far as I have seen (and I have read this subject under two professors) they never formally introduce the question of the temporal power. The spiritual power, merely, is defined and established. The temporal power is, perhaps, not even alluded to; but, of course, it is alluded to negatively, when all the privileges and powers of the Pope are laid down, when the temporal power is not reckoned amongst them. I mean to say that the discussion of the temporal power is never formally introduced. With regard

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to the doctrine taught by the professors under whom I studied, and by the other professors, so far as I could judge from others, the doctrine of the temporal power of the Pope, understood in the sense that there is any power in the Church, or in any member of the Church, to exercise temporal sway over any civil states, is condemned without any possible limitation, and condemned in the simplest terms.

32. When you speak of power, do you speak of power over the consciences, as well as power by civil functions? Would the Church have a power, by its influence over the conscience, so as to affect the civil actions of a man, irrespectively of mere morals; actions in themselves indifferent, but which were capable of having a colour given to them accordingly as they were done with one purpose or another? Suppose a vote at an election: you would say that in itself the vote was a matter of indifference, but it may have a moral character according to the intention of the person bestowing it: do you consider that the Pope, or the Church in any form, has a control over the consciences of men as to the application of a general principle?—I do say that, where it is supposed that the action is in any case indifferent (because some actions may be indifferent while placed in particular circumstances, and in others may be a violation of the law); but if it is supposed that every individual action is indifferent in itself, I do not suppose that the Church would be justified in interfering with the consciences of men, and I know the Church would not do it, because the Church's function is merely to direct men's consciences in those things that appertain to their final end; but in an indifferent case it does not appertain at all to their final end.

33. In the possible, though not probable case of the Pope interfering with the allegiance of subjects, would such an interference have any effect upon the obligation imposed by the oath of allegiance, with respect to the action of the subject?—Not the slightest; no more than the interference of the lowest man in the community would have.

34. The obligation to him as the head of the Church would not extend to such a case?—Not in the smallest degree.

Teaching as to whether allegiance can be relaxed or annulled.

35. Has this question ever been discussed in class, or has any positive instruction been given as to whether the allegiance which is due to the sovereign can be relaxed or annulled by any power or authority whatsoever?—That question, so far as I can remember, has never been formally and in so many terms introduced; but it has been, virtually, in many cases. It comes under the subject of the obligation of states, as it is called, in moral theology. The principle of St. Paul is thoroughly developed, that is, "Let every soul be subject to the higher powers." There it is laid down that subjects are bound by obligations of allegiance to the sovereign authorities of the realm; that they are bound universally, and without any exception. The question is introduced in discussion by all theologians, by English writers as well as others, by Paley and others, and by Burke—that is, how far the civil power (speaking now of the supreme power) may possibly in any case forfeit its right to allegiance. Then that doctrine, of course, I heard discussed thoroughly, and a practical conclusion was come to; and that conclusion is opposed to the decision of two or three very eminent English writers, and is to the effect that no individual in the community can say to himself, the sovereign power has outstripped its rights and its limits, and I am released from the obligation of allegiance. And much less would any person be justified in declaring, not only that he himself, but that the community was justified in abandoning their allegiance. It is again discussed, under the head of the power of the Pope, in the treatise of the Church. In the Treatise on the Church, of course, the distinction is made between the temporal and spiritual power; and the temporal power

Present concurrence of divines as to the temporal power of the Pope.

is emphatically excluded by all modern writers. But all divines, and even the exponents of Bellarmine's doctrine, agree, that not only has the Pope no direct power, but not even indirect power, to absolve, or to declare absolved from the oath or obligation of allegiance, which arises not alone from the human, but from the divine—almost from the natural law—that in no case has the Pope the power of either absolving from the obligation of allegiance, or of declaring absolved. There are, as well as I remember, four opinions upon that subject. There is the extreme opinion, which has been since abandoned, that the Pope has direct temporal power. Then the doctrine of indirect power is laid down by Bellarmine, and his exponents explain him to mean, that there is question there, not of sovereigns without the communion of the Church of Rome, but of those who are within her communion,

Advocates of the indirect temporal power restrict it to sovereigns within the pale of the Church.

and who may be considered bound by certain rights—by certain international rights. They say, then, that even his indirect temporal power does not extend outside the Church, but arises from some national agreement or concession—for example, a virtual arrangement, that the profession of a certain creed, or the observance of certain rights, and the maintenance of certain immunities and privileges of subjects, were necessarily the conditions of reigning. In these respects the Pope might be, by the subjects, looked upon as a natural arbiter, or natural judge, as to whether those rights were infringed upon, or those immunities retained; but that has only reference to persons inside the Church: outside the Church the Pope has no power, they say, direct or indirect. Even the exponents of Bellarmine's doctrine are of opinion that the Pope has not, outside the Church, any temporal power, direct or indirect—any power to interfere with the obligations of allegiance of any subject. This is the doctrine that is maintained, and I never heard the contrary for a moment entertained in Maynooth, or in any divine that I have read.

Declaratory power.

36. You never heard the doctrine maintained, that the Pope, by the position which he occupies as the head of the Church, is the person who would be entitled to satisfy the conscience of a Roman Catholic, in a case where he thought that the oath of allegiance had a

A mistaken view.

doubtful hold upon him, and would entitle him to hold himself at liberty to depart from an

engagement which he had entered into?—In the first place, I must say that such a person would be labouring under a mistake, in supposing that there is any right in the Pope to interfere, because, from what I have laid down, I have asserted that he has no right.

Elections.

37. To recur for a moment to the question of elections, would it be an intrusion if the Pope himself, or a priest, who, I suppose, has not more authority than the Pope, were to dictate, under spiritual sanctions, the course to be pursued?—The answer to that is, that, practically speaking, I think the case can very rarely occur where they would be justified; but I do maintain, according to those principles of theology which I have imbibed during the last six years, that a case might occur possibly where they would be justified. Suppose the case that a voter is bound to give his vote to one party, that is to say, that he would violate the laws of conscience, or some positive law, and thereby commit a sin against some law of God, or of the Church, or of man, by giving his vote to one, and not to another; if the priest saw that, the priest would be bound to prevent him, because he is bound to prevent every subject from committing sin. But the case I put of course implies that a person would commit sin by giving his vote in one way and not in another: practically speaking, however, the case can very rarely occur where a priest can, under pain of spiritual censures, prevent a voter from giving his vote one way, or oblige him to give it another way.

38. You know that there is a large class of subjects in which, to a certain degree, the interests of the Roman Catholic Church would be concerned. Because the interests of the Roman Catholic Church were supposed by a priest to be concerned, would he be entitled to declare it a sin in his parishioner to vote one way or another, according to his own views?—I think he could not declare it a sin; at the same time, I would maintain that he was justified in advising his people not to vote for this person. The reason that he could not declare it a sin is, because the act does not, of itself, necessarily do an injury to the Church. The Church, of course, is a society, and an injury done to her is a sin as an injury done to any other society; but the injury arises from this member's own act, and not from the act of those who return him: therefore, I do maintain that it is not a sin, because the injury resulting to the Church is not from the voter's act, but the act of the person returned, and he is not necessarily bound by their vote to do the injury.

Priest could not declare it a sin to vote one way or another.

39. Suppose a member of parliament to be more or less disposed to support the interests of the Roman Catholic Church, could the priest or the Pope make it an act of sin in the member to vote one way or another?—He could not declare it an act of sin, that is, in those terms.

40. He might offer advice as strongly as he pleased?—Yes, as every subject of the realm has a right to advise; but then he would not be justified, I say, in pronouncing it a sin to vote for one person, and not a sin to vote for the other.

Why.

41. The ultimate responsibility must rest, must it not, upon the conscience of the voter?—Certainly. The reason why I have stated that the priest would not be justified in those cases that have been mentioned, is, because, in the first place, as I said, the act of this person, the member, in doing injury to the Church is not the act of the voter; and in the second place, because the priest can never have the moral certainty, which he certainly requires, that this person will do an act of injury, or that the other person would not do just as bad.

42. Are the Commissioners to understand you to hold that it is not in the power of the Pope, or of a priest, or of any ecclesiastical authority, to make it sinful if they issued a mandate to vote one way or the other, to disobey the mandate?—In any case? I have not held that at all.

43. Suppose the case of an election, and that a mandate or order was given to me by the Pope, or a priest, to vote for A in preference to B, would that mandate create in me, being a Roman Catholic, any obligation to obey?—Not the slightest.

44. He may advise, and give his opinion?—Yes, of course; but if he even declares it sinful in some case, and if it be evidently not sinful, there is no obligation in conscience upon the voter.

No discussion upon this matter at Maynooth.

45. As a part of your pastoral instruction, such being the law, have you been taught whether it is proper or not for a priest to speak on election matters in such a tone as to make him appear to speak with authority?—Never. I never heard that matter discussed at all during my theological studies.

46. Such as his speaking from the altar, or in his robes?—Never. I never heard that matter discussed, even incidentally, in any class of mine.

47. Did you ever hear an opinion expressed on the other side of the subject?—Never in class. I merely give my answers from the general principles of moral theology.

Instruction as to duties of priests.

48. During the course of your studies at Maynooth, has any instruction been specifically applied towards informing you of the spiritual duties of a priest irrespectively of the general effect produced by the whole training, and a knowledge of theology, and if so, state at what periods of the course, and by whom, that instruction has been conveyed?—To answer that categorically, in the first place, there is a specific instruction on that subject coming under that head, to which I alluded before, on the obligations of states. There the obligations of a priest, whether a parish priest or a curate, are specifically discussed. Their specific duties are laid down in the course of moral theology. Of course all the details cannot be developed; but there is a specific portion of the treatise occupied in laying down the duties of priests, both parish priests and curates, not, of course, in relation to the matter of elections, (that is not supposed), but his spiritual duties, and his spiritual relations with those committed to his charge. In the second place, as to the period, that may be what may be called in the first year's divinity, that is, it may be a portion of the studies of the first class in divinity; because, according to the practice pursued since I

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entered the College, the treatises alternate; the first year's class, or rather the first year's divines, do not always read the same subjects, or rather, the professors in the first year's Divinity Class do not always teach the same things, but what one taught one year another taught another. It was in the course of dogmatic theology, and it may be in any of the classes. As to the third portion of the question, it may be at any period of the theological course, and by any professor.

49. Is that the only portion of the course in which that specific instruction is given?—Yes.

And specifically as to their duties in Ireland.

50. Is there any such instruction given with reference to the peculiar position of this country in which the pastoral duties are intended to be discharged?—Yes, there is.

51. At what period of the course?—At any period, and by any professor, because it is discussed under the head of the obligations of the priesthood.

52. In your time, when and by whom was that done?—In my last year, that is, in my fourth year's divinity, by Dr. O'Reilly.

53. At what period of the fourth year was that?—It was after Christmas, that is, the second section of the year.

54. How long did that course of instruction continue, and how was it conveyed?—The whole course on the obligations of states continued for about two months.

55. The question referred to the portion which related to your specific duties in Ireland?—It lasted about a week: I think I could say a fortnight. I recollect distinctly that our own professor gave us perhaps half a score or a dozen distinct lectures on it; and then afterwards interrogated at several classes, and some of the students explained the nature of the obligations of a priest in this country, and he interrogated some of his class on what he had explained himself.

Instruction as to clerical duties.

56. That occupied about a fortnight, did it?—Yes; that is, what regarded the Irish priests particularly, because, of course, what regarded all priests regarded them too; but there must have been specific instruction: for instance, the matter of benefices came under it, whether a parish were a benefice, and things of that sort.

57. But a portion of the instruction was specially applied to the duties to be assumed and performed in Ireland; how long did that continue?—I have said about a fortnight.

58. How many lectures were given?—I think by the professor himself either half a dozen or a dozen lectures, and he afterwards interrogated some of the students themselves on the subject.

59. Was he the Professor of Dogmatic Theology?—Of moral and dogmatic theology generally; dogmatic in the first year, and moral the second.

Provision of the Statutes as to inculcation of allegiance.

60. I will read to you a passage from one of the Statutes—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever;" was that proposition, or its substance, inculcated in that part of the instruction which was conveyed?—Not, to the best of my memory, in that part of the instruction; but, as I said before, it was under the others; it might indeed have been introduced under that head, but I do not remember it. The professor in my first year's divinity might have

Whether carried out.

introduced it—though, to the best of my belief, he did not; it was that very year that we read the general matter of the obligations of states, and, of course, it was quite unnecessary to introduce it there.

61. You alluded to the question as to whether a parish in Ireland was a benefice?—That is merely a disputed question, that particularly regards Ireland.

62. In what manner would that difference of opinion affect the rights or duties of a parish priest?—The general doctrine laid down by our divines is, that a priest is bound to give the surplus revenues either to charitable or pious purposes; and then the practical question arises, whether parishes are benefices in this country.

63. There are certain bulls which treat of the manner of dealing with heretics, have they been brought to your attention in the course of your studies?—Yes; particularly one bull, and that is the bull of Martin V.

Treatment of heretics.

64. Has the Bulla Cœnæ ever been brought to your notice?—No; that is not received in this country. The bull of Martin V. was to release the members of the Church from the difficulties under which they might be labouring with regard to their commerce or communion with heretics, that is, persons of a different creed; and then he laid down the principle there that those were not to be avoided in civil communion, except in one case, where they were, as we say, "nominatim denunciati," that is, no heretic was to be avoided, except in a case where there was an individual named, and announced as a notorious heretic. That is the only case where we were bound to avoid their society. That bull has been formally introduced to our notice; and it was in my second year's divinity.

Bulla Cœnæ not published here.

65. You say that the Bulla Cœnæ is not considered of authority here?—No, that is the universal impression here. I know some persons think that it is, but the general belief is that it is not.

66. Was that the bull that was declared by the late Archbishop Crolly and the late Archbishop Murray not to be in force in Ireland?—Yes: in their examination before the House of Lords.

Its publication in a volume of Den's Theology does not give it the force of formal publication.

67. Is not the Bulla Cœnæ published in one of the volumes of Den's Theology which was printed in Ireland; and has it not been, therefore, to a certain extent, promulgated by the authority which put forth Den's Theology?—One thing is, that if printed in it, it gets circulation; the other thing is, whether it be admitted as of binding force, and it has not that.

68. You do not hold that, because it has been printed in this country, therefore it has the force arising from technical publication?—Not at all. 21st *October*, 1853.

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Rev. P. Lavelle, Dunboyne Student.

69. Publication in an ecclesiastical sense means, does it not, publication in a diocese or in a parish by some ecclesiastical authority?—Yes; but it must be formally received by the hierarchy of the country, or virtually, that is, they must have submitted to its enactment for years, or they must have formally declared that they have received it.

70. They must either have acquiesced in it for a considerable time, or it must have been formally promulgated by some ecclesiastical authority?—Yes; and they have done neither. With regard to the Pope's power of deposing sovereigns—for that is really the practical point upon which the whole matter turns—it strikes me that Pius the VII. declared, in answer to a request made by Napoleon, that he would never do any thing against the four famous declarations for the liberties of the Gallican Church. He declared distinctly that his objection was not against the first article, and that first article lays down the doctrine that the Pope had no temporal power whatever; therefore, Pius the VII. himself repudiated it.

71. The Commissioners have been referring to the eighth volume of Den's Theology, as published by Coyne in 1832: have you, amongst the books in your private library, for your own reading, or for reference, the works of Den's referred to on this occasion?—No; I have not.

72. You have not it in any former edition?—No; not in my own private library.

Treatment of heretics.

73. With regard to those questions which relate to the treatment of heretics, the condemnation declared against heretics, and the mode of treating them, as prescribed in several of the Pope's bulls—what view of the subject has been presented to you?—I must say, that the view has been not formally presented to us in theology, but it has been in the study of ecclesiastical history, to this effect, that physical coercion is not to be used by the Pope, as such; but where the civil power may have laws sanctioning a recourse to civil coercion, it may then be used against heretics, provided those heretics are disturbers of the public peace; but they are to be punished not as heretics, but as disturbers of the peace. The doctrine presented to us in theology is, that heretics outside the Catholic Church are never to be punished by the sword, either by the temporal or by the spiritual power, and that it is unjust to punish them with the sword except in cases where they are disturbers of the public tranquillity, and violators of the public peace; but even then they cannot be punished by the Church. With regard to the historical question in those cases where heretics have been punished, we are taught in history, that, with regard to the heretics who have been known to be punished in that way, such as the Albigenses and the Vaudois, there the state was justified in punishing them, because they were disturbers of the public order.

[*The Witness withdrew.*]

Mr. *John Madden*, examined.

25.
Mr. J. Madden, Divinity Student.

1. From what part of the country do you come?—From the county of Donegal
2. What age are you?—Twenty-three.
3. You are now the senior student of the Third Class of Divinity, are you not?—Yes.
4. Where did you receive your previous education?—At a small town called Ballyshannon.

Previous education of witness.

5. Was it a private establishment or a seminary?—A private establishment.
6. In what class did you enter?—In the Humanity Class.
7. Was any instruction specially given to you as to the duties of subjects in your dogmatic course, or in your moral course?—We had it occurring in the Scriptures. In the 13th chapter of the Romans, I think, St. Paul tells us, "Let every soul be subject to the higher powers."

Instruction in duties of subjects.

8. Were you ever taught that the allegiance which is owed to the sovereign cannot be relaxed or annulled by any power or authority whatever?—Nothing particularly on that point.
9. Merely that it was involved in the general duties of subjects?—Yes; that allegiance was due to the legitimate reigning authority and government of the country.
10. Was the question ever discussed before you as to whether any other authority could release you from your allegiance?—Never, that I remember.
11. No particular doctrine was taught to you upon that point?—No.
12. You never heard that any authority could release you from the obligation of allegiance?—No; I think I heard something discussed that, perhaps, might bear upon that point, in the History Class, about the temporal power of the Pope; and it was said, at the time, by Dr. Russell, the Professor of Ecclesiastical History, that the Pope possessed no control whatever in temporal matters in these countries, or in any other countries, at present, or at any time. He held, that it was only the mere power that was given to him by the monarchs themselves, and that he was looked up to by them as an arbitrator; that there was nothing inherent in himself, and nothing delegated to him by Christ.
13. That the Pope had no authority over the consciences of Christians in civil affairs by virtue of his position?—None whatever.

In composition of sermons.

14. Did you receive any instructions at all how to compose a sermon?—That was by private study, principally, and in the two junior years by Professor Kelly, the Professor of Belles Lettres and French
15. What amount of instruction did he give you on that subject?—He told us merely the different parts of a discourse, and how a discourse should be arranged.

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25.

Mr. J. Madden, Divinity Student.

16. Was that applied particularly to the composition of a sermon?—Yes; and often he gave us lectures or discourses in general.

17. How many lectures did he give you; or did he give you any lectures, the whole of which were specifically applied to the composing of a sermon?—He mixed the lectures up.

18. In how many lectures did he advert to that subject?—He used to lecture for an hour every evening.

19. In how many of those lectures did he advert to the composition of a sermon particularly?—Almost in every one; that was the particular aim which he had in view.

20. You mean in almost all his lectures, or in what part of the course?—He gives no lectures on the subject except in the humanity and rhetoric years.

21. Do you mean that in every lecture he delivered, he spoke to you about sermons?—Mostly; he used to bring them in indirectly when he lectured; sometimes he did not lecture at all; he used to call up persons upon the subject on which he had lectured on a former evening. When he gave a prelection he referred in this manner; and at other times he gave a catechetical lecture.

22. When he gave a prelection, and delivered it orally to the students, did he, in every case, speak to you about the composition of sermons?—Yes; he might not exactly mention a sermon, but the object he had in view was evident from the subject of the lecture.

23. During those two years how many exercises did you write?—We had a great number of exercises in essay writing.

24. How many did you yourself write?—That depended upon a person's assiduity.

25. How many did you write?—I wrote about six or seven; I cannot say exactly. During the first year I was only making preparations for the second year. I applied myself altogether to the theory of writing, and the second year I put that theory into practice as well as I could.

Association with co-dioceseans.

26. Did you compose all your exercises yourself?—Yes.

27. In your recreations do you habitually associate with those from your own diocese?—Yes.

28. Is it understood, generally, that that is expected of the students?—You may associate with any persons you wish.

29. After dinner is there any particular rule about it?—There is no particular rule. There is a custom, generally, that the students of the different dioceses go together, for they know each other best, I suppose; they sit together after dinner for some time, and talk, and then go out to their recreations. If they take recreations in the field, or in the ball-courts, they are mixed up with all parties.

30. You never heard that it was rather expected that those from the same dioceses should associate together, and that it would be rather disapproved of if they did not do so after meals?—It all depends upon the students themselves. There is a custom that they generally walk together, and perhaps it would be thought odd if they did not.

31. Is it understood that they ought to walk together at certain times of the day?—Yes.

32. At what time of the day in particular?—After dinner.

Instruction as to religious duties.

33. When in the junior house, did the Dean give you instructions upon matters of duty in religion?—Yes.

34. That was given at periods assigned for prayer and religious exercises, was it not?—Yes.

35. Was it always done, or was it sometimes omitted on those days?—Yes, it was sometimes omitted through the occasional illness of the superior.

36. You refer to Dean Gaffney, do you not?—Yes.

37. When he was ill did anybody else give instruction in his place?—Sometimes they used; there is no particular dean. It is the duty of every one of the deans to give instructions at certain times, but there are no stated times.

38. Did anybody give instruction except Dr. Gaffney to you?—Yes.

39. What was the name of the gentleman?—Mr. Gunn.

40. Did he precede Dr. Gaffney?—Yes.

41. Did any of the other deans also do so?—Dr. Lee sometimes did.

42. Was that during Dr. Gaffney's absence on the Continent?—I think it was.

43. About how often in the year do you receive those instructions?—There are no stated times.

44. Do you receive them ten times or twenty times, or how often?—I cannot say how often; that depends altogether upon the will of the superior; there is no rule to that effect.

45. Will a fortnight pass sometimes without your receiving such instructions?—Yes.

46. A month?—Yes, even a month. But there is always half an hour's meditation in the morning, which is, generally, as good as any lecture that any superior could give.

Infirmary.

47. Were you ever in the Infirmary?—Yes.

48. Can you state whether the attendance there was satisfactory to you or not?—I had nothing particularly to complain of.

49. What was the matter with you?—I was not very ill; I was very seldom in it; generally with a slight cold, or something of that sort.

50. What part of the building do you occupy?—What is called the new house. We distinguish between the new buildings and the new house. The new house is the one that was built by the President before the grant.

51. Is your room damp?—I think where I live is the best part of the house. I, being in one of the senior classes, am in the best part.

Possession of Bible.

52. Did you receive a Bible when you entered the College?—Yes.

53. From whom?—From the Bursar.

54. Did you pay for it?—Yes.

55. Do you know whether the students generally have Bibles?—They all possess Bibles; they must get them from the Bursar, or have them of their own. *21st October*, 1853.

56. Do you know of any students having obtained them from the Bursar recently?—I know of a great number having obtained them recently. 25. Mr. J. Madden, Divinity Student.

57. What parts of Scripture have you read since you have been in the College?—The Epistle to the Romans, part of the Epistle to the Corinthians, by St. Paul, and part of St. James. Parts of Scripture read.

58. Those, I presume, you have read in class?—Yes.

59. Have you read any other portion?—I have read other portions by myself, but not in class.

60. Is it made a part of your private meditations or private study?—There is always a chapter in the Bible read during the dinner.

61. Have you ever read the Gospels also?—I cannot say that I have read them all through; I have read them here and there, but I cannot say that I have read them all. Reading of Scripture.

62. Have you read the Epistles also?—I cannot say that I have; I have read a good number here and there.

63. Do you attend prayers every day?—Yes.

64. Do you read the Gospel of the day at prayers?—No; a meditation is given.

65. Is that on the Gospel?—It is on the religious duties of a Christian.

66. Is there any meditation on the Gospel of the day?—Sometimes; we always have sermons on Sundays on the Gospel of the day. The students themselves preach sermons. Meditation.

67. Have you preached a sermon?—Yes.

68. How often?—I have preached once.

69. Have you attended Biblical lectures?—Yes, under the Vice-President. Biblical lectures.

70. Those were delivered to you by the Professor of Sacred Scripture, were they not?—Yes.

71. Did you also attend lectures upon that subject from Dr. Whitehead?—Yes; merely committing to memory certain portions of the Bible, and giving the substance of the chapters. Suppose, for instance, he appoints three or four chapters, on Wednesdays and Saturdays, for each day, every student in the class is supposed to be able to give the substance of those three chapters when called upon by him.

72. How long were you receiving those instructions from Dr. Whitehead?—He was absent for one year, and for another year I was receiving them.

73. How much of the Bible did you go through with him?—I went through Deuteronomy.

74. How much did you go though with the Professor of Sacred Scripture?—The Epistle to the Romans, part of the First Epistle to the Corinthians, by St. Paul, and a part of the Epistle of St. James.

75. Was that all?—Yes; but we were required to give a very accurate interpretation of those parts.

76. Have you ever gone through the Prophets?—Occasionally.

77. Have you gone through them regularly as a system?—Not yet; but I think, this year, in our course, we will require to know them; they occasionally will come into any dogmatic treatise on theology. We have them where they prove any dogma of the Christian dispensation.

78. Was any recommendation made to you to pursue the study of the Scriptures for private edification?—Yes. Advice as to study of Scripture.

79. In what way, and by whom?—By the professors. I heard Dr. Dixon, when he was Professor of Scripture, recommend it. I also heard Dr. Gaffney recommend it in some of his lectures.

80. That the Scriptures should be read for the private edification of each student?—Yes; in order not only that they should have an intimate knowledge of them, to make them available for sermons, but also for their own edification.

[*The Witness withdrew.*]

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SATURDAY, 22ND OCTOBER, 1853.

26. Rev. P. Lavelle, Dunboyne Student.

The Rev. *Patrick Lavelle*, further examined.

1. At what time in your course did you receive instruction on the commandment in the Decalogue "Non Mæchaberis?"—Towards the end of the fourth year's divinity, after Christmas. Indelicate portions of moral theology.

2. Had you read it previously to that?—Never.

3. Was it postponed to that period intentionally, or was it by the accident of that being the year in rotation in which the Decalogue occurred?—That year, I think, it was more by accident. I had not read it previously. As a general rule, discussions upon that part of our course are reserved for the end of the course, for the third or fourth year's divinity—it is never introduced into the two first classes. It was by accident I had not read it in my third year's divinity.

4. In what way is that question brought under the notice of the students?—Generally it is introduced by the preface—that it is a matter which must be studied with the greatest caution, and always studied after a moral preparation, after invoking the grace and assistance of God. I remember distinctly the professor, Dr. O'Reilly, from whom I received instructions on that subject, perhaps occupied the greater part of the class in cautiousness, directing us how to study the matter, cautioning us particularly to enter into the study of the subject with supernatural preparation. He said that, of course, it was a matter which all divines discussed with the greatest reluctance; but as it must be discussed, and as it was in itself disagreeable, it must be discussed in the most unobjectionable way. Mode of instructing in.

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26.
Rev. P. Lavelle, Dunboyne Student.

5. Was your third year your last year of the course?—No; my fourth year of divinity was my last year of divinity.

6. Then how did it happen that it might have occurred in your third year?—I say that the discussion on the precepts of the Decalogue must have formed a portion of our business during my third year by another arrangement of the treatises.

7. Are the Commissioners to understand you to say that the particular instructions upon this part of the Decalogue would have occurred in the third year, or would they be postponed to the end of the course?—As to the circumstance of their being decidedly postponed from the third year to the fourth, I cannot say—I think the third year's divines have not discussed that, I am sure the first and second year's divines have not.

8. Had you taken deacons' orders before you engaged in it?—No; sub-deacons' orders.

Never interrogated in class upon this matter.

9. If a young man should be suddenly called into the mission before he has completed all his theological courses, would special instructions be given in that department to him?—No; the students are never interrogated in class publicly; and, in the second place, they are advised to study the matter themselves discreetly, of course with all necessary caution, and particularly with no view to curiosity, but from a sense of the obligation.

Mode of teaching.

10. When you use the term "discuss," what do you mean by it—do you mean that the students engaged in a discussion, or that it was the subject of teaching?—I meant to say that when they were engaged in the matter the course adopted by Dr. O'Reilly was to give, or dictate—that is, to read out slowly some reflections of his own on this subject, or selected from the best authors; and we took down those observations of his, in writing, for our own instruction afterwards, but he never interrogated us on the business on which he thus dictated

11. That is when he came to that part of the course?—Yes; on the sixth precept.

12. He stated the matter without interrogation?—Yes; himself, without interrogation.

13. Without discussion?—Yes.

Extract from Scavini.

14. Will you have the goodness to read and translate this passage in Scavini, at page 457?—"Thirdly, Ut nunquam omnino materiam hanc evolvant, nisi necessitate compulsi; tanto minus de ea secum invicem loquantur, nisi *vera* adsit et *impellens* necessitas, et quod fieri potest Latina semper loquela utantur excludentes omnem et qualemcunque importunam animi curiositatem. Scientes non esse necesse ut illico tanto cum discrimine universam materiam assequantur." *Translation*—"Thirdly, That they never thoroughly investigate this business, if not obliged by necessity; and much less converse about it among themselves, without a *real* and *urgent* necessity for so doing, and as far as possible always in the Latin language, setting aside everything bordering on curiosity, and keeping in mind that they are under no obligation of at once mastering the entire subject at so great a risk."

Subject touched in the spirit of that extract.

15. Is that the spirit in which this subject is touched upon by the professor when it is found necessary to bring it under the notice of the students at Maynooth?—Yes; I think I have stated that already.

[*The Witness withdrew.*]

27
Mr. D. Slattery, Divinity Student.
Witness from Kerry.

Mr. *Daniel Slattery*, examined.

1. From what part of the country do you come?—From the county of Kerry.

2. Where did you receive your preliminary education?—Principally in the town of Tralee.

3. At a private school?—Yes.

4. A day school?—Yes.

5. What was the course of study there pursued?—I read what might be considered a very good course of classics, such as would be sufficient to enable me to pass in classics for the second class of humanity in Maynooth.

6. Did you attain that class at Maynooth?—In classics I did, but in mathematical science I was found wanting.

His previous education.

7. Did you receive any English education at Tralee?—Yes, and before I went to Tralee, in one of the national schools, in which I was for a few years. I did not live in the town of Tralee—I lived in the country, six miles from it.

8. Did you pursue any English studies when at Tralee?—Yes; but I was not taught in that school—it was in another school which I sometimes attended. The school I attended at Tralee was devoted exclusively to the classics—it was conducted by a sizar of Trinity College.

9. Was arithmetic or mathematics taught?—Not in that school.

Medical attendance in Maynooth.

10. Are you charged anything for the medical attendance that you receive in the College?—I suppose the Commissioners are aware that the students are obliged, on entering, to pay what is called a *deposit*. I paid £11 18*s.*; I believe the fee itself is not so much, but I got some bed clothes. I believe if a student do not take the theological tracts, that the fixed sum is about £8 8*s.* I do not know whether any part of that is intended to pay the expenses of the medical men—some of the students imagine that it is—I do not know whether it is or not.

11. Is there any statement made to a student on coming in, when he makes his deposit, as to the different heads under which that money is payable?—There is no statement made.

12. That is the sum asked for?—Yes. I believe there was a regulation made last June at a meeting of the Board of Trustees that the students would not be examined even for admission until they paid that sum. For the last few years the superiors were not very

rigid in exacting that sum; so that sometimes the students were examined before the payment of it, and it was only required that they should pay it in a year, or two years, as the circumstances of the case might be; but last June, I have understood that the Board of Trustees made a regulation that no student would be examined until he had paid that deposit, or entrance fee.

13. No part of the £20 that you receive per annum is subtracted for medical assistance?—No; not from those who receive it.

14. You receive it in quarterly payments, do you not?—Yes. I think it was the impression of the majority of the students that Government had provided for the support of the doctors. I do not know whether that is the case or not.

15. You speak of those who receive the £20 a year—how do you understand it to be limited?—I understand it to be limited to the 250 senior students, commencing with the seniors of the fourth year's Divinity Class, and going down, I believe, but the legal term "senior students" includes merely the Dunboyne students We understand by senior students those students that are commencing with the four year's Divinity Class, and going down to the third and second.

Infirmary—Medical attendance in.

16. Were you ever in the infirmary in Maynooth?—I was in the infirmary; though, really, I was not a very constant visitor there, for the attractions were not very great, and Providence blessed me with a good constitution.

Witness's opinion of.

17. What was the general opinion entertained by the students of the medical attendance in the infirmary?—I would sooner speak from my own opinion than from general opinion. My own opinion is, that the attendance is not the best—by no means good. Looking at the material structure of the place, the Commissioners are aware that it is not fit at all for the purpose.

Defects of.

18. What defect do you think exists in the attendance?—There is one, which is rather a considerable one—that is, occasional irregularity—I mean, as to the hours of attendance of the physicians in ordinary to the College. These are two—one is an old man, and, perhaps there should be some consideration for his age. I only speak of the fact: sometimes the doctor attends at half-past eleven, from that to twelve; at other times there is not a doctor till two, or half-past one. The students are not aware which of the two, whether the father or the son is to attend on a certain day, and they must remain there in a crowded room with thirty or forty students, the number varying with the season of the year, at a great deal of inconvenience; and when the second class comes on at two o'clock, a student, who has spent two or three hours there, of course, cannot be prepared for the second class. It might happen that a student who wished to see the doctor would not be ill enough to go on the list, and, then, if he must go on the list he must be subjected to the inspection of the superiors, (which is not at all times a very agreeable thing in Maynooth), or attend the second class unprepared. I consider that an inconvenience. There is another thing. Besides these doctors who ordinarily attend, I know that the custom is, that a surgeon from Dublin shall be summoned upon any difficult case. Dr. Corrigan attends once a month, and when sent for. A case sometimes occurs that requires the presence of a surgeon, and that surgeon does not attend. I have known a case of that myself, in which a fractured limb was set by Dr. O'Kelly—I do not know which of them—some two years ago, and I know that that limb is at present causing considerable pain to the person.

Instance of surgeon not being called in, in a grave case.

19. Was the surgeon sent for on that occasion?—He was not.

Surgical attendance; how procured.

20. Whose duty is it to send for the surgeon?—According to the present regime, Dr. O'Kelly must send for the surgeon. The student must go to Dr. O'Kelly and state his case, and it depends upon Dr. O'Kelly to send for the surgeon or not. Of course you can go to the superiors; but my own experience of them is, that they attach considerably more weight to the opinion of Dr. O'Kelly than to any statement that you may make; so that ultimately you have no appeal from Dr. O'Kelly to the surgeon, and no way of getting the surgeon unless Dr. O'Kelly consents. I have known two cases, and I am sure if Surgeon Ellis were examined he could testify to this himself.

21. Does Dr. O'Kelly listen with kindness and patience to every statement made by the students?—They are both very kind, humane gentlemen, and are willing, I am sure, to listen to any complaint. It is impossible that they would not be sometimes deceived. It might happen sometimes that a student would like to go on the list, if he had a cold room, without being very ill—he might wish to go on the list in order to have a fire for the evening. There were some cases that happened some years ago when Dr. O'Kelly's suspicions might have been aroused by this; and oftentimes he would not put a student on the list, and that would create a prejudice against persons by the fact of some persons having gone there without a sufficient cause.

Inconvenience whic results.

22. You would feel safer and more satisfied if you had the power of requesting that the surgeon should be sent for?—Yes. I have known cases in which students have suffered considerable inconvenience by not having the surgeon; and I have heard that Surgeon Ellis, when he was sent for some months after and saw one case, expressed his astonishment that a surgeon was not sent for. I can testify to two cases of fractured limbs myself.

23. Which were set by Dr. O'Kelly without the assistance of a surgeon?—I do not know whether he set it or not—he set about it—but I know that the gentleman within the last few weeks has been complaining.

24. He has been complaining that the surgeon was not called in at the time?—Yes.

25. Is not young Mr. O'Kelly in the habit of setting limbs for the whole country round there?—I do not know. I am very little acquainted with the country round.

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27.
Mr. D. Slattery, Divinity Student.

Medical department.

26. In case of a serious accident of that kind, as for instance, a student having a limb broken, is there any officer of the College as distinguished from the surgeon—who is not, properly speaking, an officer of the College—to whom the fact is reported, and who comes to see the student, and decide what is to be done, or must he wait till Dr. O'Kelly comes to the infirmary?—Generally speaking, if any serious accident occurs, the matter is notified to one of the superiors, and it scarcely ever happens that some superior does not attend on the spot; then, if they consider that it is a serious matter I have never heard that they did not send for Dr. O'Kelly. I am sure that they do on all occasions have Dr. O'Kelly; and, as I said before, they have such confidence in Dr. O'Kelly that they leave the decision to him. In fact it is left to him entirely whether the surgeon is to be sent for.

27. If a student wished to come to Dublin to consult a medical man could he do so?—I know the case of a gentleman who asked leave to come to Dublin, and was refused. I have given the Commissioners what I know to be the fact myself. I am sure that Surgeon Ellis is the best person to be consulted upon these matters.

Election of Committee of Senior Divinity Class

30. Have you an opportunity of speaking to the Bursar on the subject of complaints respecting diet, and the like subjects?—Yes; the students are in the habit of electing a few persons annually for that purpose, and for other purposes; as, in every community, no individual likes to signalize himself unless he is invested with a sort of representative capacity. The students elect a few of the fourth year's Divinity Class for that purpose; and when the students complain of their cocoa or bread, it is their duty to go to the Bursar. I do not know that speaking to him has any great effect—sometimes it has, and at other times it has not.

31. Do the superiors know that it is in the character of representatives that these gentlemen go to the Bursar?—They know that the custom has been long—perhaps before their own existence—in the College, of having such a committee—it matters little what the name is.

Practice sanctioned by Trustees.

32. It is the custom of the College, known to, and sanctioned by the superiors?—Yes, and by the Board of Trustees, and it has been sanctioned in a very solemn way by the Board of Trustees, because they have received petitions from year to year addressed, by those gentlemen in the fourth year's Divinity Class—they are always addressed by those six or seven gentlemen.

How chosen.

33. How are those gentleman chosen?—By ballot—that has been the custom—I cannot say when it originated—we say it has been so from the beginning of the College. The students of the fourth year's Divinity Class, at some convenient time at the beginning of the year, or rather towards the close of the academic year, of their third year's Divinity Class (because then the other students are supposed, civilly, to have no existence in the house, as they are ordained at Pentecost, and are leaving the house) assemble together, and each student goes in, and he writes down six names on a slip of paper, and places them in a cap, and it is just determined in that way.

Junior house takes no part.

34. Do the junior students in the junior house take any part in this election?—No class has anything to do with it save the fourth year's Divinity Class, or those who are about to be so.

35. You spoke of not knowing many acquaintances, in consequence of the custom of associating in dioceses; will you explain that custom, and to what time it extends?—It extends to the time allotted for recreation after dinner.

Association with co-diocesans.

How far a binding custom.

36. Is that custom considered to be enforced in any manner by the College authorities, or is it perfectly voluntary on the part of the students?—It being a custom for those persons, from the same dioceses, to meet together after dinner, and to walk together—that custom is looked upon as binding as any rule on the establishment. I know that a student, who, by even an accident, would not be able to meet his diocesans, would feel it somewhat painful, and feel it his duty to make some kind of apology if he was found with one of another diocese. If they are taking anything like active exercise there is no apology necessary; but after supper, or after breakfast, and after the class hour, there is no notice taken of it.

37. You have acted as monitor, have you not?—No; except in the junior house in the prayer-hall. I was one of those who were called upon to take charge of the students in the morning.

Difference in the functions of the monitors in the senior and junior house.

38. Would the monitors suggest to any gentleman the propriety of joining his diocesans if they saw him associating with one of another diocese after dinner?—The monitors in the junior house are quite a distinct race of beings. In the senior house we regard the monitor as nothing more than any other student in the establishment. From their office they are looked upon as having no more authority than being bound to report students; but in the junior house the monitors are invested with, I might almost say, the dignity of the dean; and in the junior house I would not be at all surprised if some of the monitors would speak to persons going from their own dioceses—in fact, it is so rarely that the thing would occur, that I do not know if the thing has ever happened. I do not know whether a monitor has ever actually spoken to a person. I know that in the senior house they would not do it, but in the junior house they would consider themselves entitled to do so, and no notice would be taken of it.

39. There is no private room in the infirmary where the doctor can see the young men at present?—No; it is a very bad building; it is not fit for the purpose of an infirmary at all: it is calculated to hasten the death of any persons that are obliged to go there. There are very few students who go there with any thing like a dangerous complaint who think

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but they have bid adieu to the world. I have known cases in which the windows have been blown in on a stormy night, and a portion of the roof taken off. There is no place except the sitting-room for the doctor to go. The students complain of the want of a reception-room for their friends when they come to the College. According to the present state of things, a student, when he has a friend coming to the College, has no room to take him to in which to see him but his own, where oftentimes there is no great accommodation for strangers. And the students expected that now, when there is so much accommodation in the College, and when there are so many vacant rooms, some of which could be very easily converted to that purpose at a very trifling expense, that the Board of Trustees would have given them a room for that purpose. Even that trifle adds a little to the feud that already exists.

State of the infirmary.

40. Have you ever applied to the authorities upon that subject?—Yes; within the last few days we have applied on that subject.

41. Had you never applied before?—No; before there was no accommodation. Until the students entered into the new buildings, it would have been unreasonable to make such application.

Application respecting.

42. Was it ever suggested to the authorities that the students would rather be interrogated separately about their diseases, than be asked questions in the presence of their friends?—I really do not know.

43. Have the representatives of the students ever suggested to the deans that it would be more agreeable if the examination took place not in the presence of others?—I am not aware that they ever have.

44. It is not the practice, is it, at present for the medical man to send in a report to the President with respect to who are in the infirmary, and what their complaints are?—It is the practice of the medical men to give a list of names to some one of the superiors, or at least to the steward, who gives it to the superiors.

Management of infirmary.

45. Does he add any statement as to the nature of the illness?—No.

46. Does he report to no one else but the steward, that he may know for whom he is to provide dinner?—There is one copy of the sick-list given to the steward, and another taken by the steward or a clerk to the superiors.

47. Do you mean the Bursar's clerk?—Yes.

48. The infirmarian is always a student, is he not?—Yes.

Infirmarian.

49. How is that system liked? Would the students prefer having some one else in his place?—I never heard the students complain on that head. I think it is very useful that the students should have some person (if, for instance, they got sick at night), appointed by the superiors, to go to the present officer, or to send word to one of the superiors, and have the doctor brought. It is his duty to preside at the prayers of the students in the infirmary, and, unless they are confined to their beds, they must attend every morning and evening. It was for that purpose, principally, that this person was appointed.

50. Are you living in the new house now, or the old one?—The new. None of the students selected the new buildings until they were obliged to do so. The fourth year divines selected the old house. They had their selection according to seniority, and I think they acted very prudently in that, for I do not know of any student in the new building that is not complaining.

New buildings; state of.

51. They complain of the damp there, do they not?—Yes, on a stormy day; and there is no ventilation neither: you cannot open your windows for ventilation on stormy or wet days. Even though the windows are closed, the rain comes in.

52. Do the wind and rain come in through the windows when they are closed?—Yes; it is impossible almost to fix those windows on that plan to make them water-tight: certainly they are far from being air-tight.

53. Is the cold of the chambers of the students complained of?—The cold is complained of there, because, where you have moisture you will have damp, which is the worst species of cold in the new buildings. In the other parts of the house I do not know that the students complain. I think the rooms in the other parts of the establishment are very comfortable.

54. Have the rooms in the old establishment fire-places?—There are some rooms in the old establishment that have, but not generally. In what was called the old physic house, the front house, where the chapel is, I believe there are chimney places, but they have been closed up; and the reason why I think they have been is in consequence of a petition sent by the Dunboyne students to the Trustees last year, I should think, for the purpose of giving them those rooms, as they consider that their present rooms are too small with a fire in them—indeed they are very small—and the Dunboyne students, being allowed fires, would not select rooms where they could not have fires.

55. You stated that Dr. O'Kelly examined a student with a view to ascertain whether he came into the infirmary to avoid the cold in his chamber, or from illness?—I do not know that any thing I said might lead the Commission to think that he actually went through a cross-examination. All I said, I think, was, that Dr. O'Kelly might be led to suppose that a case of the kind sometimes occurred. I know he might have reason, or at least I know that he often acted as if he had reason, to suspect that students sometimes did come in such a way.

56. Will you state to the Commissioners whether you are aware that there exists any general desire on the part of the students to get into the infirmary, to avoid the cold of their rooms?—I do not know. They would like to avoid the cold; but I think there are very few students that the infirmary has any attractions for. I am sure that the great majority

Whether students desire to go to the infirmary to avoid the cold of their rooms.

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would endure the severities of any winter sooner than go to such a place as that, where they run the risk of catching cold.

State of new buildings.

57. Do the students think that the state of the rooms in the new buildings is productive of permanent illness to them?—Yes; and it is quite clear, I think, that the rooms in the new buildings have been productive of most injurious effects to the health of the students —some of them. During the last winter the infirmary was crowded by students from the new buildings, none of whom, I am sure, went there with anything like feigned illness. It is impossible that a student could live there for a few months without catching cold. The rooms are exceedingly damp, the rain comes in freely in some of them; they have no shutters to keep out the wind or cold.

Treatise "De Ecclesia."

58. Have you, in the course of your studies, been brought to the study of the work of Dr. Delahogue, "De Ecclesia?"—Yes; and I think that I can claim credit for having studied that pretty accurately.

Professor Crolly's mode of teaching.

59. Was it lectured upon pretty fully?—At the time I was reading it I had the good fortune of having Dr. Crolly as professor. Dr. Crolly is a gentleman who clears up every difficulty that occurs in every tract. Indeed all the professors do; but Dr. Crolly always exerts himself to the utmost to elucidate every difficult and intricate question that occurs in any of the treatises read under him.

60. In what year did you pass through that course under him?—Dr. Crolly, until lately, was professor of Second Year's Theology. At the time that Dr. O'Reilly, the professor, joined the Jesuits, there was a vacancy occurred; and the usual formalities prescribed by the Statutes having been observed, a public competition took place for the chair that became vacant. Dr. O'Reilly was the fourth, and the other theological professors expected that they would be immediately moved up in regular order. I believe the Board of Trustees thought it would interfere with the course of studies of the students if they were to assent to a change at that period of the year, as it would be considered inconvenient, when engaged in the middle of a tract, for one professor to leave the class, and another to come in; and they entered into an arrangement, that the professors should not leave their respective classes until Christmas. Since then we touch upon distinct business entirely. Dr. Crolly, consequently, was my professor during that year until Christmas, during the entire time we were reading the treatise "De Ecclesia."

61. You went pretty fully through that Treatise, did you not?—Yes, I think so; we read all those propositions that now-a-days are worth attending to. There are some that might have caused a great deal of noise in the middle ages, but which now are very little attended to. We read the tract as it is generally read in Catholic schools now-a-days.

Teaching as to allegiance.

62. Was any distinct teaching given to you upon the question of allegiance?—I do not know that I ever heard the question broached expressly by any professor in class. I think that the professors in Maynooth imagine that we are all acquainted with the doctrine of Catholicity upon that subject, and are, consequently, aware that every Catholic owes allegiance to the government under which he lives, no matter what form that government may assume; and as the professors in theology must have been perfectly aware that every student swore to observe that allegiance, and that none of them expressly wanted to be taught their duties years after they had taken the oath.

Distinct teaching as to the Pope's temporal power.

63. Was there any teaching upon this point—"That the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" —I recollect there is a proposition in Dr. Delahogue's Treatise under that head. We, in that year, owing to there being a little interruption in the course of studies, in consequence of some days being devoted to a public competition for the vacant chair, had not so much time, but that was one of the propositions that was touched upon, but only touched upon, by Dr. Crolly. He did not call the students in class upon that proposition. I recollect Dr. Crolly teaching what almost every Catholic theologian now-a-days teaches, even in Rome—that the Pope has no power, direct or indirect, to interfere with the temporal concerns of any country, in any part of the globe. I think, so far as I could judge, he alluded to the opinions held by Leibnitz, and some others, even by Protestant writers, that the power which was claimed by the Popes, and which was recognized in the middle ages by nearly every government in Europe, was exerted oftentimes for a very beneficial purpose, in suppressing seditions and tumults, which were waged incessantly by those different barons and chiefs; and that that power which the Pope claimed was nearly uniformly exercised in striving to improve the condition of the great bulk of the people, who were miserable vassals of the barons in those ages. But so far as regards the present state of affairs, Dr Crolly stated, that the idea of allowing such a power to the Popes was so absurd, that it was unworthy of the attention of any rational man. In fact, he considered it unworthy of his attention to set about refuting it at all. The power has been so distinctly denied by all the Catholics of this country, and by the bishops at different times (and there has been a celebrated Treatise written on it by the celebrated Dr. Doyle, in his letter to Lord Liverpool), that no Catholic now thinks it worth his while to trouble himself with it. So far from its being a Catholic dogma, no Catholic theologian now vindicates the temporal power of the Popes to interfere, directly or indirectly, unless in so far as spiritual interests are concerned. They have no power to interfere with the allegiance of any subjects, or power to absolve them. No professor ever recognized it; and, on the contrary, they most distinctly and emphatically deny that the Pope has any such power.

64. Did Dr. Crolly make those observations at the time, when, in consequence of the concursus, the matter was not more particularly enlarged upon?—Yes, he did; that was the period at which I read the Treatise "De Ecclesia" under him. In fact, I do not think

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that any of them in Maynooth go further into it; and, from what I have heard, the other professors used not to touch upon it at all, because they considered it useless, and that the students' time could be devoted to more important things than refuting the opinions of some absurd men who wrote upon this matter, the opinions being now rejected by almost all Catholics, no person now-a-days holding, and no one in the Roman Colleges maintaining, the right of the Pope in that manner.

Teaching as to allegiance.

65. Are you aware that there is a special provision in the Statutes, which ought to be read twice a-year publicly, in these words: "Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?"—I never heard of that Statute previously to this moment. I know that the practice is not such. The Statutes were made for a certain end, and that that end is already gained, the law ought also to cease, and the obligation of the law. There is no necessity for impressing such a thing at all, as they are already impressed long before they entered the College; and it would be, perhaps, an insult to the feelings of those persons, who took the oath five years ago, now to set about telling them their duties on the matter. It would be an insult to me to tell me that, five years after I had taken the oath; and the state of public opinion is quite different, now that many prejudices are removed regarding the opinions of Catholics; and no rational man would attempt to impute to the Catholics doctrines, which a great many well-disposed men did in 1820. No man, that knows anything of the Catholics, would attempt to say that the Catholics do not consider themselves bound by the oath of allegiance.

[*The Witness withdrew.*]

28.

Mr. Flannelly and Mr. Hurley, Divinity Students.

Mr. *James Flannelly* and Mr. *Patrick Hurley*, examined.

1. (To Mr. Flannelly.) From what part of the country do you come?—From the diocese of Tuam.

First witness from Mayo, diocese of Tuam.

2. From what county?—Mayo.

3. Where were you educated before you entered the College at Maynooth?—Partly in in the parish wherein I was born, and partly in St. Jarlath's College, Tuam. My native parish is Ballinrobe.

His education previously to entering Maynooth.

4. What education did you receive in Ballinrobe?—I was prepared to pass for the highest class of humanity, as it was taught in St. Jarlath's. The course taught then, in the Humanity Class, was part of Homer, a part of Livy, Horace, and Juvenal, Longinus, Epictetus, and Tacitus.

At Ballinrobe.

5. Who was the schoolmaster at Ballinrobe?—My first classical teacher was a Mr. Rooney, and the next a Mr. Malone.

6. How long were you at Ballinrobe school?—There were a great many interruptions in my course with those two gentlemen. I was for about nine months with the latter gentleman, and, I think, about two and a-half years with the other.

7. Were you taught arithmetic at Ballinrobe?—Yes.

8. Up to what rule in arithmetic were you taught in Ballinrobe?—I think I was taken over the whole course of Voster's Arithmetic, without undertaking any other business than spelling, reading, and writing.

9. Were you taught fractions and decimals?—No decimals in Voster.

10. But in Thompson's?—Yes.

11. Were you taught decimals from Thompson's book in Ballinrobe?—Yes.

12. Did you enter into the highest Humanity Class in St. Jarlath's?—Yes.

13. Were you a boarder?—Yes; an ecclesiastical boarder, not a lay boarder.

At St. Jarlath's College.

14. How long were you at St. Jarlath's College?—About a year and five months.

15. Were you taught arithmetic at St. Jarlath's?—I was taught the science of arithmetic from Tyson's Algebra.

16. Up to what rule?—To quadratic equations.

17. So that you could solve quadratic equations with some readiness?—Yes.

18. You were not taught conic sections, were you?—No.

Euclid.

19. Were you taught any books of Euclid?—Yes; about the fifth and sixth books of Euclid. I fell in about the middle of the year.

20. Is the fifth book of Euclid read in St. Jarlath's?—No; but it was at that time

21. Is it not now?—I cannot say; but I know it ceased to be taught the following year, for the course was partially changed since then, to make it more preparatory for Maynooth. Darré's Geometry became the class-book in Maynooth also.

English.

22. What education in English literature had you received in St. Jarlath's?—We were made to write English composition, and to account for it grammatically and rhetorically.

23. How often did you receive such instructions?—Twice a week we were taught that we might translate Greek and Latin into English, and we were taught it virtually throughout the whole time.

24. Were there any books that you were obliged to read while at St. Jarlath's?—Yes, there were some. I was obliged to read, for historical purposes principally, the history of England.

25. Lingard's England?—No; the class-book was Goldsmith's; and Goldsmith's Greece and Rome were read—those for classical purposes.

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26. Were there any English books that you were obliged to read for the purpose of acquiring a knowledge of the English language?—Yes; Murray's large English Grammar, and Blair's Lectures on Elocution.

27. Were you taught from Blair's Lectures in St. Jarlath's?—Yes; twice a week.

28. Were you taught any logic at St. Jarlath's?—No; because the Logic Class was given up just in my time, in consequence of the augmentation of the Maynooth grant.

29. In what class did you enter at Maynooth?—I entered for the second Humanity Class, called also the Rhetoric Class; but I was made to begin the first class.

30. You went through the eight years at Maynooth?—Yes.

31. Is there a rule of the diocese to that effect?—There was at that time.

32. But it does not exist now, does it?—There have been some departures from it.

33. May a gentleman from Tuam now enter the Physics Class if he is sufficiently prepared?—Perhaps he may require especial permission for it; but there have been instances of gentlemen entering for any class that they were competent to enter.

French.

34. Were you taught any French at St. Jarlath's?—I was; but it was not a principal class there.

35. How many lessons a week did you learn in it?—There was a lesson every day, but only a short one, as one hour was devoted to five or six things—geometry, astronomy, and algebra, and some other minute things that I cannot remember.

36. So that the French was not taught in a manner to be of much use to you?—It was taught by the professor of science.

37. Did you understand French pretty well when you went to Maynooth?—I did not; I was able to read any exercise with the aid of a grammar and dictionary.

Second witness from Clare.

38. (To Mr. Hurley.)—What county do you come from?—From the county of Clare, in Munster.

His education previously to entering Maynooth.

39. At what school were you educated before you went to Maynooth?—In my native town of Killaloe, conducted by a classical teacher educated at Trinity College.

40. What was his name?—Mr. Toohey.

41. Was it a day school at which you were educated?—Yes.

42. How many scholars attended at that time?—On the average, about forty.

43. Was that the only school that you attended?—I attended other schools when a boy; I entered Maynooth very young.

44. But was that the only classical school that you attended?—No; I commenced the elements of Latin and Greek with another master, but I was about three years going to school with Mr. Toohey.

45. Did your family live near to the town of Killaloe?—In the town of Killaloe.

46. All those thirty or forty students were day scholars, were they?—Yes; from the town and about.

In Greek.

47. What education did you receive in the Greek language at Killaloe? what books did you read?—I learned all the usual authors, Lucian, Zenophon, Homer, and some of Epictetus, Demosthenes, and Longinus.

48. Did you read any of the New Testament?—Yes.

49. How much of it?—I think the Gospel of St. Matthew.

50. Not the Gospel of St. John?—I think not.

51. Did you receive that classical education with the intention of entering Maynooth?—Yes.

52. Had the other scholars at that school the same intention?—Not all; some had an intention of entering other professions.

53. Did some intend to enter Trinity College?—Yes.

Arithmetic.

54. Were you taught any arithmetic at that school?—No; in my young days I learnt the rudiments of arithmetic, a little of practice, short accounts, and the common rule of three.

55. Were you taught any fractions?—Yes.

56. Decimals?—Not decimal fractions—fractions only as they entered into the rule of practice.

57. No vulgar fractions by themselves?—No.

Algebra.

58. Did you read any algebra?—No.

59. Did you read none before you entered the College?—No.

60. In what class in the College did you enter?—I passed for the Rhetoric Class in classics, but not knowing the scientific part required, I was put into the first class of humanity.

English.

61. Were you taught any English, specifically as such, at the Killaloe school?—Yes, the three histories of Greece, Rome, and England—I think, all Goldsmith's, by Pinnock.

62. Did you read any other books at school?—No; except the course of classics: Juvenal, Horace, and Virgil.

63. Were they translated into English?—Yes; and accounting for them by the rules of prosody and exercises in Latin.

64. Did you write any English exercises when you were at school?—No; not exercises in English composition—no essays.

French.

65. Were you taught any French at the school?—I was, but I neglected it.

66. Have you ever been obliged to go to the infirmary?—I have been there, I believe, about six weeks at different times.

State of infirmary.

67. Have you ever suffered from any serious illness?—Yes, once or twice, but I was very well attended to. I cannot complain of the attendance at the infirmary.

68. What medical man attended you?—Dr. O'Kelly.

69. Have you been in the infirmary?—Yes.

70. Have you had any serious illness?—No; colds.

71. Are colds very prevalent in the College?—Yes, they are.

72. Are there any fevers?—No; except in certain times of the year. The atmosphere is believed to be very damp, and in the new range of buildings there is no means for heating the buildings at all.

73. Is that inconvenience much felt by the students in their rooms?—It is; even in mild weather the walls have been quite damp.

74. Do you live in the new buildings?—No.

75. Do you both live in the old buildings?—Yes.

76. Are you in the third or fourth year of divinity?—We are both in the fourth year.

77. At what time do you rise in the morning?—Six o'clock.

78. All the year round?—No; there is a change made in the summer months, perhaps, commencing at April, in order to prepare for the summer examinations, then we get up at five.

School in Killaloe.

79. Do you know what school there is now at Killaloe—is it the same as the one you attended?—I do not think it is.

80. Is there any other school in the county of Clare?—Yes, in Ennis there is a very respectable school; and if I were studying now for Maynooth, I should probably go there; it is kept by Mr. Fitzsimons; a boarding school.

81. Is it a day school too?—Yes.

82. That is in the county town?—Yes.

83. Is there any other school in the diocese?—I suppose there are other respectable schools, at least, in the towns.

84. Classical schools?—Yes.

85. In what town?—In Nenagh, which is in the diocese of Killaloe, and in Kilrush, I think.

School in Ballinrobe.

86. (To Mr. Flannelly)—Is there any schools now at Ballinrobe?—I think there is. One of the gentlemen already mentioned, Mr. Rooney, is endeavouring to hold a school there still.

87. Has the school declined?—I think it has.

88. Do you know of any other schools in the diocese?—I am not very certain. I think there should be a school in Castlebar and in Westport, a very respectable school.

89. You are not aware whether there is or not?—I am not certain, but I presume there is, because persons come qualified from that neighbourhood.

Grounds of complaint on the part of the students.

90. (To Mr. Hurley)—Is there any statement that you wish to make on behalf of the students on any point?—I would feel delicate in making any statement on behalf of the students, but just from my own experience, I will state how I felt myself. I do believe that there is, to some extent, a slight discontent and dissatisfaction among the students with regard to very minor things, and one of the causes that I attribute it to is, that there is no fixed tribunal to which the students can refer in a case of this kind. The Board of Trustees meet twice a year, and they really do not enter into the minute details of the College in order to remove any little grievance. Then, if the students apply to the President, for instance, with regard to any moral wants of the students he refers them to the Trustees; and as to the physical state of the house, if the students go to the bursar he refers them to the Board of Works, which is looked upon as a regular myth down there, and from this want of proper authority, from year to year, things do accumulate, and there are these little causes which do affect the convenience of the house

Want of fixed tribunal to appeal to.

Excellence of the discipline.

91. You stated something with respect to discipline, did you not?—I do think that there is a perfection of discipline that is not equalled in any other College in the world for so many; there is that solid piety and virtue in the house which I do not think exists in any other place in the world—that is my own conviction. I wish to add this explanation, that the Board meets twice a year, and when the students have a general statement to make, they leave it to some six gentlemen, called a committee, whom they select.

92. That is perfectly well known to the College authorities, is it not?—Yes; the Boards cannot be addressed, unless by some persons drawing up a statement.

Committee of senior Divinity Students.

93. The fact of there being a Committee is known to the authorities of the College, and to the Trustees?—Yes; I do not know whether they know it by that name, but the practice is known to prevail.

Known to the authorities.

94. You think that the dean knows perfectly well what day an election takes place, and who is elected?—I do not know that he knows when, but he knows right well that those things take place, because some of the deans once had something to do with it. There is no fixed day, but if they think some gentlemen more competent than others to draw up this statement, they select them. That system of election by ballot is to avoid any personal altercation: it is considered the easiest way of doing it, and pitching upon some competent persons.

95. There is no canvassing of the students, is there?—No; it is not a thing to be canvassed.—I wish to state that we do not come here to make any complaint, but simply because we were summoned. Our business, as a Committee, was only to draw up a statement to the Boards, when required.

96. You mean that you do not come forward to make any statement upon this subject of complaint, but you come in obedience to a summons?—I do not come forward in virtue of being a member of the body who drew up the statement to the Boards: I come forward now to explain what is meant by the Committee.

97. (To Mr. Flannelly.)—Did you receive any specific instruction from the Professors of

22nd October, 1853.

28.

Mr. Flannelly and Mr. Hurley, Divinity Students.

Dogmatic Theology on the subject of the allegiance due to Her Majesty, or in what portion of the course would it occur?—The instruction on that point is so general, that I cannot call it specific. I have a general impression on my mind that I owe allegiance to Her Majesty.

Teaching as to allegiance.

98. In the treatise "De Ecclesia" would the same question occur?—It comes in incidentally there in consequence of objections and imputations made against the Catholic religion, saying that it does away with the allegiance of the subject to the sovereign. It is discussed there to meet that objection.

99. What has been the doctrine taught at Maynooth on that point?—The doctrine is, that the doctrine imputed to Catholics is a misrepresentation, or a misapprehension, or a misunderstanding. The positive doctrine is, that every subject owes allegiance to the *de facto* sovereign, and *a fortiori* to the *de jure* sovereign.

100. And that no power can relax that obligation?—No, until the party violate that contract *inter se*. I cannot remember the precise words or the precise proposition.

Treatment of heretics.

101. Has any instruction been given to you specifically as to the light in which you should regard the various Bulls as to the treatment of heretics?—The special treatment of that belongs to Canon Law, a higher business than ours, professionally. We get the general principles of the Catholic doctrine, and under these we get sufficient instruction on that point. My impression is, that the Church, particularly the universal Church, does not claim power to prosecute, as a Church, those who theologically differ from it, provided they do not misbehave politically. Then it is another question. If they oppose the Church, the constitutional Church, (not as a Church, but as a community), can oppose them constitutionally, if the Church constitutionally can do so.

102. Are you likely to be a candidate for the Dunboyne Establishment?—I do not think I am, or that there is any great chance for it. I was not able to qualify myself in the last year's theology, so as to come up to the ideas of my professors, of the necessary qualification.

103. Was that from ill health?—Principally from ill health.

Dunboyne Establishment.

104. Is it generally considered a desirable thing to be elected on the Dunboyne Establishment, or do the students prefer being called into the dioceses on their missions?—The general impression, so far as I can testify to it, is, that the students are anxious to qualify themselves, if they are able; but then there is another drawback against it, and that is, that some persons, endeavouring to do so—the course being so long, and the study so severe—get into ill health, and they are forced to give up, and some of them die.

Whether an object of desire to the students.

105. But they prefer getting on to the Dunboyne Establishment to going on the mission at once, do they not?—Yes. After four years' theology they scarcely know any thing more than just the right mode of studying it. There are so many tracts, and so much collateral business, that they have only just created an appetite for theology at the end of the four years, which they gratify on the Dunboyne Establishment.

Dr. Delahogue's proposition as to temporal power maintained in the College.

106. Was this proposition maintained at Maynooth, "Christus Petro et successoribus ejus," &c.?—It was maintained.

107. You are aware that objections have been made to that proposition by some ultramontane writers?—Yes, I am.

108. You are aware, are you not, that those objections have been discussed and refuted by Dr. Delahogue?—Yes.

109. Those views are entertained by all the professors, are they not?—Yes.

Delicate portions of Moral Theology.

110. Have you come into contact, in your class, with those parts of the tract of Bailly which treat of offences against the sixth commandment, "Non Mæchaberis?"—I never opened that tract at all. I read a tract on the decalogue in my first year's divinity. We passed over the sixth precept altogether, as a matter fitted to be treated at the end of our course, when we should be required to know something about it.

111. Is that the general course pursued?—Yes, so far as I know.

Not read by first witness.

112. Was that instruction given in class?—Yes, we were recommended to do so. We got some general instructions upon the heinousness of crimes, but with regard to the details required we were recommended to pass them over until the end of our course, and up to this time, though near the end of my course, I have not entered into it yet. Our present professor told us, at the opening of this year, that he would make his own observations upon it, and that he would not examine us at all. The only other allusion made to it was in the last year's course, the tract being on penance. The professor then specially recommended it, saying nothing more about it, except justifying the teaching of it: he only justified the teaching of it by Catholic theologians as a dogmatic question, and a clergyman knowing it as for a professor of any other science to learn it, however revolting to their feelings.

113. Is it ultimately taught in class, or is it left to private reading?—I have no experience of its being studied or taught, but I was told at the beginning, and I expect we shall be told by the professor, what study it will be requisite to give it before we go on the mission.

114. Before you are ordained?—Yes.

115. Are you in Deacon's Orders?—Yes.

116. You are not in Priest's Orders?—No.

Second witness examined as to.

117. (To Mr. Hurley.)—Have you in your studies been brought into contact with those treatises which deal with the sins committed against the sixth commandment?—It does come under a course; that is, the matter of the sixth precept does come under the theological course of Moral Divinity, but, at the same time, it is not at all a subject of importance to

the students; it is never entered into. I have been now four years at theology, and I have never met any thing indelicate in those books; and the professors, generally, and our own sense of virtue, make us postpone the study of those matters till it is absolutely required. I think there are very few students in the house that scarcely ever enter into the necessary indelicacies of the subject.

118. Is it ultimately a matter of private study, or of advice on the part of the professor? —Yes; it is just a matter of counsel on the part of the professor to postpone this study, and not to enter into it until it is required for the purposes of the mission.

This study postponed.

119. Ultimately, when it is requisite, is it a matter of private study or a matter of class teaching?—It is not a matter of class teaching. We expect that Dr. Murray will, this time, give some lectures in as prudent and cautious a manner as he can for our future conduct on the mission; but we never enter into it in our studies. The most delicate student can never be offended or hurt.

120. Are you in orders?—Yes; in Holy Orders, in Deacon's Orders.

121. Not in Priest's Orders?—No.

122. In regard to the question of the temporal power of the Pope, you have been taught the doctrines of Dr. Delahogue on the subject?—Yes; it has been sometime, now. I have not a very distinct recollection of the question, but I think, upon that, as to the doctrine taught in Maynooth, it is an exploded question, a thing of no importance at all; it has been, altogether, not made a question of any importance in the class. My own view of the question is —though I do not look upon it as not important—that the spiritual power cannot interfere in a temporal matter, *jure divino*, and has no right to interfere; but, as to entering into the thing, I do not remember distinctly the state of the question; but it is not a matter of importance in the class business. That is my own view of the question. I do hold, and believe, that the Pope, with the spiritual authority, has no right to interfere in temporal matters.

Temporal power of the Pope.

123. Directly or indirectly?—By circumstances it may be indirectly, but not as theologians say, *jure divino*. By the force of circumstances, it might be as in the middle ages.

124. But, under present circumstances, what is your opinion?—I believe, then, that the spiritual authority cannot interfere in temporal matters by any right.

125. Not in such a way as to bind the conscience?—Not in such a way as to interfere with sins.

126. Do you intend to be a candidate for the Dunboyne Establishment?—No.

Dunboyne Establishment.

127. Is it thought to be an advantage to be a Dunboyne student?—In some cases it is; but I do not think it a great desideratum after a long course.

128. You have now four years instead of three years of theology?—Yes.

129. At the end of the four years, is a young man pretty well exhausted with study?—Yes; especially when he graduates up from the first class of humanity.

130. Do the Dunboyne students remain during the whole of their three years, or do they generally go away?—As a general rule, they do remain for the end of their course, but then circumstances intervene; for instance, the bishop of their diocese may want them to fill up some other situation in some other seminary.

131. At present there is only one student in his third year?—Yes; but that does not proceed from their leaving the establishment; it is a mere lottery. It has happened that this year there was only one place vacant, not because they left it.

132. Is there any other matter you wish to bring under the notice of the Commissioners? —I wish to be allowed to state, with regard to the fixtures of the house, the laying out of the walks, and various other things, we are under the impression that needless expense is incurred. It is a matter of notoriety, that the affairs of the infirmary could be conducted in a manner much more satisfactory to the students. I think that the students are under the impression, that their convenience is not always sufficiently consulted by the superiors, and that there are many little things in the economy of the house in which their views and feelings should be consulted.

Matters complained of in College.

State of infirmary.

Convenience of students not sufficiently consulted.

133. Are there any matters connected with your recreation, and the time allowed you, which can at all reasonably be objected to?—I think it is rather an injury to be too sedentary, to have the students altogether confined to study and to class for three hours in the day, consecutively, that is, from twelve to three. There are two hours of study and preparation for class, class immediately follows, and in five minutes they go into dinner, without the opportunity of having a single breath of air.

Life too sedentary.

134. Are they not allowed time to wash their hands before dinner?—No; merely five minutes elapse between class and dinner.

135. Do they not take exercise immediately after dinner?—Yes; but there is half an hour of study immediately after breakfast allowed for preparing for the first class, which comes off at half-past ten, and that could be very usefully transferred to half an hour before dinner, because I think that the time before the first class is so short, that the students cannot enter into a difficult lesson; and I think, that if an hour was given for a run, or a walk, before dinner, it would be very useful.

Want of a little exercise before dinner.

136. When does the half hour occur?—Breakfast first comes off at nine, it takes about a quarter of an hour, and then the students have recreation from that to ten ; the bell rings then and the students are in twenty-five minutes—really this half-hour is not so important for preparation for class, they can only give a mere look over the business—and I suggest that this half hour should be taken out of the study or silence, and changed for half an hour's recreation before three, that is, from half-past two to three.

22nd *October*, 1853.

28.

Mr. Flannelly and Mr. Hurley, Divinity Students.

137. What is the longest period of recreation, consecutively, which you are allowed?—There are differences always in the distribution of the hours of Sunday and Wednesday; but on the days of the week, excepting Wednesday and Sunday, the longest period of recreation is, I should say, from a quarter to four, or four, to five, an hour and a quarter. On the Sunday or Wednesday evenings the recreation after dinner is longer, generally, from four to six.

Recreation—public walks.

138. Are there any days on which the students are allowed to take a public walk?—The days are Wednesdays; but it often happens that Wednesday is wet, and the following Wednesday then may also be wet. Then there is a rule of the Board, that as there is a fortnight in which the students would be without a walk, they shall have a walk on the first fine day after the second wet Wednesday.

[*The Witnesses withdrew.*]

24*th October*, 1853.

29.

Rev. M. O'Sullivan, Dunboyne student.

MONDAY, 24TH OCTOBER, 1853.

Mr. *Michael O'Sullivan* examined.

1. What class did you enter in the College at Maynooth?—The second Humanity Class.
2. In what year?—In 1844.
3. Where had you been educated before?—In Kenmare and Killarney.

Previous education of witness.

4. At what schools there?—In Kenmare I was educated by the tutor to Mr. Hickson, Lord Lansdowne's agent, who was allowed to teach so many pupils with Mr. Hickson's children; and in Killarney by a Mr. M'Carthy, who taught in the old College where Dr. Sugrue educated clergymen.
5. Were clergymen then educated there?—Not then.
6. Was it then a boarding school?—Yes; and a day school.
7. What was taught there?—Classics, English, mathematics, figures, and English composition.

School in Killarney.

8. It was not an ecclesiastical seminary?—No.
9. Is there any ecclesiastical seminary there now?—No.
10. Are the students from the county of Kerry prepared in voluntary schools?—Yes.
11. What did you pay there?—The charge for the day scholars was four guineas a year.
12. What was the charge for a boarder?—£27.
13. How many boarders and how many day scholars were there then in the school?—Six boarders in my time, and about thirty day scholars.
14. At what period did they enter?—About twelve, thirteen, and fourteen, and they remained to about seventeen and eighteen.
15. What age were you when you entered?—About thirteen, and I remained there two years.
16. As a day scholar?—Yes.
17. How many tutors and masters were there in the school?—Three.
18. What did they teach?—One taught English and mathematics; the others taught classics; and one taught French to any person who chose to learn it.
19. Did you learn English?—Yes.
20. Did you learn French there?—No.
21. Does that school exist now?—No.
22. Is there any school now in Killarney?—I think there is.
23. Is it a boarding or a day school?—I think it is a day school.

Other schools in the diocese.

24. Do you know of any other school in the diocese?—Yes, there is a classical school in Cahirciveen, and another in Tralee, and one also in Ardfert, I think.

English exercises in Maynooth.

25. How many exercises did you write in your English course in Maynooth College?—I cannot say, with any thing like accuracy, but about seven or eight in each year, I suppose, together with the pieces that were given by the professor for some hours in the year; they may vary, perhaps two or three in the year.
26. Is that in class?—Yes, about seven, I think, during each year—that is, fourteen entirely during the time I studied under the Professor of English Composition.
27. About how many exercises did you make in your humanity and rhetoric years in classics?—I should say about four or five in the humanity year, and, perhaps, about the same in the rhetoric year. I am not quite certain.

Greek and Latin exercises.

28. Were those all in Latin?—No; in Greek and in Latin.
29. Did you make any exercises in English composition in the English Class?—I did.
30. How many sermons have you preached during your time?—Three: two before I became a Dunboyne student, and one after.
31. Have you much leisure as a Dunboyne student for private reading?—Yes; far more than if I were an ordinary student.
32. Should you have time, consistently with your other studies, to take some share in the instruction of the Humanity Classes?—By working, of course, very hard, I might have time; but as it would require more detailed labour and accuracy to prepare for the Humanity Class, I think, consistently with any thing like fair attention to the Dunboyne studies, I would not have very much time. By working harder I might have time, but I could not devote any thing like attention to reading English works, or works not pertinent to the Dunboyne business.
33. What is the absolute attention required per day by the special studies in the

Dunboyne Establishment?—The absolute attention is this—the Dunboyne students, when they are ordered to prepare upon any question, study, I should say, about five or six hours a day till the conference comes on, and they generally get two days to prepare. They study, I believe, about twelve or fourteen hours for each conference, the others do not study so hard; but all, I should think, devote, at least, three or four hours each day, so as to acquire a fair knowledge of the subject, though not so accurately as those who are required to be prepared specially for the conference.

Time absorbed by Dunboyne studies.

34. Then a certain time is given to Hebrew, is there not?—Yes; that occurs only once a week, but the language is so difficult that it requires a good deal of time.

Hebrew.

35. Then, you have ecclesiastical history to study, have you not?—Yes; and canon law.

36. Altogether the time of the Dunboyne students is pretty well filled up?—Very well filled up.

37. Still you have some leisure for your own private studies and reading?—Yes.

38. Is a Dunboyne studentship generally desired among the students?—I should say it is generally desired by all who are qualified to enter on it.

39. It is not generally thought, at the end of the usual course, that the health and spirits are so exhausted as not to make the students desire to have three additional years' study?—Not generally so.

40. Would a Dunboyne student voluntarily undertake the task of assisting in the instruction of the junior classes with or without additional remuneration?—I cannot speak for the body; but I should think they might be induced to undertake the task if they were well remunerated, but I know it would be very severe on them.

As to teaching of junior classes by Dunboyne students.

41. In the course of private reading do many of the students recur to classical studies or to studies connected with the learned languages generally, independently of the points absolutely necessary for their classes?—Generally speaking, they do not.

Recurrence to classics.

42. Do they read any Greek except mere references?—No; except mere references to Scripture, or to a passage from the fathers.

43. Do any of the students take up the study of the fathers as a regular study?—No.

44. Is any special instruction given upon the subject of the limits between the temporal and spiritual power?—Yes; the professor under whom I studied the Church tract, in which this question occurs, taught expressly that the Pope had no temporal power whatever, direct or indirect, over any temporal sovereign,and no civil or temporal jurisdiction whatever; that his power was solely and exclusively spiritual. He maintained, as in fact all theologians maintain at the present day, that the supposition of temporal sovereignty, belonging to the Pope, is purely chimerical—there is no authority whatever in Scripture for it, and no theologian holds that opinion in the present day.

Temporal and spiritual power.

45. You would hold, would you not, that any instruction from the Pope, upon matters not spiritual, would not have a binding effect upon the conscience of a Roman Catholic?—Not the least, unless connected with his divine mission.

46. What doctrine is taught respecting the spiritual power of the Church over heretics that are tolerated by the State, and that never were baptized with the intention of belonging to the Roman Catholic Church?—The doctrine taught is, that the Church does not wish to exercise any jurisdiction which she may claim over such persons.

Spiritual power over heretics.

47. Have the Dunboyne students any room for the reception of such friends as might call upon them?—No reception room whatever.

Want of reception-room.

48. Have they no private room except their bed-room?—No; which is their every room, sitting-room, bed-room, study, and every thing.

49. Have they a room for joint study distinct from the lecture-room?—No, they have not. They study in their bed-rooms—they have only a conference or class-hall.

50. Have you no room corresponding to that of the other students?—No.

51. Would there be any objection among the Dunboyne students to have one common reading-room comfortably furnished for themselves in which they could deposit their books?—They would feel it a great advantage if they had a reading-room containing good English works.

Of common reading-room.

52. There are certain parts of the treatises of the College which deal with the sins committed against the sixth precept—are those made the subject of public lecture, or in what way are they treated?—The professor, himself, is in the habit of giving one lecture on them, and he uses the greatest caution and circumspection in speaking of the matter in consequence of the nature of the subject—but the students are never interrogated upon the matter of the sixth precept. They are furthermore advised to be most cautious, particularly in their inquiries if they are priests, of penitents regarding this matter. The greatest caution is taken, and the utmost regard for the delicacy of the feelings of the priest, himself, and the penitent is inculcated, and also in the different treatises which treat of the matter; though the treatises may enter into detailed particulars they must still caution them to be most chary of any thing like accurate inquiries upon the subject.

Indelicate portions of Moral Theology.

Treatment of and advice respecting.

53. In any part of your course was any advice given to you with respect to not reading that matter until an advanced period of your studies?—Yes; I was lectured on the subject by two professors, Dr. Crolly and Dr. Murray, and both inculcated the necessity of deferring the study of the matter till the end of the course when it would be necessary to do so.

54. Are you in Holy Orders?—Yes; Deacon's Orders.

55. Since when have you been so?—For more than a year—nearly two years.

56. How long have you been on the Dunboyne Establishment?—This is my second year.

57. When did you obtain Deacon's Orders?—After my third year's divinity.

58. Did you receive during your course any instruction which was specifically applied to

24th October, 1853.

29.

Rev. M. O'Sullivan, Dunboyne student.

Composition of sermons.

the composition of a sermon?—Yes; when I studied English composition under the Rev. Mr. Kelly, part of his instructions were specially devoted to the subject of the composition of sermons.

59. Did you receive instruction upon that subject before or after that time?—None before or after.

60. That was in your second year?—In my first and second year in the College.

61. How much of his course did he devote to that subject?—Not very much. The instruction might have lasted for about a month.

62. How many lectures had you on that subject?—About twelve or thirteen in each year. There are only four or five lectures in English composition in each week, so that the lectures were necessarily limited in consequence of the fewness of the classes.

63. How many lectures were given on that specific subject?—I think about twelve or thirteen.

64. Did they include any other subject but that?—No; they did not treat of any other subject but that whilst it was under discussion.

65. Did that instruction apply to the composition of sermons generally, or generally to the structure of oral discourses?—To the structure of sermons generally.

66. That was the only period at which you received such instruction?— The only period.

[*The Witness withdrew.*]

30.

Rev. Edward Fagan, Dunboyne student.

The Rev. *Edward Fagan* examined.

1. You are a Dunboyne student, are you not?—Yes.

2. Of what year?—Of the second year.

Witness from diocese of Meath.

3. From what diocese did you come?—From the diocese of Meath.

4. What class did you enter at Maynooth?—The Logic Class.

His previous education.

5. Where were you educated before you came to Maynooth?—I commenced my course of classics at the town of Oldcastle, in the county of Meath.

School at Mountnugent.

6. At what school?—A school that was conducted there by a person of the name of Corbally. After remaining there for about three or four months, I went to a school that was then being conducted by a gentleman of the name of Brady, at the town of Mountnugent, in the county of Cavan. I continued there for the space of four years, and subsequently I went to the diocesan seminary in the town of Navan, in the county of Meath. I entered the first class of rhetoric there, and remained there for two years. After the lapse of two years I was elected, by those who were intrusted with the management of the seminary, as a candidate for one of the places then vacant in Maynooth for the diocese of Meath. I accordingly went to Maynooth that following September, in the year 1846, and I presented myself as a candidate for the Logic Class, and succeeded.

7 In what diocese was the school which you attended in the county of Cavan?—In the diocese of Kilmore.

8. You were there for four years—was it a boarding school or a day school?—A day school.

9. How many pupils were there?—I would say that the average number, while I remained there, was about forty.

10. What was taught there?—The classics and geometry.

11. And English?—No English.

12. What did you read there?—I read nothing but classics, and a short course of geometry.

13. You stated that you were at a school in Oldcastle about four months?—Yes.

14. By whom was it kept?—It was a private school, conducted by a gentleman of the name of Corbally; it was a day school.

15. How many pupils were there?—About twenty.

16. What was taught there?—Nothing but the classics. I was only at two schools—at Mountnugent, and Oldcastle.

17. How many masters were there at Oldcastle?—Only one.

18. How many masters were there at Mountnugent?—One.

19. You did not learn English at either of those places, did you?—No.

20. Did you go at once from Oldcastle to Mountnugent?—I should say that I staid for about a month or five weeks before going to Mountnugent.

21. How old were you when you went to Oldcastle?—I think about eleven

22. Did you learn English any where?—Yes, at my own native place, about three or four miles to the north of Castlepollard, in the county of Westmeath.

23. From whom did you learn it there?—At a school that was conducted by a gentleman of the name of O'Reilly.

24. Was that a private school?—Yes.

25. Was it under the National Board?—No.

26. How many masters were there?—Only one.

27. How long were you there?—I would say about five or six years.

28. Is the diocesan seminary at Navan still in existence?—Yes.

Diocesan seminary at Navan.

29. What professorships were there there?—Four. The course of education consisted of French, mathematics, classics, and English generally, including English composition.

30. Did you learn logic there?—There was a little time devoted, during the course of the year, to reading logic.

31. How many teachers were there there?—During my time there, there were two or three teachers taken from amongst the students, and there were also four priests teachers.

32. About seven in all?—Yes.

33. Will you state what they taught?—They taught classics. The president taught the first class of rhetoric; he taught, also, the first class of French, and the first class of geography and history. The vice-president taught the English course of studies—English grammar, arithmetic, and also geometry. The third priest, who was there then, taught the second class of rhetoric, the second class of geography and history, and the second class of French. The fourth professor amongst the priests taught the third class of rhetoric, the third class of history and geography, and the second class of algebra. These were the different departments presided over by the priests. There were three prefects in my time there, and the duties which one had to discharge were principally connected with the accounts of the house, and he also taught some of the junior classes English. The second prefect in it presided over the junior classes in the classical department. Teaching at Navan seminary.

34. Assisting the professor?—No, not precisely; it was a distinct class of those who were commencing the classics.

35. Did you go through a course of English during the whole time that you were there?—I did not devote any time at all, during my two years there, to the study of English, but entirely to the study of rhetoric, including the classical course. No time devoted there to English by witness.

36. Was what you call the rhetoric course taught all at the same time?—Yes, including geometry and algebra.

37. You were not taught any rhetoric, properly so called, such as the structure of a discourse, and composition?—No.

38. When you say rhetoric, you mean the highest class of humanity, do you not?—Yes.

39. How far had you advanced in French when you went to the College of Maynooth?—I was reading French during my two years there, and the book which I principally read was "William Tell." French.

40. Did you go through the whole of it?—Very nearly.

41. Was that the class-book used in the College in French?—It was a class-book in the class that I read in.

42. You had not read English composition since you read it in the school before you went to Oldcastle?—I studied it in the College of Maynooth in the year allotted to it.

43. But before that you had not studied it?—No.

44. While you were at Maynooth did you receive any instruction in the composition of a sermon?—I received no instruction particularly on the composition of sermons. I received instructions, in a general way, from the professor in English composition there. In the course of his lecture he might, from time to time, refer particularly to sermons—nothing more. Instructions in composition of a sermon at Maynooth

45. With regard to the lectures upon ecclesiastical history which you attended, what period did those lectures embrace?—During the year allotted for the study of natural philosophy, and for the class devoted to that study, there are two hours in the week devoted to ecclesiastical history. Ecclesiastical history.

46. What period of history was embraced in the instruction which you received in ecclesiastical history?—We read, generally, from the third or fourth century up to the sixteenth century, I should think.

47. Did you go through the whole of that period, from the third century down to the sixteenth century?—Yes.

48. How much of the Bible, or the Testament, did you go over in the lecture upon Scripture?—The gospels of St. Matthew and St. John (those portions of them that are read in the house in the Scripture Class); the Epistles of St. Paul to the Hebrews, to the Romans, to the Corinthians, and to the Galatians. These, I think, are the whole. Scripture.

49. Did you attend the Hebrew Class?—I studied Hebrew during last week; I studied none during my ordinary course. Hebrew.

50. Do you know whether the school at Oldcastle is still in existence?—It is not in existence.

51. Is there any other school in Oldcastle now?—No classical school.

52. Do you know whether the school in Mountnugent is still in existence?—It is, and the same master.

53. Is it still attended by as many students?—I have reason to think that the average number is still about forty.

54. Under whom did you study those parts of your treatise which concern the relations between the temporal and spiritual power?—I read under both Dr. Murray and Dr. O'Hanlon, as a Dunboyne student. Temporal and spiritual power.

55. Will you just give a general outline of the doctrine professed and taught?—It is quite certain that the Church does not recognise the Pope as being possessed, by divine right, with any direct temporal power, or power which would enable him to interfere directly in matters of a temporal or civil nature. Hence, the Pope cannot, by force of arms, or any such means, deprive princes of their kingdoms. His power in this respect regards solely spiritual matters, or matters which have for their immediate object the salvation of souls. With regard to the indirect temporal power of the Pope, I believe it to be the doctrine of every theologian at present in the Church, that he has no such power. But a

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difficulty arises here, inasmuch as the exercise of his spiritual power is sometimes attended with effects of a purely political and civil nature. For example, in the middle ages of the Church, the Popes did, from time to time, in virtue of their spiritual prerogative, pronounce sentence of excommunication against Catholic princes. In those times there existed a common law, and which was universally enforced throughout the states of Europe, that when any Catholic prince had been subjected to a sentence of excommunication, he, by the very fact, forfeited his right to allegiance on the part of his subjects. There is a temporal effect consequent upon the exercise of the spiritual power. Then a difficulty arises—Does that argue in the Pope the exercise of any temporal power, direct or indirect? I say that I think it does not, because the temporal effect in that case is entirely to be attributed to the common constitutional law that had been established, and universally enforced throughout all the states of Europe; and the power which the Pope exercised merely gave occasion to the enforcement of this law. With regard to the fact that the Popes did, from time to time, during the middle ages, exercise temporal power by deposing princes, it is true that they did; but they did not exercise this power as a divine right, but as a right invested in them by the common and unanimous consent of all the Catholic princes throughout Europe at the time.

Temporal and spiritual power.

56. At the present time, according to what you are taught at Maynooth, do you hold that the Pope has any power, direct or indirect, over the relation between the subject and the sovereign?—I hold, that the Pope has no direct or indirect power with regard to the relations which exist between the sovereign and the subject.

Authority as to oath of allegiance.

57. Do you consider that he has any power, direct or indirect, to dissolve the obligation arising from the oath of allegiance, or to declare that the obligation has ceased?—The Pope has not the power of either directly or indirectly pronouncing subjects to be free from their obligation of the oath of allegiance; but, as subjects, in taking the oath of allegiance, contract serious obligations towards their sovereign—there are correlative obligations on the part of the sovereign. The sovereign is bound, in administering justice to his subjects, not to infringe on any of the precepts of the divine or natural law; and, according to the common understanding once prevalent among men, on the fulfiment of those obligations on the part of the sovereign must depend the obligation of an oath of allegiance on the part of the subjects. The function of the Pope, in this matter, then, is, that he has the right to interpret the divine or natural law, and say when a sovereign has violated any of his obligations towards his subjects. As a consequence upon that, it would follow that the subjects would be exempted from their obligation, although the Pope has no direct or indirect power of setting aside that obligation.*

58. From whom have you derived your instruction, principally, upon these matters; have you been going through this subject lately?—I have been studying it myself.

59. Have you been lately going through it in lectures?—No.

60. Did you, in your lectures, come to that part of the Tractatus de Ecclesia, which deals with this subject, Dr. Delahogue's treatise, De Ecclesia?—Yes.

Dr. Delahogue's proposition regarding the temporal power.

61. In Dr. Delahogue's treatise there is this proposition, "Christus Petro et Successoribus ejus aut Ecclesiæ nullam potestatem directam vel indirectam in regum temporalia proindeque isti nunquam auctoritato clavium etiam in directo de poni possunt aut eorum Subditi a fide et obedientia illis debita eximi ac dispensari." Do you recollect that passage having been the subject of the teaching of any professor before you became a Dunboyne student?—I have no distinct recollection of it.

62. Have you read that treatise since you have been a Dunboyne student?—Yes.

63. Have you no recollection of that passage?—I read this matter since I became a Dunboyne student, and the doctrine which I have stated regarding the power of the Pope is perfectly reconcilable with the proposition referred to.

Supposition of sentence of deposition at present.

64. This is a question that was put to one of the present professors at the College of Maynooth:—"Suppose the Pope were now to issue a sentence of deposition against the king, and to publish an order directing the Roman Catholic clergy of Ireland to inculcate upon the people that it was their duty, in consequence of that deposition, to withdraw their allegiance from the king; which, do you think, would be the duty of the priests, in that case—to obey the Pope, or to resist him?" If that professor answered in these words:—"Should the Pope issue such a sentence, which I am confident he never will, I think it would be their duty to resist him;" is that the doctrine which you have heard taught at Maynooth?—Most certainly: the Pope is not empowered to issue any such sentence.

Duty in that case.

65 Then you agree that, in such a case, it would be the duty of a priest to disobey such an order?—Certainly, it would be his duty.

Supposed excommunication.

66. This further question was put, "Suppose the Pope were to threaten the clergy with an excommunication if they did not obey the command which has been stated; would you conceive, in that case, that the excommunication was a lawful or unlawful excommunication?" and the answer then given was, "I should consider the excommunication to be unjust, and by no means obligatory, or of any force whatever." Is that the view which

Its invalidity.

* In making the above answer (probably owing to the confusion of mind, not unnatural in the circumstances in which I was placed) I referred not to the present time, (although I now perceive that this particular question did contemplate the present time,) but to the middle ages, of which I had been speaking in my previous answer. I had in my mind, chiefly, the case of Pope Zacharia's interference in the succession to the throne of France, with regard to which our historians hold, that by the consent of the nobles of France, he was recognized as the judge whether or not the king, Childeric III., had duly fulfilled the compact between the subject and the sovereign. But as these principles were purely the result of *the consent of the nations themselves*, and not of the spiritual prerogative of the Pope, I, of course, never meant to apply them to the present times, when this consent has for centuries ceased to exist; and I conceived that I had sufficiently excluded that supposition by my previous answer.

now would be taken at Maynooth, or would you take that view?—I do believe that to be the doctrine propounded to this day at Maynooth.* 24th October, 1853.

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67. Is that the doctrine you have been taught as a Dunboyne student?—I have not read that matter of excommunication on the Dunboyne Establishment.

68. Resisting an act of excommunication has not been the subject of direct teaching at Maynooth?—No.†

69 Do you, or do you not, hold that doctrine, that, notwithstanding excommunication, you would be still bound to adhere to your allegiance?—Certainly, I hold that I would.

70. Do you think that the Pope's sentence of excommunication would or would not have the effect of terminating your allegiance?—It would not have the slightest effect in the way of terminating my obligation of allegiance. Effect of excommunication.

71. Do you think it would have any force whatever?—I am certain it would not.

72. Suppose the Pope, in consequence of some measure adopted by the Sovereign, which the Pope thought hostile to Catholic interests—such as the preference of a minister notoriously opposed to the Roman Catholic religion—were to declare that the Sovereign had forfeited the allegiance of her subjects, and ordered the priests to declare that to the people, would the priests be bound to obey the Pope?—Certainly they would not be bound.

[*The Witness withdrew.*]

TUESDAY, 25TH OCTOBER, 1853. 25th October, 1853.

31.

The Rev. *Charles M'Auley*, examined. Rev. Chas. M'Auley, Dunboyne student.

1. When did you enter the College at Maynooth?—In 1847.

2. What age are you?—Twenty-three.

3. Into what class did you enter at Maynooth?—The Logic Class.

4. What position do you hold now?—I am a Dunboyne student.

5. Of what year?—Of the first year.

6. When did you become a Dunboyne student?—In July last.

7. Where were you educated before you entered Maynooth?—I was educated (I lived with my parents) at a day school, for the first three or four years, in Glenarm, in the county of Antrim. Previous education of witness.

8. At what age did you go there?—I think I was about ten or eleven.

9. What was taught in that school?—The usual branches of English education, English grammar and composition, Grecian, Roman, and English history, geography, and also a brief outline of astronomy. School at Glenarm.

10. Were you taught spelling?—Yes.

11. How many masters were there?—There was but one.

12. How many pupils were there?—I can scarcely say now. It was a mixed school. There were both males and females at the school.

13. Was it a national school?—No, it was conducted by a Presbyterian clergyman.

14. Up to what age do the pupils continue there?—There were some pupils there who, I suppose, were fifteen, seventeen, and eighteen years of age.

15. About how many were there altogether both male and female?—At one period there were, I think, about forty, including both males and females.

16 Were there more males than females?—Yes.

17. Where did you go to afterwards?—I went to Downpatrick, in the county of Down, and I attended a day school that was kept by a Protestant clergyman, the Rev. Mr. Graham I was a day boy there; he had no boarders. I lived with my uncle who was parish priest of Downpatrick. At Downpatrick.

18. How long were you there?—A year and nine months. I studied Latin and Greek there. I had commenced classics in the other school in Glenarm, and I commenced Latin grammar at Downpatrick, and studied Latin, Greek, and English composition again, and geography.

19. Was that all you studied?—I believe that was all.

20. Where did you go then?—To the diocesan seminary in Belfast. Diocesan seminary at Belfast.

21. How long were you there?—One year.

22. What were you taught there?—I continued my studies in Greek and Latin, mathematics, algebra, and geometry. Then I was obliged also, as the other students who were preparing for Maynooth, to attend certain classes in the English department.

23. What were they?—English grammar, and also English composition, geography, the use of the globes, and astronomy.

24. Did you write any exercises in English composition while you were there?—Yes. English composition.

25. How often did you write them?—I think for a considerable period I wrote an essay or an exercise once a week.

26. Was it corrected by the master?—Yes.

27. Was every exercise of each student corrected by the master?—I think so He examined them all, and made the corrections which he thought necessary.

28. Did he explain those corrections to each student?—He did generally. We were

* Such excommunication would be unjust, and have no effect whatever.

† This matter is made the subject of direct teaching at Maynooth; but was passed over by me owing to the circumstance of Dr. Murray's illness, under whom I should have read it.

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called up together in the class, and the exercises of each were examined, and corrections pointed out before the entire class.

29. How many were there in a class?—There were fifteen or twenty in a class.

30. What teachers, and of what branches of instruction, were there in that seminary?—Greek and Latin classics.

Belfast diocesan seminary.

31. What was the plan of the seminary?—We had a dean to attend to the domestic management of the establishment, then there were two priests who attended to the classical and mathematical departments, and an English master who had the charge of the English department.

32. Was he an ecclesiastic?—No, he was a layman. Then there was a French teacher.

33. An ecclesiastic?—No. That was the entire body.

34. There were four teachers in one seminary?—Yes.

35. How many pupils altogether in the establishment?—The largest number at any time during the year I was there was about forty-five.

36. Were they all boarders?—Yes; I speak of boarders.

37. Were there any day scholars?—Yes; I suppose as many as 100 or upwards attended both the classical and English departments. Some of them were in the English department alone, and others studied both English and Latin.

38. Did the majority study English alone?—I think the majority of the day boys did.

39. Were the boarders preparing to become ecclesiastics?—Not all; I suppose there may have been twenty—more than that, between twenty and thirty, who were preparing for ecclesiastical Colleges.

40. And how many for other purposes?—I suppose about ten or fifteen.

41. At what age did you enter that seminary?—Between sixteen and seventeen.

42. What was the average age at which pupils entered?—Some might not be more than ten or twelve years of age, from that to twenty, perhaps more than twenty.

43. Under whose superintendence was that seminary?—It was under the patronage of Dr. Denvir.

44. What diocese is it in?—Down and Connor.

45. Up to what age did you stay there?—I was between seventeen and eighteen when I left it. I was there only one year. I entered Maynooth before I was eighteen.

46. Do you know whether the seminary, at Belfast, is still in the same condition and conducted upon the same plan as when you were there?—I think now they have but one clergyman. There were two professors there besides the dean, who was a clergyman.

Possibility of Dunboyne students assisting in teaching.

47. If it were desired to assign to the Dunboyne students any share in the tuition of the junior classes in regard to classics, should you consider it to be consistent with the special duties in which the Dunboyne students are now engaged?—It might interfere, perhaps, with their own studies, either the studies that are necessary for their attendance on the Dunboyne Class, or other studies to which they might apply themselves for their own improvement in their first year or second year perhaps, but I dare say in the third year they might do so.

48. If they were two or three hours a week so employed should you conceive that that would interfere materially with your own improvement?—I suppose that while they would be engaged preparing classics that would tend considerably to their own improvement; but at the same time it must interfere, at least it would occupy a considerable portion of their time.

49. If the knowledge which had been acquired in the junior department were kept up through the senior department, the abstraction of the attention would be very little more than that of the hour actually employed in tuition, would it?—Very little more, I think.

Keeping up of classical knowledge.

50. It is very much the practice, is it not, that the classical studies are rather dropped after the special period in which they are pursued has expired?—I think it is, because the other studies are so weighty and occupy so much of their time, particularly their theological studies, and also their studies in Scripture and ecclesiastical history. These are very weighty, and occupy a great portion of their time, and I think not many students have much time to devote to the classics, or some of those branches which they may have studied in the earlier portion of their course.

51. If a fair scholarship had been attained previously to entering the course of theology, a very small amount of attention given from time to time would retain, and even improve, the knowledge acquired up to that period, would it not?—I suppose it would.

52. Did you also pursue your independent studies while pursuing those specially of your classes in the theological department?—I may say that the only portion of my classical knowledge was that of Latin composition. I used to devote a little time to Latin composition, occasionally, during the course of the theological studies.

Amount of leisure enjoyed by Dunboyne students.

53. Have you much leisure to devote, now that you are a Dunboyne student, to subjects of general reading, not of the class, but as connected with your future career?—This is my first year on the Dunboyne Establishment; for the last three weeks of it my time has been very much occupied. I was obliged to lecture to one of the classes in the absence of one of the professors; and, altogether, our time has been so much occupied, that I can scarcely form an opinion how much time I should have remaining, after giving that which is necessary for the studies of the Dunboyne Class.

54. Are you beginning now again to go through the same treatises which you had gone through in your previous theological course?—I think the only treatise which we will read now will be that on which we are engaged at present, that is "*De Deo et Divinis Attributis.*"

55. Is that Dr. Delahogue's?—We have no treatise upon that point—no class-book, at

present, on that particular treatise. The mode of conducting the studies in the Dunboyne Class is this—the professor announces a proposition, and we read and study that proposition.

56. From various books?—Yes.

57. There is no one class-book?—At present, on this particular subject, we have no one class-book.

58. Have you any class-books in the Dunboyne Establishment, except on the canon law?—I think that the other class-books, used by the other theological classes, would be used over again, merely as a guide. We go over the same subject more fully.

59. You have, of course, studied Dr. Delahogue's Treatises?—Yes, in my first year's studies in theology. We have had Dr. Delahogue's Treatises, and several of them are used in the course of our studies.

60. Do you remember his Treatise "De Ecclesia?"—Yes.

61. And the doctrine which he lays down as to the temporal and spiritual power?—Yes, I do.

Dr. Delahogue's proposition as to the temporal power.

62. Will you give your general idea of the doctrine conveyed in that treatise, and as it is taught at Maynooth?—It is four years ago since I studied that treatise. The particular proposition in which that doctrine is contained in Dr. Delahogue's Treatise was not formally gone through in the class, as the other propositions in the treatise were. It was omitted; and I considered at the time that it was omitted in such a way, as to imply that the doctrine which is asserted in Dr. Delahogue's proposition, was the doctrine that we should follow. We did not go into that subject in detail, as we did others; and the professor made some observations himself—I do not at present remember what they were—but I remember that they seemed to confirm me in the impression that the Pope had no power, direct or indirect, as to the temporal rights of sovereigns.

63. Do those questions come under consideration much in the course of your studies, either of the authority of the Pope or the Church in temporal matters?—No; the doctrine of the power of the Pope, of the temporal and spiritual power, as compared with each other, I can scarcely say is treated of formally in any part of our course. I suppose it would be in that Treatise of the Church that it would be treated.

Duties of priests in temporal matters.

64. Then, are the duties of priests, with regard to temporal matters, brought under discussion in any particular part of your theological course?—The only occasion which I recollect at present, in which there was any formal allusion to the subject, was in the course of the past year. Dr. Murray, the professor under whom I studied last year, was delivering some lectures to us, about the close of the year, as to the regulation of our future conduct on the mission; and I remember, in the course of these lectures, he alluded to the subject of the interference of priests in politics In the first place, he told us that as the right of voting altogether was a purely temporal matter, no priest had a right to insist, as to any members of his flock, upon how they should give their votes; or to dictate to them, or insist upon them giving up their opinions. And then, I recollect, he alluded very strongly to the conduct of some priests about pronouncing that the voters would, in certain instances, be guilty of sin, unless they voted in such and such a way; and he said that that doctrine could not be admitted; and he explained to us the principles on which he maintained that voters would, in certain instances, be perfectly justified in giving their votes to persons whose politics did not agree with their own. He condemned, in very strong terms, the conduct of some priests, and the mode in which they dictated to those who were entrusted to their charge; and he also spoke of the caution which all priests should use on those subjects, and that they had no right at all to dictate, or use their authority as clergymen, on those subjects.

Dr. Murray's exhortation.

65. He distinguished between their rights as priests and their rights as citizens?—Yes; he admitted that, as citizens, they had a right to their opinions.

Treatment of heretics.

66. Have you ever studied, specially, in your class, the question of the mode of dealing with heretics, as prescribed under the teaching of the Church of Rome?—I have not studied that specially, in class, under any professor; but the result of my reading, and of my theological studies is, that the Church cannot punish heretics with temporal penalties—the Church can only use spiritual arms—the powers which, we believe, are vested in the Church of punishing by censure—of merely inflicting ecclesiastical censure. We disclaim the principle, that faith is not to be kept with heretics. Those censures do not release persons from civil obligations.

Taking of oath of allegiance.

67. Do you remember the occasion on which you took the oath of allegiance?—Yes; particularly I remember the occasion on which I took the oath.

68. A good number of the students took the oath, did they not?—Yes, a large number; I could not say how many; all those, I believe, who entered College at the same time with me.

69. Do you remember repeating the oath after a person who read it for you?—I do.

70. Did you observe that any of the gentlemen, in taking the oath, either made no answer, or omitted any part of the oath, as it was read to you by the clerk?—I remember none. I know that I took the oath, as I was directed at the time to take it, repeating the words that were read, and doing all that I was directed by, I believe, the Clerk of the Peace; taking the oath according to all the forms prescribed.

71. How many students were present when you took the oath?—I suppose, at least, there must have been fifty or sixty.

72. All repeating the oath together?—Yes, as well as I remember.

73. Did each student hold a separate volume in his own hand?—I think that three or four men put their hands on the book. Each had not a separate volume, but sometimes three or four, or as many as could conveniently put their hands on the book.

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74. Did you take your own volume with you to the office?—We were directed to do so. I do not remember, at present, whether I had my own volume with me or not; but I remember there was a sufficient number of volumes to enable all the persons present to put their hands on a volume.

75. Do you remember whether it struck you, at the time the oath was taken, that there was any variance from the oath on the part of those whom you heard repeating it?—No, it never struck me.

76. Did you sign the roll at the time, after the oath was taken?—I signed some roll afterwards in the College.

77. Before you went to the College did you sign anything in the Court, or in any adjoining chamber?—I do not recollect; but I got a certificate, which I have yet, signed by the Clerk of the Peace, certifying that I have taken the oath, and subscribed. I think where I subscribed was in the College.

78. You subscribed a book in the College?—Yes, I remember that I subscribed.

79. Do you remember whether any instructions were given to you by the President, or dean, or any other authority, with respect to the nature of the oath, before you went to take it?—I recollect that some of the superiors, I cannot say whether it was the President or the Junior Dean, the Rev. Mr. Gunn, made some allusions to the oath. He merely explained something about the obligations of the oath; and told us that we were to take the oath as it was laid down—the terms of the oath—without any equivocation; and that we could have no difficulty in doing so, as it had been approved of by all the bishops of Ireland.

Indelicate portions of moral theology.

80. Do you recollect the manner in which that part of the Treatises of the College which related to the precept "*Non mœchaberis*" was treated?—During the past year, the last year of our theological studies, the only instructions that we received upon the subject during the course we received from Dr. Murray. I had never studied the subject, because the professors always recommended us not to study those subjects till we were on the point of commencing our missionary duties; and in the instructions which we received from him

Cautions as to study of.

at that time, he dwelt very earnestly on the extreme caution which we should use afterwards on the mission, particularly in putting interrogations; and also he pointed out very strongly the propriety of abstaining altogether from any conversations on these subjects among ourselves, either with the members of the same class, or with any of the junior students.

[*The Witness withdrew.*]

32.
Rev. P. O'Donnell, Dunboyne student.
Witness from Tipperary.

The Rev. *Patrick O'Donnell*, examined.

1. What is your age?—I am twenty-five years of age.

2. From what part of the country do you come?—From the county of Tipperary.

3. What was your previous education before you came to Maynooth?—In the early part of my education, I was educated in my own native parish of Golden, and the adjoining town of Cashel.

4. At private schools?—Yes.

5. Up to what age?—Up to the age of sixteen.

His previous education.

6. Did you then enter into the College of Maynooth?—No; at sixteen I entered Thurles College.

7. That is a seminary, is it not?—Yes.

Thurles College.

8. Is Thurles College exclusively confined to the education of students for the ecclesiastical state?—It is not.

9. Can you say at what age persons are admitted into Thurles College?—I do not know, precisely, whether there is a fixed age, but I have known some about the age of twelve admitted.

10. Do they remain there till they take orders?—Some do.

11. What number of pupils are usually there?—In my time there were sixty-four.

12. Sixty-four boarders?—Yes, besides many other day students.

13. Did you go through your humanity classics in that college?—I read some classics before I entered, and I read for one year in the first class of humanity in Thurles College. After that I read logic, and metaphysics, and ethics, for a year, and another year, natural and experimental philosophy in that college.

14. Into what class did you enter at Maynooth?—I entered into the first year's divinity at Maynooth.

Instruction in English in Thurles.

15. Had you any instruction in English in Thurles before you came to Maynooth?—Yes; I read history there and geography.

16. Were there exercises in composition?—No, there were not; in Latin and French there were.

17. You did not read English there?—No, I did not; I read no English composition there.

18. Is that college still going on?—Yes.

19. With regard to the private schools which you attended, are they still going on?—One of them is, and the other is discontinued.

20. Was that altogether a private school?—Yes, altogether. The Golden school is gone, but the Cashel school is still in existence.

21. As a private school still?—Yes.

22. Were you ever at a national school?—I was at the national school in Thomastown for a very short time, when I was a child.

23. You are a Dunboyne student?—I am.

24. In what class are you?—I am entering on the second year. *25th October*, 1853.

25. Under whom did you study in the theological course?—I studied under Mr. Furlong, and Mr. Crolly, and Dr. Murray. 32. Rev. P. O'Donnell, Dunboyne student.

26. You studied theology only for three years?—Yes, I had four years, but we had Dr. Murray for two years, in consequence of a vacancy that occurred in the senior class.

27. Did you read Dr. Delahogue's treatise, "De Ecclesiâ," in your course?—Yes, I did.

28. Did you enter, in the course of reading it, upon the questions relating to the temporal authority of the Church?—No; I do not recollect that we dwelt upon that in class at all; merely the doctrine of the Church was stated, and the opinion that the Pope had any direct or indirect temporal power was scouted by the professor; he did not enter into the details of it at all. Temporal power.

29. Did he state that this opinion had ever been held?—I do not recollect that he stated that, but he supposed, I imagine, that we knew it was held.

30. Your teaching generally throughout would lead you to that conclusion?—Yes.

[*The Witness withdrew.*]

The Rev. *Thomas Cahill*, examined. 33. Rev. Thomas Cahill, Dunboyne student.

1. What is your age?—Twenty-five.

2 What part of the country do you come from?—From Queen's County and diocese of Leighlin, subject to the bishop of Kildare and Leighlin.

3. What previous education did you receive before you entered Maynooth?—I studied for a short time in a seminary at Blackrock, near Dublin. His previous education.

4. From what age to what age were you there?—I think from about six to eight years of age. I then remained five or six years at home with private tutors, and one year in Carlow College.

5. Then you left Carlow College very young?—Yes; I was seventeen years when I entered Maynooth.

6. Into what class did you enter at Maynooth?—Into the lowest class, that of humanity. I read for eight years in the house: this is my ninth—my first year, on the Dunboyne Establishment.

7. Were there any English classes at Carlow?—There were. Carlow College.

8. And exercises in English composition?—Yes; in the composition of English there was one special class in which we had to write pieces once a week, I think; and, of course, the usual studies, Latin, and Greek, and French, and Italian, were taught in the College.

9. Is Carlow purely for the education of ecclesiastical students?—No; there are two departments, one ecclesiastical, and the other lay. The lay college is connected with the University of London.

10. Were you in the ecclesiastical department?—No; In the lay department at Carlow.

11. Are the young men who are intended for orders subsequently, usually in the lay department at Carlow until they go to Maynooth?—Very few ecclesiastics enter into the lay house, but a small number do.

12. Is the pension different for the one and for the other?—It is smaller in the ecclesiastical house, and higher in the lay house.

13. Are they taught by the same teachers in the lower schools?—Some of the classes were united when I was there; so that the lay students and the ecclesiastical students used to read under the same professor in humanity and rhetoric, and in a few cases in logic. The lay students read no theology or Scripture; and the ecclesiastical students, I believe, did not study Italian, but the lay students did. They have taught German in the College for the last few years, and an extensive course of mathematics. Studies of lay and ecclesiastical students in.

14. Did any of the lay students of Carlow College obtain distinctions at the London University?—They did. Distinctions obtained by students of, at London University.

15. Are you aware how many?—I could not say: not many.

16. Does Carlow College include a Professor of Scripture, or is Scripture taught by one of the professors?—It was taught by the Vice-President, while I was there, to the ecclesiastical students, and, I think, to all the classes of theology—I am not quite certain, but I think so. There was only one class of theology in Carlow, but the course was changed each year, so that a person who passed three years in the same class, would be taught different subjects; they had one professor of theology.

17. Do you know whether the same books are used in theology at Carlow as at Maynooth?—Yes, the same books were used when I was there. I am aware of that: of course I often heard it spoken of—but I am not quite certain what class-book they use there. I think Bailly, which was used until lately, is not in use now, but I do not know what writer is substituted Theological Class, books in.

18. What is the present plan of Carlow College?—It embraces the different languages.

19. In the ecclesiastical department who are the teachers, and in what branches?—There is a Professor of Theology; the Vice-President professed Scripture. I am not quite sure whether there is a Professor of Scripture in it now.

20. It is taught by somebody?—There is a class of logic, metaphysics, and ethics under one professor. I am not aware of any other professor.

21. Is there no Professor of Physics and Mathematics?—Yes, there is a Professor of Physics also.

22. Do these constitute the whole, theology, Scripture, natural philosophy, mathematics, logic, and metaphysics?—I think these are the whole in the ecclesiastical house. Studies of ecclesiastical house.

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33.

Rev. Thomas Cahill, Dunboyne student.

23. Is any English taught in the ecclesiastical house?—Yes; the rhetoricians are exercised in the composition of English, also, by the professor.

24. Is there a Professor of Rhetoric?—Yes, there is.

25. In the other seminary what classes are there?—First, there is a special class for the University of London. Those gentlemen preparing for it read in one class by themselves.

Of lay house.

Of course the two senior classes of the lay house correspond with the two junior classes of the other, so that the students in the different houses are united in those classes, in rhetoric and humanity—at least they were when I was there: then they had different classes for French, Italian, and German.

26. Any thing else?—Mathematics, history—different histories; and they are exercised, of course, in the composition of all those languages.

27. In the composition of English, and geography?—Yes.

28. And the use of the globes?—Yes, and trigonometry.

29. Mathematics?—General mathematics.

30. Are those taught in the junior house?—Yes.

31. How many masters are there in the junior house?—I am really not aware how many.

32. How many pupils are there in the junior house now, do you suppose?—About sixty or seventy—all boarders.

Pupils in.

33. How many were in the ecclesiastical seminary when you were there?—About seventy, I think.

34. How many are there now?—About forty.

Intended for foreign missions.

35. How many of those seventy were intended for foreign missions?—Twenty places are provided for them.

36. Are there more than the twenty taught for the foreign missions?—I think not.

37. Are all the rest for the home missions?—Yes, the Irish missions.

38. Do any of the students complete their education there?—Some are ordained there nearly every year.

39. Who have never been at Maynooth nor to any other college?—I think not. There are some ordained there nearly every year.

40. Some who commence and complete their education there?—Yes; of course the places in the College of Maynooth are given to the most deserving of those out of the Carlow College.

Course of theology in.

41. What is the course of theology which they read there?—Three years is their regular course.

42. In other respects the course is pretty nearly what it is at Maynooth, is it not?—Yes.

43. Logic, metaphysics, natural philosophy, mathematics, humanity, and English?—Yes.

44. Were you exercised in English in Carlow?—Yes.

Written exercises.

45. How many exercises did you write in a year there?—We wrote one every week, at least. Then there were public exercises where the most deserving compositions were read, and persons wrote for these if they wished.

46. How many students were there in that class?—About sixty or seventy lay students. I was in the lay college in Carlow, not in the ecclesiastical. In the lay college there was this practice—every month the compositions used to be sent in to the Vice-President, and I think they were read in public afterwards: I refer to the students who practised in English composition.

47. Besides the weekly exercises?—Yes.

Instruction in Maynooth as to composition of a sermon.

48. Have you received any instruction at Maynooth with reference to the composition of a sermon?—Yes, I have; I might say that these whole two years tended to that in a great degree. The principal thing about which we were engaged was the composition of subjects; but special lectures were given on the composition of sermons.

49. What period of time, at Maynooth, was particularly allotted to that?—Two years.

50. How much of that period is so occupied?—In the Belles Lettres Class lectures are given for each of the four days.

51. My question had peculiar reference to the composition of sermons. What special instruction was given to you on that subject?—The composition of sermons engaged the attention of the professor for some part of the year—I do not remember how long.

52. Did you receive—except from the Rhetoric Professor—any instruction in the composition of a sermon?—I may say that the students receive instructions every Sunday in composition, in his way—that one of their fellow-students preaches, and some superior or professor is present, who calls upon some of those present to make remarks upon the sermon, and he does so afterwards; and in that way we continually receive instructions in the composition of sermons; except that, I have received no instruction since I left the Belles Lettres Class.

Criticisms on students' sermons.

53. Do many of the instructions that you receive on Sundays rest upon your mind?—They do.

54. In what respect, and to what extent, were those instructions given?—Of course the manner of the sermon would be criticized, the delivery, and also the arrangement, the order in which the subject was treated, the language, and the matter.

55. How long would the delivery of a sermon take?—From twenty minutes to half an hour.

56. How long does the criticism last?—It last from five to ten minutes.

57. It is only within that space of time that these observations are made?—Yes.

58. Except the instruction derived from these Sunday sermons, and the time which you describe as being occupied in part of the course of rhetoric, you receive no special instruction during the course upon the composition of sermons?—No, I think not; I do not recollect any other.

59. You entered on the Dunboyne Establishment in September last?—Yes, I was appointed last June, after the meeting of the bishops. *25th October*, 1853.

33.

Rev. Thomas Cahill, Dunboyne student.

60. Under what professor did you read the treatise of Dr. Delahogue, "De Ecclesiâ?"—Under Mr. Furlong, in my first year's theology.

61. Do you recollect the doctrine there laid down in regard to the temporal power of the Pope?—I cannot precisely remember the very doctrine propounded by the professor, or the precise remarks he made—these things are not very fresh in my memory; but I can judge, from the impression that was left on my mind, and that exists still—I am perfectly sure that the doctrine was, that the Pope has no power, direct or indirect, in temporal things. Temporal power of the Pope.

62. That is the doctrine that you have always imbibed?—Yes.

63. You do not know of the existence of any other doctrine which is taught at Maynooth?—No; but the impression that was left on my mind was this, that the Pope has not, *jure divino*, any power whatever, direct or indirect, in temporal affairs; and that if there are any facts in history that would appear to show that the Pope ever assumed any such power, those facts can be explained in such a way as to show that it was never the Catholic doctrine that, *jure divino*, the Pope did possess, direct or indirect, power in temporal things.

64. Do you know whether any of your fellow-students have gone into the foreign missions?—Yes, I know some of my fellow-students who have, after finishing at Maynooth, gone on the foreign missions. Of course, before they could do so they should get permission from their bishop. They would not be ordained by another bishop for his diocese without permission from the bishop whose subjects they were in Ireland. Students who have gone on foreign missions.

65. Did that arise, in any case, from the bishop having no occasion for the services of the young men at that particular time?—Yes. It happens, sometimes, that rather than wait till there are vacancies, they go upon the foreign missions. There are some class-fellows of my own who have gone to the mission in Scotland, who have gone to perform missionary duties there until there is a place for them at home. Last year there was no vacancy, but the bishop can call upon them when he chooses, and bring them home.

66. About what number have you known to go upon foreign missions since you went to the house?—I cannot say: three or four, perhaps, every year—sometimes more and sometimes less. There are class-fellows of mine in Australia, in Trinidad, and in North America; some in Scotland, and some in England. Many of them have left their dioceses permanently. That arises from their own wishes, and they have not avowed themselves as students for the foreign missions in Maynooth. Of course they could not remain there if they did. Number of.

67. They must obtain the permission of the bishop?—Yes; there is, I believe, a provision in the canon law upon that subject, that a student cannot pass from one diocese to another, as a priest, without the permission of the bishop to whom he belonged before.

68. Have you gone through those parts of the treatise with regard to the sins against the precept "Non Mæchaberis?"—That subject was never read in my class properly, but some lectures were given by the professor towards the end of the theological course. I never studied the matter. The advice generally given is, for persons not to study it till they are going on the mission; and as I had a prospect of remaining on the Dunboyne, I listened to the lecture, but did not mind it, of course. There is a precept in the Church, and the Catholic doctrine is, that every mortal sin must be confessed; therefore it is necessary for the priest to understand what those sins are. There is a divine precept, according to the Catholic doctrine of confession, as to confessing all sins. Indelicate portions of moral theology. Instruction as study of.

69. When did you receive deacon's orders?—Last Pentecost.

70. When were you made sub-deacon?—Two years before.

71. In the course of your religious training, does it form a part of your instructions not to think upon these subjects?—Yes; that is impressed most strongly on the minds of the students—the students of the senior classes and the professor advises the students not to speak of these things among themselves, and, above all, not to speak of them to the junior students; and the students have the greatest delicacy in speaking upon such subjects. When any class is reading the matrimony tract, during the examinations upon the other tracts, no other students who have not read that tract before are ever present. There is a general feeling that there is an impropriety in the matter, though they do not understand except the class who are reading the business. The matter is never entered into in examination, nor are the students interrogated; and from the very name of the thing, the students are excluded, and from the general feeling in the College, from examinations upon such subjects. that there is any prohibition on the subject; but still they never enter that examination Great reserve respecting these subjects.

72. Besides the advice not to speak upon such subjects, does it form a part of your instruction and training not to let your reflections rest upon such subjects?—Yes, of course; prudence will suggest that.

[*The Witness withdrew.*]

Tuesday, 3rd January, 1854. *3rd January*, 1854.

The Rev. *Daniel Leahy* examined.

34.

Rev. Daniel Leahy.

1. What is your present position in life?—I am clerical superintendent to a society in London, called the "English Church Missions to Roman Catholics."

2. What had been your previous education?—I was educated at Maynooth College. Witness educated at Maynooth.

3. At what time did you enter the College at Maynooth?—I entered Maynooth in the year 1832.

4. At what age?—I cannot be accurate—I think I was eighteen or nineteen. I left it in 1837. I was an officiating priest for fifteen years and a half, and I resigned my cure and my mission into the hands of my bishop from a conviction that I was practising error. Entered in 1832.

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34.

Rev. Daniel Leahy.

In Rhetoric Class.

Completed college course.

His previous education.

5. Into what class did you enter at Maynooth?—Rhetoric.

6. Had you completed the course when you left the College?—Yes; I joined the Rhetoric Class when I entered, and it was pretty far advanced in that year. Then I entered the Logic Class the next year, and physics the third year. At the time I was there there were only three years of theology.

7. What education had you received before you entered the College?—A good classical one; and I was for a short time in a preparatory school in Limerick—I think for a year and a half—under the superintendence of the Roman Catholic bishop of the diocese, my bishop then. My diocese was Limerick.

8. The course of theology which you spoke of just now was, at that time, the complete course of the College?—Yes.

Officers of college in witness's time.

9. Who were the professors, at that time, of theology?—The Rev. Mr. M'Ginnis, Dr. O'Hanlon, and the Rev. Mr. Carey; he is now a Roman Catholic archbishop, I think, at Calcutta.

10. Who was the head of the College at the time?—During my time there had been three Presidents. The late Dr. Crotty, of Cloyne, was one; the present Roman Catholic archbishop of Cashel, Dr. Slattery, was another; and Dr. Montague was the President there when I left.

11. Who were the deans at that time?—During the first years Rev. Mr. Dooley and Rev. Mr. Dixon—Rev. Mr. Dixon is the present Roman Catholic Primate. The Rev. Mr. Dooley left the house in my time—he joined some society in Dublin. There were only two deans when I was there; before I left, Rev. Mr. Dooley had left the house, and Dean Dixon had been promoted to the Scripture chair. Dr. Gaffney and the Right Rev. Dr. Derry, now bishop of Clonfert, were then the deans of the house.

Whether instructed in duties of a subject.

12. During that period were you instructed in your duties as a subject to the State?—No; I do not recollect any instruction at all in regard to the duties of a subject to the State. I think that was a particular point that was completely steered clear of.

13. Was the question of the allegiance which is due to the Royal Majesty treated of in the course of the instruction you received?—No; I do not recollect any instruction on that point.

14. In the class-books is there any part which particularly bears upon that point?—No; not that I am aware of at present.

Impression on the subject of allegiance kept up in the minds of the students.

15. Did you go through the whole of Dr. Delahogue's work?—A portion of that work was read in the several Theology Classes through the house. I went through the regular course of the house. Dr. Delahogue and Bailly were the class-books; but I do not bring to my recollection any thing with regard to any instruction about the duties of allegiance in them. On the contrary, the impression is constantly kept up in the minds of the students that the reigning king at any time was a heretic, and out of the pale of salvation, and that they could not conscientiously have what they call allegiance to him, so as to keep him on the throne to the exclusion of a Roman Catholic, inasmuch as it would be injurious to the eternal welfare of his soul. That was, as far as I could form an opinion, the general impression.

16. In what way was that impression conveyed?—I do not recollect any instruction with regard to allegiance being delivered at any time. I only give my own impression, and my opinion is, too, that that was the general impression of the body of the students in the house.

17. Do you mean that you are now conveying the impression which you have of the opinion generally entertained by the students?—Yes, I think so.

No instruction on that subject.

18. Is it your intention to convey any impression as to the instruction that was received?—No; I do not call to mind any instruction with regard to the duties of allegiance that I heard or received at Maynooth. I think the students are generally under the influence of their own prejudices, and the teaching of the Roman Catholic doctrine, which is, of course, clearly, that all persons outside the pale of the Church of Rome are in a state of reprobation and exclusion.

No teaching adverse to duty of allegiance.

19. Did you ever hear any teaching which inculcated that, by reason of being a heretic, the Sovereign was not entitled to allegiance?—No; I do not recollect. Maynooth, in my time, was supported by an annual grant of £8,000 or £9,000 a year; and I think it would be going rather too far if they inculcated any thing of that kind. I think they steered clear of any direct instruction with regard to that; because they could not give any instruction that would clash with the teaching of the Church of Rome.

20. In point of fact there was none?—No, I do not remember. I cannot call to mind any instruction with regard to allegiance.

Dr. Delahogue's proposition.

21. In Dr. Delahogue's treatise, "De Ecclesiâ," there is this passage—"Christus Petro et successoribus ejus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia." Do you recollect that passage being made the subject of lecture or comment, during your whole course of study?—I cannot at present distinctly call to mind whether I heard that subject discussed in class or not; but I have some indistinct recollection of it. Delahogue was not the professor in my time, his book was only the class-book—the professor in my time, "De Ecclesiâ," was Dr. O'Hanlon. I rather think—I cannot say positively—that it may have been the individual opinion of Dr. O'Hanlon, very cautiously given, of what is stated here.

Held by Dr. O'Hanlon.

22. Do you mean to say that you are of opinion that possibly that passage was brought forward, and that the doctrine contained in it was inculcated?—Yes; I think that the professor held that opinion himself; but that the general opinion was that the Pope had direct power over kings and monarchs, inasmuch as that their souls, and the souls of their subjects,

were so much more valuable than any worldly possessions, and that every thing should come to the utility of the Church finally—to forward that end, to wit, the salvation of their souls.

23. You refer still, do you not, rather to the impressions that were prevalent among the students than to what was the actual course of teaching by the professor from the chair?—Yes, I do.

24. According to your recollection, the doctrine contained in that extract was taught by Dr. O'Hanlon?—I said that I had some indistinct recollection of that question being discussed in class, and that my belief would lead me to think that Dr. O'Hanlon's private opinion, in giving it to the class, was that the Pope had no direct temporal authority over kings or monarchs.

25. And that he taught that in the class?—That that was his own private opinion, but I cannot, with any certainty, assert its being taught in the class. I have some glimmering of it. My recollection is not clear at present regarding any particular discussion on a question of that kind.

26. Your impression is that it was taught by him, conveying it as his own opinion, and inculcating it in the class?—Yes, I think so.

No recollection of opposite doctrine being taught.

27. Have you any recollection of an opposite opinion to that being at all taught by him, or by any of the Theological Professors?—No; but that it was laid down in some of the works. I think I recollect that it was laid down, in some portion of some volume, either of Bailly, or Delahogue, that the Sovereign Pontiff had, indirectly, a supreme power over all kings and monarchs, inasmuch, as to any thing that would impede the salvation of their souls, that he had the power of annulling or dispensing with it; and the prominent idea on the minds of the students was, the universal supremacy of the Pope; and the distinction (now that my mind is becoming more clear on it) that was made, was this, as regards his temporal power; that he had not, directly, temporal power in other kingdoms; but it followed, indirectly, by reason of his absolute power over their souls. I think that was the doctrine that was taught by several of the professors in Maynooth.

Bailly's teaching on duties of subjects.

28. Do you recollect a particular part in Bailly's Treatise on Moral Theology, in which the duties of subjects towards their prince are enforced?—I do recollect that there were such things treated of in the book; but, afterwards, when a priest comes to perform his functions on the mission, it is more the moral and practical portion of that class book that he attends to.

29. You do not recollect, whether in treating of these chapters, the duties of a subject, in regard to his allegiance, were fully entered upon?—I do not remember whether we went through them at all. Of course I take it for granted we did do so.

30. Your general impression is, that the duties of allegiance were not strongly enforced upon the students?—Yes, decidedly, that is my opinion.

Oath of allegiance.

31. That is the impression you wish to convey?—Yes; not only was it my own impression, but I take upon myself to say, that it was the general impression among the body of the students that I was acquainted with. I beg to say, also, that there is an oath of allegiance put to the students, a certain time after entering the house, and I was among a number that went out (I cannot say the precise number, one hundred or more) to take it; and when the oath was read in court, I distinctly gainsaid it; I could not, in conscience, then, take that oath, inasmuch as from the prejudices I had, and, at the same time, the teaching of the house, I would be doing a positive injury to the eternal welfare of the reigning monarch, if I were to take that oath, he being a Protestant, and supporting the succession to the throne as such; and instead of repeating that oath, my conscience told me to gainsay it all along.

Gainsaid by witness in taking, and why.

Afterwards informed that he was bound by oath, notwithstanding.

32. So that in fact you never took the oath of allegiance?—I believed that I did not at that time. Afterwards I was put under the impression that I did; because a Dunboyne student told me that the opinion of some theologians was, that by the fact of going out into the court-house I was bound.

33. But you did not repeat the words of the oath?—No; we were all up in a gallery, some hundred or more of us; and there was one Testament supposed to be passed along. I could not undertake to say what were the reservations of the others.

34. Was not the oath repeated aloud to you by the clerk?—Yes, by some gentleman at the table below.

Mode of taking oath.

35. And a certain number took the volume into their hands, did they not?—It was passed along their hands rapidly; perhaps there might not have been more than one half of them that touched it with their hands at all; they looked upon it more as a matter of form.

36. Did they kiss the book?—I think not, except some few of them: not the larger number of them; certainly not. I do not know whether they were required to kiss the book at all even: I think not. I know I did not touch it, and was not required. I only speak of my own individual reservation of mind. I hope I was determined to be as loyal as any person in the house; still, from my prejudices and teaching, I thought I could not conscientiously take the oath of allegiance to a Protestant king, as a heretic.

37. Are you sure the oath of allegiance was taken after you had been sometime in the house?—Yes.

38. Did you receive any instruction on the subject of the obligations of oaths, before that oath was administered?—No; I do not recollect; I think not.

Effect on witness's mind of general tone of College.

39. Then how had the teaching at Maynooth affected your mind with regard to the propriety of taking this oath of allegiance?—From the general prejudices and general tone of the College against Protestants.

40. The general tone prevalent in the College among the students?—Yes; that they,

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34.

Rev. Daniel Leahy.

Protestants, were outside the pale of salvation. Of course I believed what the Church taught in that way, as also did all the students of the house.

41. How long had you been in the College before you took the oath of allegiance?—It might have been the following October of the second year.

Time of taking oath.

42. At what time did you enter?—I should think about March or February, in 1832. I stood for rhetoric, and passed. There was a number of persons from my diocese, who came at that period to Maynooth. The professor at the preparatory school in Limerick, died suddenly, and they were all quartered away to Kilkenny, Carlow, and Waterford, and some ten or a dozen were sent up to Maynooth.

Religious teaching in interval.

43. In the interval, between your entrance and the taking of the oath, did you receive any theological or religious teaching at all in the Rhetoric Class?—There was a Class of Catechism, that the Vice-President, Dr. Montague, attended once a week, an hour every Wednesday; and there was a portion of the Old Testament read in it, and Doctor Butler's Catechism.

No instruction as to obligation of oath, or duties of subjects in that time.

44. Were the obligations of an oath, or the duties of a subject, at all dealt with?—I think not; I am certain of it.

45. Was it from prejudices that you had imbibed before you entered the College, or from any teaching that you heard at Maynooth, that you were induced not to pronounce the oath, or to entertain an opinion adverse to it?—I think it must have been from the impressions made upon my mind in the College; because in the class of life that I belonged to, it was not hereditary for me to have a peculiar prejudice of that kind; my family were always upon the best terms with the local gentry, speaking and dining with them, and being acquainted with them, in the exercise of hunting, &c.; and I could not charge my conscience with having any peculiar prejudices myself.

46. What kind of teaching did you receive during that interval, between March and October, that created these impressions upon your mind?—I do not recollect I received any teaching in the house, during that interval, from any particular chair or professor, on the duties of a subject.

47. No instruction was given to you that loosened the impressions of allegiance with which you entered?—No, I think not. I do not remember any thing that came under the immediate province of any lecturer in any chair, on that question, during that interval.

Impressions created by association with students.

48. Was it by association with the students that these impressions were created?—Yes; that heretics and schismatics were outside the pale of salvation. Dr. Montague was very precise as to this Catechism Class, and this was very exclusive as to salvation, more so than Bailly or Delahogue, if possible.

49. Except the prejudices arising from those views of salvation, did any thing else cause those impressions against allegiance?—I do not recollect any thing.

Butler's Catechism.

50. What is the catechism that you allude to?—A little popular catechism for general instruction for children—Butler's Catechism, I think.

51. Do you recollect whether any thing was taught in the catechism, to the effect that because the king was a heretic, allegiance was not due to him?—No; I do not.

52. Did you receive any instruction in the course of your studies, as to the mode of dealing with heretics in the concerns of life, in matters of contract, and soforth?—No; I do not recollect.

53. Was any particular course of conduct enforced upon you, in regard to dealing with heretics in the concerns of life?—I do not recollect any.

Doctrine as to oaths or contracts with heretics.
General impression on mind of witness

54. Was any doctrine taught you in regard to oaths pledged to, or contracts made with heretics, by Roman Catholics, as to their validity or otherwise?—No; I cannot call to mind any such teaching. The general impression on my mind was, with regard to oaths, that the Church or the Pope had the power of dispensing with oaths, and wherever the utility of the Church required such a stretch of power, that the Pope had the power of dispensing—I think that was taught either in Delahogue or Bailly. The text is general—they say, "whatsoever you bind," &c. They undertake to prove from that text that the Pope has the power of dispensing with oaths and vows.

55. Of any kind, without limitation?—I think without limitation; the words are general, and they deduce the power from the generality of the words: I should think there is no limitation.

56. Was it ever stated that where the rights of third parties were already involved, that that power was limited or controlled?—I think it was, but I do not recollect clearly now the teaching or the reading of the books.

as to obligation of oaths to heretics.

57. Did you leave Maynooth with the impression on your mind, derived from the teaching there, that an oath pledged to a heretic was equally binding upon your conscience, as an oath pledged to a Roman Catholic, or otherwise?—If I was going to give the Commissioners my own individual opinion just now, I think if I took an oath at all, it would be equally binding to all parties; but that was not, I believe, the general impression of the students in the house. The impression on my mind, derived from the teaching in Maynooth was, that the Church could dispense with oaths whenever the utility of the Church required it.

Witness left Maynooth with impression that such an oath was binding.

58. Putting aside the question of the power of dispensation, and looking simply at the obligation of an oath upon your conscience, did you believe that the obligation of an oath taken to a heretic was different from that pledged to a Roman Catholic, or would you have thought yourself equally bound by the oath when you left the College?—My own impression was, that if I took an oath, I was bound to observe it, no matter to whom.

59. You left Maynooth with that view of an oath, did you?—I would rather say that was my own peculiar impression; I do not say that that was the effect of the teaching on my mind, in the house.

60. Whatever the teaching was, that was the impression with which you left Maynooth?—My own individual private impression.

Taught that where rights of third parties are involved, oaths cannot be dispensed with.

61. Do you recollect whether it was taught at Maynooth, that where the rights of third parties are involved in an oath, there is not any power to dispense with it?—I think that must have been taught there; that is my impression.

62. That was taught, was it?—That is my present impression, that that was the doctrine inculcated there.

Latitude of opinion upon disputed questions.

63. Should you be able to speak to the doctrine taught, by a reference to the doctrines contained in the class books in every house, or did the professor quote the class book always as conclusive authority?—No; I think that he took some latitude to himself with regard to his own private opinions, because the Church of Rome is so divided with regard to opinions, that every theologian, and every professor, is at liberty to give his own private opinion upon disputed questions. Generally speaking, I should think that the several professors followed the class book. There may be some particular point upon which they held their own opinions, but they would not press them upon the students.

64. But you cannot, by a simple reference to the language of the class book, quite conclusively infer the doctrine that was inculcated upon each particular point?—Generally speaking, I should think that the doctrine of the class book is the doctrine received.

65. As a general rule?—Yes.

Religious instruction.

66. Was there any private individual religious instruction given to the pupils during your residence at Maynooth, with regard to their conduct in life, and as to the formation of moral habits?—Every student was obliged to select a confessor at the commencement of the year, and to go to him every Saturday, or every second Saturday; and his moral guidance was entirely in the hands of that confessor, and his private conduct, I may say, also.

Teaching as to sixth precept in R. C. Decalogue;

67. You are aware that there is a part of the teaching which relates to the precept, called the sixth in the Roman Catholic Decalogue, and the seventh in the Protestant. Will you inform the Commissioners in what way that was introduced; at what period of the course, and in what form and manner?—I think it is in the Second Year's Theology, as well as I recollect, after Christmas, and in the second half year of that year's course; and the way in which it was introduced was this, each class-day there would be three or four pages of this book pointed out for the next class.

Text book on;

68. What was the text book made use of for that purpose?—I do not know whether Bailly or Delahogue; I think it was Bailly.

69. Was this lecture or teaching conducted entirely in the Latin language?—Yes; all in the Latin language.

Mode of teaching;

70. It was given out as the subject for examination at the following class?—Yes; I cannot precisely bring to my recollection how it was gone over. The subject-matter to be treated was so obscene, so indelicate, that whether it was dwelt on much in the same way with all the other different lessons pointed out for the different classes, I could not just now say, but I am sure we must have gone over it in the routine business of the book.

71. Do you recollect sufficiently to be able to say whether the students upon that particular subject, in consequence of the cause you have just mentioned, were recommended to postpone it to a late period of their course?—No; I never heard that.

Instructions as to study of.

72. Did the professor take care to recommend you to read it in a religious spirit, or to take any care that your mind should not be contaminated by the perusal of such passages; did he accompany the instruction with any cautions to that effect?—It is likely that he might, but I do not recollect; I remember having heard in the house, of some persons looking upon it in such a dangerous point of view, that they should read it on their knees in the chapel; I could not say who they were, but to show the danger of it.

73. Do you recollect whether it was considered, either in the teachings of the professor, or amongst the students, as a subject to be avoided, save so far as it was absolutely necessary to learn it?—My impression would be just now, that he would have said so, but I cannot call to mind that he absolutely did.

The Bible.

74. Had you a Bible when you entered College?—No; I was sent very young to a classical school, and I remained there till I went to the preparatory academy.

75. Were you put in possession of a Bible when you went to Maynooth?—I do not recollect precisely just now.

76. Did you read the Bible at the preparatory academy?—No; and I have no hesitation in saying, that the education regarding the Scripture is completely defective in Maynooth.

77. Had you a Bible when you left Maynooth?—I had a Latin Testament, but not a whole bible.

78. Was any Bible given to you when you entered the College?—No.

79. Are you sure of that?—I am quite sure.

80. Do you recollect whether you got one from the Bursar?—I never entered on what they call the Establishment; I was a pensioner there. I believe that those entering upon the Establishment are supplied with a free grant of books; I was not among that class; I was a pensioner all along to the last year.

81. Do you recollect whether the Bursar gave you a Testament or a Bible, and charged for it?—I do not recollect; I am sure he did not.

Lectures on Sacred Scriptures;

82. Had you any lectures directly upon the Sacred Scriptures whilst you were at Maynooth?—Yes; there was a lecture for an hour on Wednesday, in Latin, I think, and an hour on Saturday, in Latin, also. That was looked upon in my time, to be a kind of

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leisure class, on Wednesday, preparatory to taking a walk into the country; they looked upon it as a kind of class not at all so severe in preparing for as the usual Theology Classes.

Their nature;

83. What was the nature of the instruction that was so given in the Scriptures?—An exposition; some persons of the number, in the class—two or three—would be called on for the hour, perhaps two, to read over some portions of the New Testament.

84. How much of the New Testament did you read through, in that class, while at Maynooth?—I cannot say. My impression is, that the great body of the students did not study or read for that class at all. In the three several other classes, there are perhaps seventy or eighty, or ninety, and they must study to prepare for their answering, but in the Scripture Class they were all thrown into one general class.

85. Was it conducted by a dean or by a professor?—By a professor.

86. You stated, did you not, that the Vice-President also lectured you on Wednesdays?—That was in the first entrance year in Humanity, to ground them in the primary doctrinal points of the Church of Rome, what children learn in chapels.

87. During how many years did you continue to attend the Scripture lecture on Wednesdays and Saturdays?—During the three years of theology.

88. Did you attend them during the Natural Philosophy year at all?—No; you must be a divine before you are admitted into that class; it is "pari passu" with theology.

Amount read.

89. During that period, what portion of Scripture was gone through?—I could not distinctly state at present.

90. Did those lectures embrace the New as well as the Old Testament?—I think there may have been a few chapters in the Book of Genesis; a few of the New Testament then. I am not at present prepared to state, what was the precise routine course, or whether there is any marked course at all.

91. At the time you were there, you mean?—Yes.

92. Was there a Professor of Scripture at that time?—Yes.

93. Did he lecture exclusively on Scripture?—Yes.

94. Who was the Professor of Scripture in your time?—The present President was for the first year, and Dr. Dixon was for the last two years. I am not sure, indeed, whether one year or two, but he was professor when I left.

Considers instruction in that department defective.

95. You have stated that you consider the instruction in the Holy Scriptures at Maynooth is defective?—Yes.

96. In what respect do you consider it deficient?—I, myself, derived very little benefit from it. As I stated before, the general impression appeared to be, that they did not attach any particular importance to it in comparison with the Theology Classes.

97. Does not the Theology Class comprise Scripture also?—Yes, so far as texts are quoted to prove any particular doctrine.

98. The lecture in Scripture, probably, was studied much more memoriter, than for the purpose of understanding, and explaining, and applying it?—No.

Mode of conducting Scripture Class.

99. You say they did not attach much importance to it. What was the mode in which the lecture was conducted?—There was a particular chapter, or such a portion of a chapter marked out for each class, and the professor was in the habit of calling some one or two students of the class to read it out, and to give an interpretation of some commentator upon it, for instance, Menochius was the standard, the house commentator, and to give some paraphrase of the meaning of the Apostle, or of the Evangelist, and, as well as my recollection bears me out now, the general answering would show that they did not study it at all, and that they did not attach the importance to it that they did to the Theology Classes.

Greek Testament.

100. Did you read the New Testament in the Greek language at Maynooth?—No.

101. Did you receive any instruction in the Greek language when at Maynooth?—A little the first year; afterwards it was completely left off.

102. Was it generally dropped?—Yes.

103. Do you think you could have construed the Greek Testament, either the old or the new, in the original Greek when you left the College?—I could not; decidedly not; because I did not read it at all up to that time.

104. You could not have understood the Epistles of St. Paul in the Greek language when you left the College?—No, I could not; and I do not think there were five out of every hundred who could. They had no study, no practice that way. Generally speaking, in all the classical academies, or preparatory schools, it is not so much the Greek Testament as Lucian, Homer, Longinus, and Zenophon, &c., that they read. It struck me that there was not much importance attached in Maynooth to the teaching of the Greek language at all.

105. Used you to refer to Maldonatus, as well as Menochius, as a commentator?—Yes; Maldonatus was read in the house, but I think Menochius is the standard commentator.

106. Did it strike you, as a student there, that there was any great defect in the teaching; did you come away feeling that there was any great defect in your instruction?—Decidedly a defect in the teaching; and I would undertake to state, that it is a general want with regard to a large body of the students in the house.

Other deficiencies in teaching.

107. You spoke of having comparatively no knowledge of the Greek language, in what other respects were there deficiencies in the teaching, according to your experience?—I was a good Greek student when I entered College. The third or fourth year in the order of

Physics class.

the course is called the Physics Year; and in my experience, my own opinion was that that was a useless year; there was too great an accumulation of study in it, and, in fact, no person could keep pace with the rapid course of that year. It was generally looked upon, by the great body of the students, as a year of no real value at all, with the exception, perhaps, of ten out of every eighty or ninety.

108. You went through the whole course of physics in one year?—Yes; I recollect it

being given as the opinion of students of very considerable abilities, that that course ought to take three years.

109. Who was the professor at that time?—Dr. Callan.

110. Had you any authors on the subject of physics?—Yes; there was a treatise on algebra, geometry, and electricity—printed treatises.

111. Had you any manuscript treatises?—I do not recollect.

112. You do not recollect buying or hiring the use of a manuscript treatise on any subject, which was handed down from one student to another?—I never heard of or saw any such thing.

Scriptural education.

113. Is there any other matter as to which you think there was a great defect?—The Scriptural education I look upon as completely defective. I do not think the generality of the students leave the house with any well-grounded information with regard to Scripture at all. It is all one-sided, and the worst education as regards Theology; and the natural consequence that would follow is, that all the minds of the students from this become prejudiced and imbued with this hatred of Protestantism, and apostacy, and schism; and that they are all disloyal, and quite bereft of Christian charity with regard to their separated brethren in religion.

Instruction in writing sermons.

114. Did you receive any instruction in writing sermons while you were in the College?—The sermons are confined to the last year; and I, myself, took my course my regular day—only once during my course—I remember it was prayer; and I certainly do say, without any hesitation, that in preparing for it I got more Scriptural education than I did in College for the whole three years.

115. You are of opinion that the writing of those sermons was a very good portion of the training there?—Yes.

116. Was the sermon in English?—Yes; and it made a greater impression on me than all the Scripture reading I got in the house. I only composed one sermon.

117. Were you called upon, when you went on the mission, at once to preach sermons to your congregation?—No.

118. It was not part of your clerical duty to preach a sermon?—No.

Did not preach when on mission.

119. While you were on the mission was it your practice to preach?—No, it was not; I generally prepared for some instruction every Sunday; and I always had my instructions written, what they call an exhortation of about fifteen or twenty minutes, more or less. In the latter end of the time I invariably used to read the Gospel, and I endeavoured to call the particular attention of the people to it. I found I could make no impression on them; I thought the Word of God was the only ordeal to improve them and convert them, and I directed their attention to it.

Directions of Council of Trent as to preaching.

120. Are you aware that the Council of Trent requires every clergyman to instruct his parishioners every Sunday?—I am not aware of that myself.

121. Is there any observation which you think it important to make respecting the instruction imparted to you by the professors at Maynooth?—I am not aware of any thing particular at present.

Teaching on sixth precept, and matrimony treatise;

122. Are there any further observations which you wish to offer in regard to the studies at Maynooth?—No; except that in this particular year of theology, with regard to the sixth precept of the Decalogue and the Matrimony Treatise, it was my opinion then, and is now, that they had a direct immoral tendency on the minds of the students.

Injurious tendency of;

Reason for this opinion.

123. Should you say that practically such is the result, or is it the impression on your mind that such a subject is, in itself, injurious?—Yes; the minds of the students being necessarily engaged on these questions, I think, taking into consideration the natural depravity of man in a fallen state, that it has a direct tendency to produce bad effects on the minds and morals of the students.

Extent of injurious tendency as discerned by witness.

124. Did you observe that it had that injurious effect in the house, practically, as affecting the language or the conduct of the young priesthood?—I could not undertake to say that; I think I would be perfectly warranted in stating, as to persons who came to that year, and went through that course, in that second year's theology, that their minds were corrupted from what they were before, necessarily in getting over these things that they were not before acquainted with.

125. Do you mean that you practically observed that result?—Yes; and they were looked upon, when they came to that year, as a kind of privileged class in the house; that they got into, what they called, the secrets of their future profession.

Repugnance of students to these matters.

126. Did you observe any thing in their conduct or conversation indicating an injurious change of character?—Yes; that is my impression. They would say, some of them condemning it, that indelicate and disgusting matters were introduced in the Matrimony Treatise; and I am quite prepared to say, that any persons of delicate feelings would be shocked with some of the questions in that treatise.

Contrary effect on others.

127. Do you mean that they created repugnance in their minds?—Yes, on the feelings of some persons; and when I say that of one class, I think it had a contrary effect on others, who were not naturally so delicate in feeling, and that it made them licentious.

128. Have you, in your memory, any particular instances, in which you recollect any individuals so corrupted, or injuriously affected in their conduct or conversation?—I state that in conversation I perceived it.

129. Was it much the subject of conversation?—I think it was more that year than any other year in the house.

130. Do you remember whether it was discussed as a matter upon which the students ought to be cautious, and that they ought to deal with it in a religious and careful spirit?—I do not recollect that at all; on the contrary, that year was a year of great licence and

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liberty in class; it was a year that the students looked upon as a year of great liberty. They were constantly shouting and laughing in the hall, the last half-year of the second year's theology; and it would be morally impossible to get over that year without hearing some extraordinary things said by the professor to the students.

Signs of levity exhibited on one or two occasions.

131. Was there ever any sign of levity shown during the lecture, when the professor touched upon these subjects, and asked questions?—Yes; I recollect on one or two occasions there were signs of levity exhibited.

132. Were those signs observed by the professor?—Yes; I think he almost joined in them; he put down his head. He was not in the habit of checking any demonstration of that kind; and he was remarkable, on the contrary, for creating it, and for merriment generally. Whatever may have been the peculiar opinion of the professor, with regard to

Power of the Pope.

the direct or indirect power of the Pope, I certainly am quite prepared to say, that the general impression on the minds of the students was, that the Pope was supreme, and universal in all authority, from this man's teaching and manner.

133. But you do not recollect any teaching on that subject?—No, I do not; I cannot call to mind any particular teaching.

134. Do you now recollect whether it was Dr. Delahogue's Treatise that was the class-book on that subject?—I cannot say; I rather think it must have been, but I cannot call to mind. I cannot say distinctly that it was.

135. Who was the professor of that year?—Dr. O'Hanlon was the professor of that year.

136. Is there any thing else material, with reference to the institution, which you desire to state?—This was prominent in my mind: that the education, particularly in that year, had a direct tendency to corrupt the minds of the students; and that the bigotry, as I would term it, that was necessarily imbibed from the teaching of the house, certainly had a tendency to produce disloyalty in the minds of the students.

Education defective from teaching exclusive tenets of the R. C. Church.

137. When you spoke of one-sided teaching, did you mean the teaching of the exclusive tenets of the Roman Catholic Church?—Yes; it follows from that as a consequence that the education was defective.

Preparation in English.

138. According to your recollection, did the young men come to the College generally pretty well prepared in English?—Indeed no; on the contrary, deficient, I think, in good English when they came, and it was worse afterwards, because then it was altogether the Latin language; and if a student was not pretty well versed, before he entered College, in the Latin language, his course was very dull and stupid; he could not keep pace with them. The Latin of Bailly and Delahogue was quite a different style of Latin from what they read in the schools, Horace, Livy, and so on. That, coupled with the great discipline, and the extraordinary silence hours of the College, I think was calculated very much to produce stupidity and dulness generally in the minds of the students.

Personal discipline.

139. What was the system with regard to personal discipline, and watching over the conduct of the young men?—There was a regular system encouraged in the house of watching over them, and fearing and dreading each other generally. There was a complete absence of any thing like mutual confidence prevailing in the body of the students in the house, from the system of espionage that was encouraged by the deans and superiors; and it had a very injurious effect on the morals and minds of the students.

Evil effects resulting from teaching at Maynooth.

140. Did you observe, at any time, in the conduct of those who left Maynooth, any evil effects, as resulting from what you have described?—Indeed I could be prepared to state that some of their conduct afterwards on the mission, followed as a necessary consesequence from the training they got in the College. I say that from my experience.

141. Are you speaking with regard to personal morals?—I am speaking of moral integrity; and with regard to personal morals, I am certainly of opinion that the training at Maynooth had a direct tendency to corrupt their morals.

Whether such result observed in fact.

142. The question was, whether you had observed, practically, and in fact, any immoral conduct in the priests, as resulting from what you consider to be the tendency of the teaching?—Yes; I am decidedly of that opinion, that immoral conduct is the necessary consequence.

143. Have you ever yourself known an instance of immoral conduct, as growing out of that tendency?—The doctrine at Maynooth comes again in point. I do not know whether I would be justified in honour in stating what I have known.

Witness's impression.

144. Do you consider now that any considerable proportion of the students at Maynooth were immoral men?—That was my impression from my experience, and that the state of celibacy that they were obliged to live in, and the teaching in theory in the College, and afterwards reducing this daily into practice, had a direct tendency to produce immorality in their lives. It was generally the case; I have no hesitation in stating that.

Knew about two persons in the college with very carnal minds.

145. Are you able to say whether or not there were immoral men in Maynooth, among the students that you knew there?—Of course I have more cognizance of the characters of the priests than of the students; where there were so many as 500 in the house, it would be hard to form an opinion. I can only say that I knew about two persons, as I thought, with very carnal minds. I made very few acquaintances in the house; I went through it very quietly, and I hope as prayerfully as any one. One I was acquainted with, the other only accidentally. I should not give this as a rule to form an opinion of the body of the students in the house; but I certainly am prepared to state it as my decided

Witness's conviction as to Maynooth.

conviction, that Maynooth is a great hot-bed of mistaken piety, and as a consequence a hot-bed of disloyalty, for from the constant discipline, and the manifold times of praying, and going to confession &c., and the students thus working out their own self-righteousness, must, if sincere at all, be prayerful persons; but, the system being false, on the contrary,

then, the more they practise it the more bigotry it produces in their minds, and a feeling of insubordination and disloyalty to their Protestant separated brethren.

146. On the subject of morality, did you find, as the result of what occurred at Maynooth, that it led to immoral conduct, or the reverse?—Decidedly to immoral conduct, subsequently on the mission.

What occurred at Maynooth led to immoral conduct subsequently on the mission.

147. Have you, in your mind, any number of instances in which you were acquainted with the fact of immoral conduct having been the result?—Decidedly, and to a most disgusting degree; in fact, I had great struggles with my own conscience and mind, before I changed my religious opinions—before the spirit of God enlightened me.

148. With regard to the two persons of whom you spoke, have you heard of any immoral acts of theirs?—Yes; and I looked upon them as carnal-minded persons, every way. I think they were expelled; they both left the house at all events; whether expelled I cannot say; withdrawn, may be. The government of the house was managed in that way, that we could not know whether they were withdrawn or expelled. They were either expelled, or obliged to leave the College.

The two carnal-minded persons expelled, or obliged to leave college.

[*The Witness withdrew.*]

WEDNESDAY, 4TH JANUARY, 1854.

The Rev. *Denis Leyne Brasbie*, examined.

1. You were educated at Maynooth, were you not?—Yes.

2. Previously to going to Maynooth, what education had you received?—I was educated in a classical school, in the town of Killarney.

Previous education of witness.

3. Up to what age?—I think I was about the age of eighteen when I entered the College of Maynooth.

4. In what class did you enter, and in what year?—I entered the Rhetoric Class, in the year either 1827 or 1828; I was in the house when the emancipation bill passed, in 1829, and I had been there a year or two years then.

His entrance into Maynooth.

5. When did you leave the College?—My connexion ceased with the College in the year 1834.

6. Had you gone through all the classes then?—From my advanced classical education previously to entrance, though I entered during the winter, in the month of February, in the middle of the academical year, yet I was allowed the whole academical year. My time, consequently, in the house was only five years and a half; I got into the Rhetoric Class because I knew classics pretty well; I entered, I think, in the month of February, 1827 or 1828, and the remainder of that year I read the six last books of Quintilian and Longinus; the books read in the commencement of that year were the first six books of Quintilian, and the Philippics of Demosthenes.

Studies there.

7. Will you state the course that you went through?—The usual course.

8. How many years did you study theology?—Three years; after my rhetoric year, I read logic, metaphysics, physics, and theology—three years of theology.

9. Under what professor did you study theology?—I had a different professor each year.

10. Who were the professors?—The first professor was a Mr. Magennis, the second professor was Dr. O'Hanlon, and the third was Dr. Carey or Carew, commonly called the Archbishop of Madras.

Professors.

11. What was the nature of the teaching which you received, in regard to the duty you owed to the Sovereign?—We did not think of the reigning monarch one way or the other; there was nothing directly taught on the subject, that I can remember; the only circumstance that came under my notice, was with regard to the oath of allegiance, which every student is supposed to take, though I believe some evaded taking it, because they did not wish to take it; the feeling with regard to that oath, at that time, was that they would as soon swear allegiance to Mehemet Ali, the then Pasha of Egypt, as they would to George the Fourth, who sat on the throne of England; that was the general feeling; going out to the town of Maynooth, to take the oath of allegiance, they were all laughing, and the oath was not taken properly and formally, as it is in a court of justice; there were a few Bibles or Testaments, and five or six students laid their hands on them at a time, while some kept their hands off; and from what I could perceive, I believe there was what is generally and commonly called mental reservation in the whole transaction.

Teaching as to duty to Sovereign.

12. What do you mean when you say, from what you could perceive?—I could not actually perceive what passed in the mind, but I could form an idea from the circumstances which took place.

Taking the oath of allegiance.

13. Had you any mental reservation?—I did not think one way or the other at the time; I was rather a young man; I went out laughing, and I did not think one way or the other about it.

14. You were not laughing when you took the oath, I presume?—I do not remember at this moment having taken it at all; I went there to take it, at least that was the object of sending us.

15. Were you sent to a court of justice?—I believe it was a court; there was some person appointed annually to administer this oath to the students.

16. It was the Assistant Barrister, was it not?—I cannot say; it was some official person, of course, appointed by the Crown, I suppose.

17. What instruction did you receive upon the subject of allegiance, from the Profesors of Dogmatic Theology?—I do not remember at this moment to have received any instruc-

Instruction as to allegiance.

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Rev. D. L. Brasbie.

tion one way or the other; it appears to me now that it was a neutral subject altogether, and not noticed; if it was noticed, I, at this moment, quite forget it; it may have been taught, but I do not now recollect; it is not likely that non-allegiance would be taught in a College supported by the government of the country; that is not probable or likely.

Dr. Delahogue's proposition.

18. Do you recollect the proposition in the treatise "De Ecclesia," which you know is taught in Delahogue, in which it is said that Christ granted to Peter and his successors, and to the Church, no power, direct or indirect, over the temporalities of kings; that, moreover, they can never be deposed by the authority of the keys, even indirectly, or their subjects released from the obedience due to them?—I do not recollect that proposition; there are many things in Delahogue that we did not read, and could not read; any person looking at Delahogue's works, and taking the academical year into account, will immediately see that no student of ordinary, or even extraordinary capacity, could read, in that time, the entire course.

Not remembered by witness.

19. In fact you do not remember that proposition being made the subject of lecture?—Never; it may have been; I do not recollect at this moment; I know that there were many propositions in Delahogue that were not.

20. You do not remember any thing about it?—No.

21. No impression is left upon your mind upon the subject?—None whatever.

Witness's opinion of teaching generally.

22. Is there any observation that you wish to make to the Commissioners, in regard to the teaching at Maynooth generally, independently of the dogmatic questions, which belong peculiarly to the Roman Catholic Church herself?—I think that the education at Maynooth is not sufficiently grounded on the Word of God; I think that the Scriptures should be more frequently and strictly taught and inculcated in the College than they were in my time; I am sure, that in my time, the Scriptures were made a secondary book; all the other business of the house was attended to with double zeal, and double time was devoted to every other tract and treatise, theological or educational.

Scripture education.

23. What was the amount of Scripture education which you received, when you were at Maynooth?—In my time, with regard to the junior classes, that is the students of the four first years (the general course was seven years), during the first four years the Vice-President of the College, who was then, I think, Dr. Montague, since dead, taught two classes in the Old Testament in the week, one on Wednesday, of an hour and a half, and one on Saturday, of an hour; and the same portion of time was allotted to the teaching of the advanced students; there were two hours and a half only allotted to the teaching of the Scripture during the week; and, taking the academical year into consideration, say six months, with vacations and holidays, you will find the number of hours, comparatively speaking, that were allotted to the teaching of Scripture few, to a large class, and, of course, the respective portion of attention to each must have been very trifling. I was two years in the house, and got no call at all from the professor in those two years.

24. Was that in consequence of the great number in the class?—Yes.

25. What portion of the Scriptures did you go through in your academical course?—In the first year we were examined weekly in a chapter of the Old Testament.

26. How many books were gone through?—At this time I cannot remember.

Every student on the establishment furnished with a Bible.

27. Had you a Testament or a Bible given you when you entered the College?—Yes; every student on the establishment was furnished with a Bible and a commentary from the College; but, at the same time, they were obliged to deposit a certain sum of money, say £16 or £17, when they entered. I believe that those students who went in as pensioners did not get those Bibles and Testaments; hence, there may be a mistake as to that, because when a student says, "I had no Bible," a distinction must be made. Every student on the establishment got a copy of Coyne's Bible, and of Menochius.

28. Did both classes of students get them?—I only know of one; those on the establishment all got them.

29. Whether those who were pensioners got them you cannot say?—No; I merely heard that they did not.

30. You do not believe that they did?—No; I paid £16 or £17 as a deposit, not only for theological books, but also for entrance and the physician. I entered on the establishment, and passed my examination, and got my place in consequence.

Composition of sermons.

31. Did you receive any instruction in the composition of sermons?—Yes; I preached two in Maynooth.

32. Were those critically remarked upon?—Yes; the professors generally attended and made their comments on the sermon.

Teaching as to treatment of heretics.

33. Did you receive any particular instruction as to the mode of dealing with heretics?—It was not taught in my time. There was an article as to burning heretics, but it was not inculcated, nor would it be suitable to the spirit of the age to teach it.

34. As to keeping faith with heretics, was any instruction given?—The great object has been, and ever will be, to bring them over, if they could, *and that is very fair.*

As to keeping faith with heretics.

35. Was there any instruction given as to keeping faith with them?—I believe that was not inculcated any more than the other. I think they both come under the same remark—it was not in my time, so far as I can recollect, inculcated.

36. It was not inculcated that you should not keep faith with heretics?—It was not, so far as I can recollect.

Allegiance to heretic sovereigns.

37. Was any impression left upon your mind that allegiance was not due to the Sovereign, by reason of his being a heretic?—I think there was an impression made on my mind to that effect.

Witness's impression.

38. How came that impression to be made?—Because the reigning monarch was a heretic.

How produced.

39. In what way was that impression made upon your mind?—On one occasion the Rev.

Mr. Kenny preached in the house. The Dublin priests go down to Maynooth every year—they did so at that time—to what is called the retreat, and Dr. Murray with them, who was then commonly called the Roman Catholic Archbishop of Dublin; one-half of the Dublin priests went down to the retreat during the summer, and the other half supplied their places in the diocese of Dublin, that is, they remained at home to do the duty. Mr. Kenny, on this occasion, who was a very powerful man, was asked to preach for the priests. He was general of the Jesuits. I was anxious to hear him, in consequence of what I heard of his oratorical powers, and I got into the hall where the priests were assembled, to whom the Rev. Dr. Kenny was then preaching. At that period it was very generally reported through the country that the Roman Catholic chapels would be licensed; this was, I believe, somewhere between the years 1831 and 1833, so far as I can recollect; and he, after addressing the priests for a considerable time, parenthetically alluded to this report of having the Roman Catholic chapels licensed, and he spoke very strongly, indeed, upon that particular part of the subject, and made an impression on my mind which I shall not soon forget. He said, "It is reported that the Government of England intend to license our chapels. Now," said he, "every priest in this country should stand at the threshold of his chapel, and allow the soldiers to walk into their chapels over their dead bodies, before they would allow the heretical Government of England to convert them into public houses." I thought, at the time, that was not allegiance, because those priests had, as I knew, a powerful influence over their people, many of whom are ignorant, and consequently superstitious; and I knew that when this doctrine was so firmly impressed upon the minds of those priests, when they returned again to their people, they would make the same impression on the minds of their people.

Mr. Kenny's sermon.

40. That is the only occasion which you can call to mind when it appeared to be the doctrine at Maynooth that allegiance was not due to the Sovereign, by reason of his being a heretic?—That is the only occasion that I heard it so expressly and strongly mentioned. I know that not only on the minds of the students, at that time, but on the minds of the priests with whom I afterwards associated, there was, and has been, a strong antipathy to the House of Hanover on the throne of England.

41. Was Dr. Murray present at that sermon of which you speak?—Most decidedly.

42. Was the subject upon which Dr. Kenny preached on that occasion that of deriving a licence to use the chapels from the lay authorities?—I cannot, at this time, recollect what was the subject of the discourse, or the object of it.

43. They objected to receive a licence from the lay authorities to perform the ecclesiastical functions?—I do not, at this period of time, recollect what was his text.

44. Was that the ground of his objection?—Those particular words were so forcibly impressed on my mind at the time that they obliterated the recollection of every thing else.

45. Was that the ground of his objection?—I cannot say what was the scope of his arguments, or what he was preaching on at the time at all.

46. Were you at Maynooth at the time Emancipation was granted?—Yes.

47. Do you remember whether any celebration of Emancipation took place?—Yes; the College was illuminated, and we were allowed, I think, three or four bottles of wine to every eight students.

Feast on the occasion of Emancipation being granted.

48. What happened on that occasion in the hall?—On that occasion I perceived nothing, except as on ordinary occasions. St. Patrick's day and Christmas day were always celebrated in much the same way.

49. Were the students alone on that occasion?—No; there was generally one of the deans present, always walking up and down the refectory.

50. Was he the only officer of the College who was present on that occasion?—I cannot remember; I think there was a sort of mingling, a sort of saturnalia between the professors and students on that occasion. They were all naturally elated; and there was singing and amusement, as we had on St. Patrick's day and Christmas day.

51. There is nothing particular that is fixed upon your memory?—I saw nothing extraordinary.

52. Do you recollect the time of Lord Mulgrave's visit?—I should think I was not in the College then; I left the College in 1834.

53. Do you remember any song that was sung on that occasion, that is, on the granting of Emancipation?—There were a great many songs sung; I do not recollect any particular song. I would attach no great importance to any song sung on that occasion, whether it was one way or the other; it was a night of glee.

54. You do not recollect any song, on the occasion of the Emancipation, that made any particular impression on the students?—No, I do not.

55. Do you remember any of the College authorities singing on that occasion?—No; I recollect one of the College authorities singing a song when he was consecrated bishop—Dr. Crotty, of Cloyne.

56. Do you remember a song that was composed by Dr. England?—I have heard it sung.

57. Was it sung on that occasion?—It may have been; I do not remember.

58. Have you heard it sung in Maynooth?—As well as I remember, I think that I have heard it sung, but I would not positively swear to that; not on that particular night, more than any other time.

59. Do you remember its causing any particular impression on the students?—I cannot say; but I know they appeared to like it, perhaps from being composed by one of their own order.

4th January, 1854.

35.

Rev. D. L. Brasbie.

No teaching contrary to allegiance.

60. Are the Commissioners to understand you to say, that either there was, or there was not, any thing in the teaching of Maynooth which tended to loosen the allegiance of the subject to the Sovereign?—There was no express proposition such as this: "You shall not pay allegiance to the reigning Sovereign;" nothing so directly as that stated.

61. Or any thing to the effect that allegiance was not due to a person who was a heretic?—No; I do not remember that it was distinctly taught in that way. It would be very bad policy in the College of Maynooth, receiving £8,000 a-year, to teach that doctrine. There was nothing taught having connexion with allegiance immediately; but there was a circumstance which may have been indirectly connected with it, and it was this: the priest, celebrating high mass, wears a certain part of his vestments, called the manuple, on the left arm. This manuple is, I believe, of Jewish origin, and it was worn by the Jewish high priests. It was my duty to sing high mass in the College. At the conclusion of mass the prayer is sung, *Domine salvum fac regem*, or *reginam*, and before the priest sings that, he removes the manuple from his left arm. I asked one of the superiors what was the cause of removing this manuple from my arm, and the reply was, that I could not pray for the King or Queen of England in my official or sacerdotal capacity, and then I removed this characteristic of the priesthood; and this has been always removed, I presume, to the present day; and the priest, as a layman, prayed for the Majesty of England, because he was a heretic.

Removal of manuple before the "Domine salvum."

The cause.

62. Do you mean that the manuple is the only thing in his dress that distinguishes a priest from a layman?—That was the reason assigned to me; the other vestments are of pagan origin, with the badge of Christianity inscribed on them.

63. Are you aware of the fact, that that is exactly the course adopted in Roman Catholic countries, where there is a Roman Catholic monarch?—I am not aware of that fact.

Not aware that same course is adopted in Roman Catholic countries.

64. Were you in the habit of attending mass in Dublin?—I have never attended mass in this city; I officiated in the diocese of Dublin.

65. Do you remember the prayer that is pronounced by the priest before, what the Catholics consider, the offering of the sacrifice of the mass?—I never officiated in Dublin.

66. Did you never attend mass in Dublin?—Never, to my knowledge.

67. Not while you were at Maynooth?—No.

68. Do you recollect whether that prayer before mass [*a book being shown to the witness*], was read by the priest from the altar?—The acts of faith, hope, and charity were always read.

Prayers read before mass.

69. But the prayer afterwards before mass?—We generally read some prayer before mass; at this time I do not remember that specific prayer; but I remember always reading a prayer in Latin before mass in the College of Maynooth. We had a prayer in Maynooth, but I cannot, at this distance of time, say whether that is a translation.

70. In what part of Ireland have you chiefly officiated?—In the diocese of Kerry, in the province of Munster.

71. Have you officiated in the counties of Clare or Galway?—I have never been there as a priest, or otherwise.

72. Do you recollect whether in that Latin prayer that preceded mass at Maynooth the King was prayed for?—No, I should think not; so far as I remember, neither the King nor Queen was prayed for. I could almost say, positively not; yet I will not say that.

73. Is there any preliminary prayer before mass?—Always, either in the chapel or in the sacristy.

74. Did you use this prayer when officiating in Kerry [*a table being shown to the witness*]?—I always read the acts of faith, hope, and charity, which are at the head of that paper, not the subsequent prayer.

75. The Latin prayers of which you speak are what the priest reads to himself?—Yes.

Witness's observations as to teaching in Maynooth.

76. Is there any other observation that you wish to make to the Commissioners in regard to the teaching of Maynooth?—There is one observation that I wish to make with regard to the teaching of Maynooth. The impression on my mind is, that when any head of an establishment is unsound, the members must necessarily be unsound, or when a fountain is corrupt, the streams that flow from it must also be corrupt. Now, I find in the Bible ten commandments; those commandments were written by the finger of Almighty God on tables of stone, and one of them says, "Thou shalt not bear false witness against thy neighbour." I say that any man who violates that commandment cannot be a teacher of morality. I am speaking directly with regard to the President of Maynooth College. Of course, when the head of the College is unsound in his morality, the students generally, who look up to him, must also be unsound in their morality. I can establish that fact.

His action for libel against the President.

It is a well-known fact, a public fact, that in the year 1847 I brought an action against the President of Maynooth College for a "gross and malicious" libel. The words marked are read in the printed report of that trial. On that occasion I obtained a verdict from a jury of my countrymen, which jury was composed of seven Protestants and five Roman Catholics—ex Lord Chancellor Blackburne presiding. Again, the late Sir Robert Peel asserted, in his place in the House of Commons, that three students were necessitated to sleep in a bed in Maynooth College. In my time no two students could sleep in one bed; and I say it to the honour of the College, that it was expulsion—the very moment two students were caught in one bed, that moment they were *ipso facto* expelled. Sir Robert Peel said that three were accustomed to sleep in one bed, thereby proving that there was not sufficient accommodation. I say that the President of the College of Maynooth, or the professors of the College of Maynooth, or some of the students of the College of Maynooth, should have come forward publicly and denied that fact. It was a misstate-

Sir Robert Peel's statement in Parliament.

ment unintentionally made by the late Sir Robert Peel. He believed his informant; and it would have reflected great and immortal honour upon the College if one of those men had come forward and said that it was false and a misstatement; but it was let run through the land uncontradicted, because it served a certain purpose. These two facts, coupled together, clearly show the difference which exists between the morality taught in the College of Maynooth, or rather practised by its head, and, by a legitimate inference, by its members also, and the morality inculcated in that precept of the Decalogue which says, "Thou shalt not bear false witness against thy neighbour."

Uncontradicted by College authorities.

77. Upon that ground you think that the moral teaching of the College is not satisfactory?—That is one of the grounds. There are others. I think that the treatise on matrimony should never be put into the hands of any student. I do not see what connexion the treatise on matrimony has with the Scripture at all, so far as a young man is concerned. No man, unless he were an angel, could sit down and read those tracts, and the questions and answers inserted in them by foul-mouthed theologians, without feeling. I say it with regret; but it is a fact. Let any gentleman look at those questions and answers, and I defy him not to condemn them. Let him look at Liguori, and Dens, or Bailly (though Bailly is the class-book, yet a student is at liberty to read the other books), one is just as bad as the other. What connexion has the reading of this filthy matter with the Word of God, or with the salvation of a man's immortal soul? How will it take a man to heaven by prying into what happens between a married man and his wife?

Matrimony treatise.

78. Have you any thing to state as to the period of the course at which this is communicated? It is communicated in the second year of the Divinity course.

79. In the early or latter part of the second year?—There was some other tract read during the whole year—whether it was before Christmas or after I cannot say. It is twenty years ago since I left the College.

80. Was there any thing peculiar in the mode of giving the instruction?—Nothing more than teaching any thing else. Questions were asked and answers were given in the very same way in which other theological questions were treated.

81. Who was the professor who lectured you?—Dr. O'Hanlon, who gave me a very high character at the Maynooth trial.

Witness lectured on that subject by Dr. O'Hanlon.

82. Was there any thing peculiar in his manner in lecturing on this subject?—Nothing whatever; just as he treated the other tracts during the time.

83. Did he treat the matter seriously?—Yes; and I must say there was a seriousness in regard to the students. At the same time, I have known some of them to have felt the delicate position in which they were placed.

84. Do you remember that Dr. O'Hanlon ever exhibited any levity on this subject?—I think the contrary.

His mode of treating it.

85. Do you remember that any levity was exhibited by the students?—I do not. On the contrary, I recollect seeing one student go on his knees to pray immediately after reading the tract, which shows the dangerous tendency of it.

86. Was it recommended to the students that they should approach such an unpleasant subject in that spirit?—There was always the prayer before every lesson, "Veni Creator Spiritus," a prayer before, and a prayer at the conclusion of every lecture.

87. Do you remember whether the students were warned on that particular topic so calculated, as you conceive, to shock their delicacy?—I do not recollect that they were specifically warned; but there was an understanding that it was rather a delicate tract.

88. And to be studied seriously and with caution?—Yes, certainly, as if the students were put on their guard. It was well known and understood in the house that it was not a nice subject to deal with.

89. Not a matter to be treated lightly?—No; on the contrary, very seriously.

90. The portion which treats *De Matrimonio* is at a different period of the course, is it not, from that which is devoted to the exposition of the sixth commandment in the Roman Catholic Church?—There is another treatise on the Decalogue which comprises that.

91. Do you recollect at what part of the course that sixth commandment is the subject of instruction—whether it is at a subsequent part of the course?—I do not remember—I recollect nothing at all as to that tract.

92. Have you any recollection whether it was made the subject of instruction immediately before taking orders?—I cannot say. All I can say is, that a treatise on the Decalogue was read in the house; when, I cannot say. I know it was in one of the theological years, during some portion of that time which is commonly called the divinity years.

93. Do you recollect whether the students in your time were recommended to postpone the consideration of the details of that subject in the sixth commandment until the close of the theological course?—No, I do not remember that.

94. Do you remember whether it was at all the custom for the students who attended this course of lectures, *De Matrimonio*, to joke or treat the subject lightly amongst themselves when they were not attending lectures—in their walks, for instance?—No more than saying it was a dirty or a dreadful matter—a horrible matter. They rather took the other view of it, and seriously thought it was filthy stuff altogether.

Effects of this teaching on the students' minds.

95. They treated it rather with repugnance than in any other way?—Yes, positively.

96. Is there any other observation that you would wish to offer on the subject of the education at Maynooth?—I do not recollect anything more at present.

[*The Witness withdrew.*]

4th January, 1854.

The Rev. *William John Burke*, examined.

36.

Rev. Wm. J. Burke.

1. You were educated at Maynooth, were you not?—Yes.

Education of witness.

2. Will you state to the Commissioners where you had been previously educated, and at what age you entered the College of Maynooth?—I was first educated in a village school in Kenvare, and by private tutors to the age of thirteen or fourteen; I was then sent to a private seminary at New Quay, in the County of Clare, and from that I went to the seminary of Tuam, where I remained until my entrance to Maynooth, in the year 1825, at the September entrance.

3. Into what class did you enter?—Humanity.

4. How long did you remain in the College?—Up to the summer vacation of 1830.

Ordained before completing theological course.

5. Did you go through the whole of the theological course?—No; I had ague in the the month of April or May, 1830, and I left Maynooth in ill health; I was then ordained at home. The bishop was anxious that I would at once enter on the duties of a priest. I refused respectfully, and requested permission to go on the Continent; a friend of mine was then on the Continent, and I was anxious to go there. I had entered Tuam very young, and I was anxious to go on the Continent for some three or four years, in order to mix in society, and receive that polish which I stood much in need of. The bishop refused this, but consented to my going to the seminary at Waterford, where I spent nearly an academical year; I was called out by the bishop towards the end of the year, and entered on the duties of a priest in the parish of Peterswell, in the county of Galway, early in the year 1831.

His conduct during agrarian disturbances

6. How long did you remain there discharging the duties of a priest?—About two or three months, in very troublesome times: during the agrarian disturbances in Clare and Galway, I was induced by my father to take a very decided part in it. I acted under the proclamation of the Marquis of Anglesea, wherein pardon was promised to those who gave up their arms. I was not content with this, but under the influence of my father, I got as many as I could to take the oath of allegiance, before the Rev. George Dwyer and John Martyn, Esq., J.P.; and for which I was hunted down by the Terry Alts, and the priests, who were highly indignant at the part I had taken.

7. You have since joined the Protestant Church?—Yes.

Joined the Protestant Church in 1844.

8. At what period did that change take place?—In the year 1844, I publicly came out of the Church of Rome; but for a considerable period, previous to that period, I held no communion with that church, and family embarrassment prevented me sooner renouncing her communion.

Theological studies in Maynooth.

9. What was the course of study in the last year of your stay at Maynooth?—I had two years' theology. The first year's theology was de Religione and de Matrimonio, as well as I can recollect; I forget what the other was—I know we had "De Ecclesia" and the Decalogue, and I think censures, the second year.

Matrimony treatise.

10. Is there anything which you would wish to state in regard to the teaching at Maynooth, as it passed under your eye, independently of the peculiar dogmas of the Roman Catholic Church, but regarding its operation upon general morals, or upon the duties of citizens to the state?—In regard to general morals, the question has come rather suddenly upon me. On the Treatise "De Matrimonio," I recollect the teaching of it with much pain; I have known many of the young men, when studying certain parts of it, to have gone into the chapel, and to have read it on bended knees; I saw many young men that I conceived to be not of very strong passions, they thought it necessary to go in before what they believed to be the body and blood of Christ Jesus, on bended knees. I would say, in a general manner, that the teaching on the matrimony treatise was to me exceedingly disgusting; and it appeared to me to have a tendency to injure the morals of the young men.

11. In what year was that part of the subject treated in your course?—In 1829.

12. Was that the year in which you studied theology?—Yes.

13. You entered into what is called the Second Humanity Class?—Yes; I read Humanity Logic, Metaphysics, Ethics, Natural Philosophy, and two years' Theology in Maynooth, and a third in Waterford.

14. In what year's theology did what you have before stated occur?—In the first year.

15. In what part of the course?—"De Matrimonio."

16. Was it before or after Christmas?—After Christmas; "De Religione," was read before Christmas, and "De Matrimonio," after Christmas.

17. What was the class-book used upon the subject "De Matrimonio?—Bailly.

18. Did you attend the lectures of Dr. O'Hanlon on this subject?—Certainly.

19. Was it in the lectures upon the Treatise "De Matrimonio" that these subjects were treated?—Yes.

20. Were they treated of in any other treatise, besides the treatise "De Matrimonio?"—No.

21. What diocese did you come from?—Kilmacduagh and Kilfenora.

Oath of allegiance.

22. Do you recollect in what way the oath of allegiance was taken?—I recollect that the Senior Dean came to the freshman's house late in the evening, prior to our taking the oath of allegiance: he had announced it to the students; and I never in my life witnessed such consternation as existed among the students at the idea of swearing allegiance to a Protestant king. The Dean saw the gathering storm and endeavoured to appease it; and he brought over two or three copies of O'Leary's Treatise on the oath by a Roman Catholic.

In calling over the list, the following morning, there was about one-third of the students who were reported to be on the sick list; and it was distinctly understood by us that these men feigned sickness, in order to avoid taking the oath of allegiance. Then the two deans, the senior and junior deans walked us to the court-house; and in going there I was certainly a good deal astonished at what I witnessed. The dean desired us to bring all the Testaments and Bibles in our possession into the court-house; and I think, to the best of my recollection, there might have been five; I think, at most, six Testaments were all that were produced. When we were ushered into the Grand and Petty Jury boxes, there was an awful struggle, each person endeavouring to push forward his fellow to the front of the rails, thereby to avoid laying his hand on these Testaments. At the taking of the oath, the officers of the court told them to repeat the words distinctly after him; and in giving out the words of the oath, there were two young men standing near me, and, I distinctly heard them repeat the words of the oath in a negative sense, namely—when the officer said "I do swear," they said "I do not swear." We were then ushered into the Grand Jury room, and signed a register. We retired then to the College; and on going thither, those who had feigned sickness taunted us for taking the oath of allegiance, under the pressure of expulsion, for the Dean deemed it necessary to tell us that it was the feeling that the Statutes of the house required each student to take the oath under pain of expulsion; and these men, after we returned, exulted, and taunted those who took the oath, such as did it—or winked at it—for having done it. Many of the young men boasted that they had not repeated the words of the oath, and others said that they had not laid their hands on the Testaments, on which they were supposed be to sworn.

Feigning of sickness to avoid.

Mode of taking.

23. Were those young men, whose names appeared on the sick list, taken afterwards for the purpose of having the oath administered to them?—I never heard that they were; they were not in the year of my freshmanship.

24. Had you a Bible on that occasion?—No.

25. Had you a Bible while you were in the College?—Yes I had; I bought a Bible in the College.

Bible.

26. Did you buy it from the Bursar?—Yes.

27. Was that the practice with every student?—No.

28. Were you a pensioner?—No: I entered the house to be a pensioner: I went prepared; but then one of the students, my predecessor, went away, and I entered immediately on the foundation.

29. At what period of the year did you enter?—In September, 1825.

30. I presume you took the oath of allegiance at the Quarter Sessions in the following October?—Yes.

31. Are you able to call to mind any of those young men who were on the sick-list at that time?—No; I could not certainly say.

32. How many students entered that year with you?—As well as I remember, there were some who afterwards entered; but, if my memory fails me not, 105 entered at the entrance examination; there were others entered afterwards; I entered on one of the three days of the entrance examination.

33. Who was the Dean who took you to be sworn?—The Senior Dean was the Rev. Mr. Dooley.

34. Did he take you to be sworn?—Yes; and, as well as I recollect, the Rev. Thomas Kelly, afterwards Roman Catholic Primate of Armagh, was the Junior Dean. Both were taking us to the court-house, as well as I remember.

35. Do you remember who was the Chairman of the Quarter Sessions at that time?—No, I did not, even at the time, know his name, nor could I say, at this distance of time, whether the Chairman presided or not; but the impression is something vague on my mind that he was not even in court; but I cannot say.

36. Was it the custom for every student to have a Bible at that time?—I had one. There were about five Testaments brought into the court-house. I have not known any of my fellow-students to have more, I think, than two or three.

37. During the whole period of your course?—Yes.

38. Was it then the practice, on entering, to put the question to each student whether he had a Bible or not; and if not, that one should be charged for?—In my time no such question was ever put, to my knowledge.

39. Did you receive any instructions on the obligation of the oath of allegiance while you were in the College?—No, not directly; but I recollect—I do not know whether it was on censures—but I know that the impression on my mind was, that I was not obliged—not bound to allegiance to a Protestant king: whether it was "de juramento" or censures, I know not: it was not directly said, but the professor told us that, in the reign of Elizabeth, the realm of England was placed under interdict, and that that interdict had not been removed; and that all Protestants were under major excommunication: that the two things did not come at the same time, but at two different times; and the impression on my mind was, that I was not bound in allegiance to a heretical king, and to one under major excommunication.

Instructions as to obligation of oath of allegiance.

Impression on witness's mind on that subject.

40. Did you receive any instruction whatever with regard to the authority of the Church in dispensing with the oath of allegiance, or declaring it void?—I received instructions with regard to dispensing with oaths in general.

41. What instructions did you receive?—I have taken notes with regard to that; and if the Commissioners will allow me, I will read the notes.

4th January, 1854.

36.

Rev. Wm. J. Burke.

42. What are the notes?—Showing the causes of dispensing with oaths.

43. Are those extracted from the books?—Yes, from Bailly.

Instructions as to dispensing power.

44. What instruction did you receive as to the power of the Pope, or of the Church, or of any other body, to dispense with the oath of allegiance, or to declare that it was not a binding oath?—I mentioned that the oath of allegiance was not put forward in a prominent position, but oaths in general. I know the professor communicated to us the fact that England was placed under interdict in the reign of Elizabeth, and that that interdict had not been removed: whether it was on censures or on oaths I cannot say.

Witness's impressions.

45. Did he tell you that, on that account, the oath was not binding?—The inference that I drew from it was, that it was not binding; that was the impression which was left on my mind.

46. And that every confirmed heretic is under interdict?—He is under major excommunication.

47. Is an oath taken to such a person not binding?—That was the impression on my mind.

48. Was that the doctrine you were taught?—Not directly, but it was indirectly taught.

That interdict in reign of Elizabeth never has been removed.

49. Was any such inference drawn by any professor in his teaching?—First, the causes of dispensing with an oath were set forth: whether on "oaths" or "censures" I know not, but either of these two subjects; and the professor told us distinctly that, in the reign of Queen Elizabeth this realm was placed under an interdict, and that that interdict had not been removed up to that time.

50. Can you state from what doctrine you drew the conclusion that an oath taken, on a matter of civil jurisdiction, with an excommunicated person, or a contract entered into with him, was void?—I do not know whether it was "de juramento," or on "censures;" but where the good of the Church was concerned, which I know was one of the dispensing cases, then the oath was not to be observed.

51. You say that you inferred the oath of allegiance was not binding, in consequence of the kingdom being still under interdict?—Yes; the king being under major excommunication.

Witness's reason for believing that oaths to heretics do not bind.

52. You stated that every confirmed heretic was under major excommunication, you were then asked whether an oath taken to a heretic, on a mattter of civil rights, was not binding, you stated that you inferred that it was not. Will you be good enough to state from what proposition you drew that conclusion?—Be kind enough to bear in mind that we were speaking of the oath of allegiance to a Protestant king. Then that king was represented to us as being laid under interdict, by the professor: it was not in the reading: it is not to be supposed that he communicated it as oral instruction: it was not directly connected: I cannot say whether it came in under "censures," or treating "de juramento."

53. From what proposition was it that you drew the inference that interdict is excommunication?—It is more than that.

54. Has it a heritable quality, so that it descends?—It does, until it is removed. The whole kingdom was laid under interdict, and that interdict had not been removed up to the time of the instruction.

55. What is the effect of an interdict?—In Roman Catholic countries it is even denying the use of fire and water.

56. Is fire and water now denied to a Roman Catholic in England?—According to the interdict it would be so.

57. Did you understand that the kingdom was still under interdict, and that all the consequences of interdict were still prevailing in the kingdom?—I understood that the interdict only referred to Protestants, that was my impression.

58. Did you understand that it would be an act of disobedience to the Church to supply a Protestant in England with fire or water, or to perform any other act of charity to him?—By the bull of Martin V. they were exempted, unless they were specially named.

59. Was Queen Victoria specially named?—It was not mentioned; George IV. was then king.

Two reasons for oath of allegiance not binding.

60. Will you be so good as to state how you arrived at the inference that the oath of allegiance was not binding—was it from any thing else but that the kingdom was under an interdict?—First, the king was a heretic, and, as such, was under major excommunication, and his kingdom was under an interdict; I had the two matters before me. The latter information coming from the professor, I came to the conclusion that I was not bound in allegiance to that king who was under major excommunication, and whose kingdom was under interdict.

No distinct teaching as to allegiance.

61. Had you any distinct teaching in regard to the allegiance which you owed to the Sovereign, or that the oath of allegiance could be relaxed or annulled by any power or authority whatsoever?—No.

62. There was no head under which that instruction was imparted to you?—No; not that I remember.

63. Did you read the treatise "De Ecclesia?"—Yes.

64. Was there anything about the oath of allegiance in that treatise?—Yes there was.

Dr. Delahogue's proposition.

65. Do you recollect this proposition in Dr. Delahogue—"Christus Petro et ejus successoribus aut Ecclesiæ nullam concessit potestatem directam vel indirectam in Regum temporalia, proindeque isti nunquam auctoritate clavium, etiam indirecte deponi possunt aut eorum subditi á fide et obedientia illis debita eximi ac dispensari?—I do.

66. Was that proposition ever lectured upon?—It was. But if you will allow me to say

the author was a Dr. of the Sorbonne, and maintained the Gallican doctrine, that—whereas our professor held Ultramontane opinions, being educated in Maynooth—every body was left to draw his own conclusion. From the doctrine laid down before that proposition was discussed, with regard to John Huss, John Wickliffe, and Jerome of Prague, the impression on my mind was that the Church had power over the persons of heretics, inasmuch as they handed them over to the civil power to be dealt with, and any person who received the writings of those, or disapproved of the treatment by the civil power of those, were not good Roman Catholics.

Lectured upon at Maynooth; but author was Gallican; professor, Ultramontane.

67. Will you have the goodness to turn to page 225, section 6, of the book before you, and say whether that is the passage you refer to, respecting John Huss and Jerome of Prague?—Yes.

68. That refers to the burning of the books of heretics?—Yes; and, I believe, further down, with regard to their persons.

Condemnation of books and persons of heretics.

69. That passage has reference to the condemnation of the persons of heretics, as well as their books, but has no reference to the duties of subjects?—Yes. But when the king was a heretic, labouring under major excommunication, and his kingdom placed under interdict, the inference was evident—it was, at least, to me—and I came to the conclusion that I was not bound in allegiance. Add to this what I had witnessed in Maynooth in my first year, and throughout. At high mass the royal anthem is sung at the end of mass, and after the priest has put off his manuple—the manuple is the only part of the priest's dress which is not borrowed from the Pagan priesthood of Numa Pompilius. This manuple is taken off before he intones the royal anthem. I asked some of the senior students why the priest put off the manuple before he intoned the royal anthem, and they all told me that no priest could pray for a heretical prince while he had the manuple on, which they wear on their left arm; and when I became myself a divinity student I discovered by the teachings of Maynooth that no priest can pray for a heretic unless in Easter week. In giving out the royal anthem it was intoned "Domine salvum fac Regem." In my first year of entrance, and sitting in the next seat but one to the authorities of the house, some of the senior students came into the portion of the chapel assigned to the junior students, and I heard those senior students sing the royal anthem thus, "Domine salvum whack Regem;" and it is my opinion that the authorities of the house must have heard it also.

Putting off manuple after high mass.

Domine salvum "whack" regem.

70. Are you aware that, at present, on every Sunday, the priest, before he commences the service of the mass, reads in the same vestments in which he celebrates the service, this, amongst the prayers for which the service is offered, "for the Queen, and for all in high places that they may lead a quiet and holy life"?—It was never read in my time.

Prayer for the Queen before mass;

Not read in witness's time.

71. You are not aware that that is now read?—I cannot say what has taken place since 1830. I never heard mass there since.

72. Were you at that time at all in the habit of attending the service of the Roman Catholic Church in Dublin?—No.

73. You are now able to say whether, for a long series of years, that form has been adopted in what the priest reads for the congregation, announcing the purposes for which the service of the mass is offered?—No. I never heard these words read by any priest before mass.

74. Are you not able to state any proposition which was taught from the chair of the professor from which you drew the inference, that the oath of allegiance was not to be kept to a heretical monarch?—I state this proposition (I cannot lay my hand on it, I will to-morrow) that all Protestants are under major excommunication—that this country was placed under interdict in the reign of Queen Elizabeth; that that interdict had not been removed up to 1830; and hearing the royal anthem sung, "Domine salvum whack Regem," having heard from the students that the priest could not pray for a heretic king with the manuple on, I came to the conclusion that I was not bound in allegiance to him. I was in Maynooth at a very excited period—I was there in 1825, 1826, 1827, 1828, and 1829. I was there at the time that Emancipation was granted and celebrated; the College authorities supplied wine on the occasion; and I was much shocked at what I witnessed that night. The students invited the authorities to join them on the occasion of the celebration, and they did so; it was celebrated with music and singing. The best singers were selected to sing on this occasion, and among the songs sung that night, was one said to be composed by Dr. England, who was educated in Maynooth—he was Bishop of Charleston in America—and this song, as far as I can recollect, was the only one encored on the occasion. Part of the song runs thus—

Grounds of witness's inference that allegiance was not due to a protestant monarch.

Feast on occasion of Emancipation.

Dr. England's song;

> "Columbia's banner floats on high,
> Her eagle seizes on its prey,
> Then Erin wipe thy tearful eye,
> And cheer thy hopes on Patrick's Day."

The next stanza says—

> "The toast we will give is, Albion's fall,
> And Erin's pride, on Patrick's Day."

At this latter sentiment being uttered the authorities and students were instantly on their legs and cheered the sentiment; they encored the song over and over again; and, as well as I recollect, it was the only one that was encored that night. This occurred in the presence of all and every one of the authorities of Maynooth, and not one man stood up to express his disapprobation of such disloyal expressions; I thought it most extraordinary in a College supported by Government; with men who are supposed to take the

Reception of.

4th January, 1854.

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Rev. Wm. J. Burke.

oath of allegiance, and to be loyal men; professors, &c., receiving large and well-paid salaries, students supported and educated by the State; and on such an occasion when political privileges were conferred on Romanists, that such disloyalty and ingratitude should have been expressed and so openly approved of and encouraged. Every one of the students committed this song to memory, and it was the constant song for months and months, sung in and out of the hearing of all and every one of the authorities, and I never knew, or heard, that any of them expressed his disapprobation of it.

75. To revert to the former question. Are you able to state any proposition that rests upon your memory, in which it was laid down by the professor that, where excommunication was pronounced against heretics, that it absolved Roman Catholics from allegiance to an heretical monarch?—If you would kindly allow me to take down that question, I will give an answer to-morrow.

Whether any proposition from which witness drew inference that major excommunication and interdict rendered oath of allegiance not binding.

76. The question was, whether you had any recollection of any proposition from which you drew the inference that the oath of allegiance was not binding when taken to an heretical monarch; and your last answer was, that it was taught that heretics were placed under major excommunication, and that the kingdom was placed under interdict. The question you are now asked is, whether, that being so taught, you remember any proposition by which it was also taught that where heretics are placed under major excommunication, and where the kingdom was placed under interdict, that the oath of allegiance was not binding on the consciences of Roman Catholics, the subjects of an heretical king?—I cannot say whether there was or was not; but this I can say, that I entered the College of Maynooth a loyal and faithful subject to the King and Constitution, and my father was as loyal a Roman Catholic as I ever met; if permitted I will give an instance of it. In the year 1819, the Ribbonmen took him to their appointed place of meeting, and wanted him to swear to be loyal to them. He said—"No, I have taken the oath of allegiance to be faithful and loyal to my king and country; you are rebels, and I cannot be faithful to you and to my king." "We will shoot you," said they. "You may," was his reply, "but I die here an honest man for my king and country." He saw a man rush at him with a screwed bayonet, which he received on his chest. The wound inflicted was severe, having torn the flesh of the breast, the bayonet, entering in between the chest and rib, and he was taken up for dead and brought home. He bade them defiance, wrote to the then Lord Lieutenant, and for ten days would not yield; in the mean time a military party was sent from Athlone to his relief. Being educated by such a parent, it was but natural that I would be possessed of very strong feelings of loyalty. From the open and undisguised disloyalty practised at Maynooth, from what I have witnessed in it, the scenes that took place in 1829, at the time of taking the oath of allegiance, I say I left it a rebel of the first water, thirsting, desiring, and praying for the destruction of the British Empire, and solely because it was Protestant. Those, I say, were my own feelings and sentiments.

Witness refers to instance of his father's loyalty.

Witness left Maynooth a rebel of the first water.

77. The question proposed to you is this: What proposition was taught to you from which you drew the inference, that where there was major excommunication and interdict upon a kingdom, there Roman Catholics were absolved from allegiance to an heretical monarch. Do you recollect any teaching to that effect in Maynooth?—I cannot at the present moment, but upon to-morrow I will be prepared to answer the question.

78. You do not now remember any instruction to that effect that was conveyed at Maynooth?—I do not at present, but will on to-morrow point it out.

Infers nature of instruction from change in his own feelings.

79. It is your strong impression that that instruction was conveyed?—Certainly, when there was such a change in my mind, principles, and loyalty. I entered Maynooth a loyal subject, and I left it the vilest rebel. I look upon Maynooth as the hot-bed of sedition.

80. Who were the deans at the time that the song you have mentioned was sung?—Mr. Dooley and Mr. Renehan, as well as my memory serves me—either he or the Rev. Mr. Dixon of Armagh—was.

81. Do you recollect any of the students who were present?—All my contemporaries were present, unless such as were absent on leave, or sick in the infirmary.

82. Do you recollect any professors who were present?—Every one of the professors was present, namely, the President, Dr. Crotty, Messrs. Montague, Dooly, Renehan, M'Nally, Hanlon, Whitehead, Tully, Kelly, &c.

Never joined in prayer for spiritual benefit of heretics.

83. Did you, at the time you were a student, join in prayer for the spiritual benefit of heretics—those who were without the pale of the Roman Catholic Church?—Never.

84. You are not aware that any such prayer was used?—No, it was not, in my time; distinctly not.

85. Had you a Roman Catholic prayer-book?—I had; I had a good many of them.

86. Do you recollect the names of any of them?—I had a Missal.

87. Had you any English prayer-book?—Yes; in the Missal there was a blank for the name of the King, but the King of England was never mentioned.

Prayer-books possessed by witness.

88. Do you remember the names of the Roman Catholic prayer-books in the English language that you had?—I had a Missal in English and Latin, I had the "Key of Heaven," and different others.

89. Do you recollect the names of any of the others?—I may say almost every one used by Roman Catholics, namely, a "Vade Mecum," the "Key of Heaven," and a Roman Missal.

90. Had you "The Garden of the Soul?"—I could not say, certainly, that I had. I would say, generally speaking, that I had all and every prayer-book at one time or other. There is, in the canon of the Mass, a blank left, where it is to pray for kings; but, then, the Protestant King of England was never substituted; nor did I, during thirteen years that I was a priest, ever pray for him. He was never, in Maynooth, prayed for.

91. For thirteen years you never prayed for the Royal Family?—Never; and I never knew a priest to do so.

92. Is there not a prayer, previously to the opening of the Mass, which is specifically for that purpose?—No, I never saw it; I never heard of it before this day.

93. Do you recollect this proposition in Delahogue—"Illicitum non est sacrificium offerre pro hæreticis" having been taught at Maynooth?—"De Eucharistia" I read in Waterford. I know the very contrary was taught in Maynooth.

94. Was Delahogue the class-book in Waterford?—Really I cannot say now whether Delahogue or Dens.

95. Will you look at the proposition, and say whether you were ever taught it anywhere, or ever read it before?—I never read it before; the very contrary was the impression on my mind, and that impression was made in Maynooth.

96. You are aware that Delahogue is the class-book that is used in Maynooth?—Yes.

Dr. O'Hanlon's caution in giving his opinion in class. Its origin.

97. Did the professor always take his opinion from the class-book, or comment upon it one way or the other?—Dr. O'Hanlon was a person exceedingly cautious in giving his opinion at the time; and this caution arose by a regulation of the house. The professor was obliged to answer every objection put by the student; and then it was usual in Maynooth, when a young man was not prepared, for him to speak to a prior man, in case he was asked in class to put the question to the professor; and in doing so, Dr. Miley put a question to Dr. O'Hanlon, at the request of some other student, to give the student time to prepare the question; and Dr. Miley insisted upon his right, and that the professor would answer; but Dr. O'Hanlon said he would not answer it, and if the other persevered he would turn him out. Some cried out that if he was turned out they would go out with him. He insisted that Dr. Miley should leave the lecture-room, and then all the students walked out with him. This lasted for a week. There was something like a mutiny among the students, the professor insisting that he should not answer the question at that time; and I was under the impression that this was the cause of Dr. O'Hanlon's being so very cautious in giving his own opinion—lest he should be attacked by the students, because there was a bad feeling existing between the students and Dr. O'Hanlon.

98. According to that, the teaching of the professor was to be inferred, generally, from the tone of the class-book?—Not generally. He gave the general opinions of the class-book. He would give the opinions of the reference books. He gave different opinions; and it was only by the manner in which he spoke that we were to infer what was his opinion.

99. You say that the class-books were not considered as determining the doctrine which the professor wished his class to entertain?—No. I can give the Commissioners an instance of it. The class-book on the Scriptures is Menochius. Now Menochius is very short, and is not prized by the premium students—those who are working for the premium books. Those reading the Scriptures, and known as premium students, study in the Scripture Class; and in my time it was looked upon as an evening class, and one for amusement. Now Menochius is a class-book; and he refers, in many cases, to Maldonatus; and though Menochius is the class-book, the premium men studied not Menochius, but studied Maldonatus, Cornelius, and Estius. Those were the principal commentators that they studied and went by, and not by the class-book. The same plan was adopted in the theological studies as well as in the Scriptures, so that taking the class-book is not a fair criterion of the teachings of Maynooth.

100. Were you one of the premium students?—No.

Scripture studies.

101. Did the premium students alone study the Scriptures?—Yes. In my time there was one hour every week devoted to the Scriptures; and in my time, in Maynooth, all that it was supposed I studied was ten or eleven chapters of the Book of Genesis, four chapters of the Gospel of St. John, and six or seven chapters of St. Paul's First Epistle to the Corinthians. I was never called or interrogated in class but once; and I think, and it was my opinion then, that some of the students were never interrogated in class; and the Scripture Class was looked on, in my time, as no more than one of the evening classes—that is, a place for amusement. We went to the Irish Class for our amusement, and we went to the Belles Lettres Class for our amusement—except the premium men, those men who were trying to get premiums.

[*The Witness withdrew.*]

THURSDAY, 5TH JANUARY, 1854.

The Rev. *William John Burke*, further examined.

1. You stated yesterday that you would consider certain questions that were put to you. Will you now proceed with any statement that you wish to make to the Commissioners?—I have looked over the questions that were put to me yesterday, which were these—"What was the teaching given to you at Maynooth, as to the power of the Church in temporal matters?" And again, "What proposition was taught to you from which you draw the inference, that where the king was a heretic and under major excommunication and an interdict upon his kingdom, all Roman Catholics were absolved from allegiance to a heretical monarch?" I hold in my hand a book, the title of which is "The Church of Rome."* At page 27 a passage is quoted from Thomas Aquinas, whose work is much

* The title of the book from which the witness made his extracts is "The Church of Rome: her present Moral Theology, Scriptural Instruction, and Canon Law. A Report on the Books and Documents of the Papacy deposited in the University Library of Cambridge, the Bodleian Library, Oxford, and the Library of Trinity College, Dublin." London; Partridge and Oakey, 1852.

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Rev. Wm. J. Burke. Witness refers to "the Church of Rome."

respected at Maynooth—it is one of the reference works:—"Any one may, without a violation of charity, wish temporal evil to another, and rejoice if it befals him; not inasmuch as it is evil to him, but inasmuch as it is an impediment of evils to another, whom he is bound to love more, either to the commonwealth or the Church. Likewise he may rejoice at the temporal evil of the same person as to this, that by the evil of the punishment, the evil of the sin is frequently prevented. "Hence," saith Bailly, "it is lawful to wish that death may justly happen to a heresiarch or a malefactor injurious to the republic, and to rejoice in it; not as far as it is evil to him, but because good shall arise thence to the community." Again, in page 65 of the class-book, Bailly, there is another quotation from St. Augustine. I have read this in the College. I do not speak from recollection, but I speak from the class-book.

Extracts given by witness to account for impressions on his mind as to effect of excommunication and interdict.

2. And your object is to account for the impression made on your mind as to excommunication and interdict?—Yes. This is the quotation: "Whosoever shall have been separated from this Catholic Church, however laudably he may think himself to live, for this sole crime, that he is severed from Christianity, he shall not have life, but the wrath of God abideth on him." Then I go to tome 2, page 19: "A man who judges that the truth of the faith which the Church proposes as revealed, is not certain, and that the Church, in proposing the verities of faith, is not infallible, incurs the penalties decreed against heretics." The author proceeds: "You will then ask, what are the penalties decreed against heretics?" He mentions that there are many incurred under the civil law; and then continues: "The first spiritual punishment annexed to heresy by the canon law is *major excommunication, ipso facto,* decreed against it (cap. 9 and 10, "De Hæreticis." By the consent of the doctors, occult heresy is sufficient, provided it be external, that is, declared by word, deed, or sign, although no person were present, because then it is really cognizable; but heresy merely internal is not subject to this excommunication, nor to other ecclesiastical punishments, because the Church does not judge of internal things." Now I go to page 37 of this volume, and I find there a canon law (9 and 10 Delahogue "De Ecclesia," page 43). "The second proposition is 'Schismatics,' even those who do not err in doctrine, by the fact of their schism alone, are shut out from the Church, and are without the way of salvation." In the same page there is this also laid down: "Therefore the doctrine is again confirmed, that all heretics whom the Church rejects do not belong to her, and are out of the way of salvation." Then at 42 or 43, "De Ecclesia," the third proposition is, "The society of Protestants cannot clear themselves from the guilt of schism." Then at the 221st page, in maintaining that the Church cannot err in dogmatic facts, the last argument is as follows—"We take our last example from the formula by which the Council of Constance, held in the year 1418, orders, in her last session, those to be interrogated who are suspected of the errors of Wickliffe or John Huss, viz., whether they believe that the condemnations of Wickliffe, John Huss, and Jerome of Prague, pronounced on their persons, books, and documents, by the Sacred General Council of Constance, were duly and justly made, and to be believed and firmly asserted as such by every Catholic? Also, whether they believe, hold, and assert, that John Wickliffe, John Huss, and Jerome of Prague, were heretics, and to be called and considered as heretics; and that their books and doctrines were and are perverse; on account of which books, and which doctrines, and their pertinacity, they were condemned as heretics by the Sacred General Council? Therefore," the author remarks, "the Council of Constance orders, that every one who would be considered a Catholic should condemn the books not less than the doctrines of heretics; nay, their persons also, lest under the pretence of excusing persons so notoriously heretics, their error might be defended." Then, in page 222, the author also cites Tournelly, to prove ("Church of Rome," 38) "That nothing was done in the cause of Jansenius by the Church of which she had not the form and example in the ages that had gone by, confirmed by her perpetual practice and by tradition, whether, when she condemned the doctrine of the book of Jansenius, expressed in five propositions, or when she compelled all to subscribe the formula of Alexander VII., or when she punished the rebellious and contumacious." Now I go back to page 28 of "The Church of Rome," to the law of *major excommunication, ipso facto,* and I refer to page 37 of the Church of Rome (cap. 9 and 10 "De Hæreticis"), as quoted before in the case of John Huss and Jerome of Prague. I now come to interdict, and the canon law I refer to is chapter 9 and 10 de Hæreticis; and I find in page 57 of The Church of Rome, "What are the punishments decreed against heretics?" Then the canon laws quoted to prove them under the sentence it pronounces, are cap. 9 and 10 "De Hæreticis"—that is the 9th and 10th chapters on heretics, from the Decretals of Gregory (Lib. 5, Tit. 7) in the *Corpus Juris Canonici.* Here we find (cap. 9) a Decretal or Bull of Lucius III., A.D. 1181, beginning "*ad abolendam,*" (page 58). The first sentence of this document is, "We bind with the chain of perpetual anathema all those who do not fear to think or to teach otherwise than the Holy Roman Church teaches and observes of the sacrament of the body and blood of our Lord Jesus Christ, or of baptism, or the confession of sins, of matrimony, or of the other sacraments of the Church; and generally, whomsoever the same Roman Church, or each of the bishops through their dioceses with the advice of their clergy, or the clergy themselves, if the see is vacant, with the advice, if need be, of the neighbouring bishops, shall have judged as heretics." Then I pass on to the 10th chapter of this canon law, beginning "Vergentis." It is a decretal of Innocent the Third, the Pope who presided over the fourth Lateran Council, and it runs thus:—"For since according to the legitimate sanctions in the case of those who are capitally punished for the crime of treason their property is confiscated, life alone being left to their children out of pity; how much more

ought those who, erring in the faith, offend Jesus Christ, the Son of the Lord God, be cut off from our head, which is Christ, by the rigour of the Church, and deprived of their temporal goods, since it is by far a greater crime to offend the Eternal Majesty than an earthly monarch. Nor ought the disinheritance of orthodox children by any means prevent the censure of this severity under the pretext of any sort of compassion, since, in many cases, even according to the divine judgment, children are temporally punished for their parents; and, according to the canonical sanctions, vengeance is sometimes inflicted not only on the authors of wickedness, but also on the progeny of those who are condemned."

Reference to Bailly on censures.

3. That is the passage referred to by Bailly?—Yes; I would now refer to Bailly, tome 3, page 49, on censures—page 59 of "The Church of Rome." "The same is evident (viz., the power of the Church to inflict censures) from the innumerable excommunications and suspensions which have been decreed against heretics or others in councils assembled from the beginning of the Church, and especially in the Council of Trent." At page 60 of "The Church of Rome," the next canon cited, as extracted from Bailly, is under the head of "Who are those who can be bound by censures?" Bailly, tome 3, page 52, "The answer to this, viz. 'baptized persons,' and the assertion that 'the Church has jurisdiction over heretics, apostates, and schismatics because they are subjected to her by baptism,' is ratified by the canon law, *De Judæis*. It is taken from *Decreti*, Prima Pars, Dist. 45, cap. 5 It is a canon from the fourth Council of Toledo, and is as follows:—'But concerning Jews, (61 "Church of Rome") the holy Synod commands that no violence shall be inflicted to compel any person to believe, for 'God hath compassion on whom he will, and whom he will he hardens; for such are not to be saved against their will, but willing, that the form of justice may be preserved entire. For as man, obeying the serpent by the choice of his own will, perished, thus the grace of God calling him, every one is saved by believing with the conversion of his own mind. Therefore they are to be persuaded rather than impelled to be converted; not by force, but by the faculty of their free will. But those who have been before compelled to come to Christianity (as was done in the time of the most religious prince Sisebutus), because it appears that they are now associated with the divine sacraments, and have received the grace of baptism, and have been anointed with chrism, and have been made partakers of the body and blood of the Lord; it is fit that they should be compelled to hold that faith which they have received even by force or necessity, lest the name of the Lord be blasphemed, and the faith which they have received be accounted vile and contemptible."

4. Is that referred to in any part of Bailly?—Yes, it is; tome 3, page 52, on censures:—"The next Canon Law (61 'Church of Rome,' ") to be referred to is in the treatise on censures as to the effects of excommunication, one of which, as we have seen (pp. 32, 33,) is the privation of the prayers of the Church." There is a passage at page 62 of "The Church of Rome," taken from the decree of Gregory, "If an excommunicated person dies in excommunication, however contrite he may have been before his death, no communication is to be held with him before absolution, nor is he to be prayed for." Bailly says, at p. 90, tome 3, (33 Church of Rome) "Hence a priest or clergyman would commit a grievous sin, who should offer the sacrifice publicly in the name of the Church for those excommunicated, in the canonical hours, because he would transgress the command of the Church in a grave matter; *nay, the application of the suffrages so made for them would be invalid*, because the *Church, the dispenser of those suffrages, makes this application void*." From this passage in Bailly, it is clear, no priest can pray for a heretic king. Now the authority in canon law is "cap. *Sacro*, cap. *Cum desideris*, cap. *A nobis*, cap. *Sacris de sent. Excom.*" Again in Bailly, tome 3, page 90, "The day and the office of Easter ought to be excepted, in which the Church, in imitation of Christ our Lord, who on that day prayed for his enemies, pours forth public prayers for heretics and schismatics, though they be excommunicated." I go now to "*A Nobis*," quoted at page 90 of Bailly, (62 Church of Rome). "If an excommunicated person dies in excommunication, however contrite he may have been before his death, no communication is to be held with him before absolution, nor is he to be prayed for, although he is absolved before God. But if his preceding contrition is made apparent to the Church, he shall be absolved even after death, by the person by whom he should have been absolved while living, and his heirs are compelled by the Church to make satisfaction for him." I now go to censures, and the privation of Christian burial, at page 63 of "The Church of Rome." The next canon law that has been cited from Bailly, relates to the privation of Christian burial as one of the effects of excommunication. It is proved from Decret. Gregory, Lib. III. Tit. 28, cap. 12, *Sacris*. The heading of it is, "If the bones of those excommunicated be buried in consecrated ground, and can be discriminated from the others, they ought to be dug up and cast out in some place near."

Reference to Cabassutius.

5. Where is that referred to in Bailly?—Tome 3, page 90. It is also from Innocent III., "That cemeteries in which it happens that the bodies of the excommunicated have been interred, shall be reconciled by the sprinkling of water solemnly blessed." There is also in Cabassutius, at page 72, of "The Church of Rome"——

6. Did you read Cabassutius in Maynooth?—No, I read it out of it; I am only referring to a class-book of Maynooth.

7. For the Dunboyne students?—Yes. "Heretics also, and those who favour and receive them, the ancient law excommunicates *ipso facto*, without any reservation to the Pope, cap. *Secut ait*, and cap. *Excommunicamus de Hæreticis*, and cap. *Noverit de Sent. Excommunicationis*. Absolution from this excommunication the *Bulla Cœna* afterwards reserved to the Pope. But the Council of Trent (Sess. 14, cap. 6, *de Reformatione*) reserved it to

5th January, 1854.

36.

Rev. Wm. J. Burke

Continuation of extracts.

the bishops of the respective places alone, which Tridentine law we use in France. This is also to be observed in the aforesaid cases, of striking the clergy, simony, presumption, arson, sacrilegious rapine, with burglary, conveying arms to infidels;—falsification of apostolic rescripts and heresy; that excommunication *ipso facto* is not only incurred by those who are guilty of them, but also by those who afford counsel, assistance, or shelter to them, as the aforesaid canons and the apostolical bulls ordain." Here, again, Bailly on canon law, page 64 of "The Church of Rome," as to the privation of civil society, "A person knowingly holding communication with an excommunicated person in his crimes, is excommunicated, and unless some difficulty prevent, ought to be absolved by the person who has excommunicated him with an oath." Again at 65, which I particularly want to read; "Let no man receive or reject any persons excommunicated by priests before a just examination of either party, nor hold communication with them in prayer, or meat, or drink, or kiss, nor let him say *ave* to them; because, whosoever shall in these or in other things prohibited, knowingly hold communication with those who are excommunicated according to the institution of the Apostle, shall himself be subjected to a like excommunication." Again, at page 66, "Because in the parts of Toulouse" (cited on the authority of Bailly, tome 3, page 139), "and other places of heretics, whom some call Gazari, some Patarenes, and others by some other names, a damnable perversity hath prevailed, we decree that they and those who defend and receive them, shall be placed under anathema, and we prohibit under anathema that any shall presume to have them, or to entertain them in their house or in their territory, or to carry on any negociation with them. But if any shall die in this iniquity, neither under pretence of any privileges of ours granted to any such, nor under any other pretext whatsoever, let any offering be made for them, nor let them *receive burial among Christians.*" That is the canon law on interdict.

8. From what is that a citation?—From the canon referred to by Bailly.

9. What is the canon?—It is from the third Lateran Council in the year 1179, under Alexander III.

10. What is the passage in Bailly that refers to it?—It is in the third volume, page 139. It is quoted by Bailly, *de Hereticis*, "Whosoever shall have presumed to give knowingly Christian burial to heretics—those who believe, receive, defend, or favour them, let him know that he is placed under sentence of excommunication till he shall have made suitable satisfaction. Nor let them deserve the benefit of absolution till, with their own hands, they shall publicly drag from the tomb and cast out the bodies of damned persons of this sort, and let that spot be destitute of sepulture for ever." Again, "We inhibit also that it should be lawful for any lay person, publicly or privately, to dispute about the Catholic faith. Whosoever shall do otherwise let him be bound with the cord of excommunication. Now I go back again to page 32 of "The Church of Rome," and treating of the effects of excommunication at page 90 of Bailly, it is stated—"A person excommunicated by major excommunication or greater excommunication is deprived of the common suffrages of the Church, that is, of the sacrifices, prayers, indulgences, and other good works which are performed in the name of the Church (cap. 28 and 78, *de Sent. Excom.*) And this effect takes place—first, even in those *excommunicated who are tolerated*, such as English Protestants, as they are not in any way relieved by the bull of Martin V.; secondly, in all those excommunicated who have not been absolved, even though they may be perfectly contrite, and so reconciled to God; for since the censure is taken away only by the absolution of the Church; this consequently remains in all who are not absolved, however contrite they be, and hence it carries on its effect in them." "Hence a priest or clergyman would commit a grievous sin who should offer the sacrifice publicly in the name of the Church for those excommunicated, in the canonical hours, because he would transgress the command of the Church in a grave matter—nay, the application of the suffrages so made for them would be invalid, because the Church, the dispenser of those suffrages, makes this application void." "The day and the office of Easter ought to be excepted, in which the Church, in imitation of Christ our Lord, who on that day prayed for his enemies, pours forth public prayers for heretics and schismatics, though they be excommunicated."—Bailly, tom. 3, page 90. Now, by this it is evident that the priest cannot pray for a heretic, or one labouring under major excommunication, and as such the priest acted in accordance with the teaching of Maynooth, in taking off the manuple, and intoning the royal anthem after mass was over. The canon of the mass is over before the de profundis is commenced, and the priest turns round and says "Ite missa est," announcing to the congregation that the mass is over. I will now go back to oaths—that is at tome 3, page 90—and here also is Butler's Catechism, lesson the twenty-first.

11. Is that the Catechism used at Maynooth?—The Catechism used throughout all Ireland, and recommended by the Bishops of the Church of Rome.

13. To what page do you refer now?—Page 53.

12. Was this used at Maynooth in your time?—No Catechism was used in my time.

14. Is it printed by authority?—Yes.

15. What punishment has the Church decreed to those who neglect to receive the eucharist at Easter?—They are to be excluded from the house of God whilst living, and deprived of Christian burial when they die—(21st canon Fourth Council of Lateran).* That passage denies them Christian burial.

* *Note subsequently added by Witness.*—If the 3rd canon of the Fourth Council of Lateran were expunged, and not received, Dr. Doyle, who was one of the first canonists of his day, would have made the above the Twentieth and not the Twenty-first canon of the Council of Lateran.

16. Did you ever know, in your experience as a clergyman, that any person who had not received the Sacrament at Easter was excluded from Christian burial?—No. This is a missionary country—the Roman Catholics have not the power; but in France and Spain, where they have, they do it; and the way is this: the body is interred in the first cross-road, with a stake thrust through the body. *5th January*, 1854. 36. Rev. Wm. J. Burke. Whether Christian burial denied in fact.

17. That is not in force in Ireland?—It would be if it could be.

18. Is it in force in Ireland?—No; it cannot be in force in Ireland—it cannot be—if it could it would.

19. What is meant by Christian burial?—It is meant by Christian burial that the priest goes, and that he reads the appointed service at interment—that is, properly speaking, Christian burial in this country.

20. In point of fact, did you, while a priest in the Roman Catholic Church, refuse to officiate at the funeral of a person because he had not communicated in the preceding Easter?—I never refused any person.

21. Such a rule is not in force in the Roman Catholic Church in Ireland, is it?—There is no rule with regard to it in Ireland. The chief rule is, that when persons give a half crown to have mass said, it is done.

22. In point of fact the rule is not enforced in Ireland among the Roman Catholics?—No. I do not believe that they have the power to do it. Rule not enforced in Ireland.

23. Whether for money or conscience sake, they do not, in fact, enforce it?—I do not think they do.

24. Do you know that burial is ever refused in consequence of persons not communicating at Easter?—I never knew a case of it; but I know that the priests are taught, and do teach that it is a duty if they could enforce it—but this being a missionary and Protestant country it cannot be enforced.

25. Do you mean, when you say that it cannot be enforced, that by the laws of this country a Roman Catholic priest would not be at liberty to refuse burial?—I mean to say this—that in this country a Roman Catholic priest could not bring the remains of a person not going to his Easter duty, and inter them at the first cross-roads, and thrust a stake through the body. Why?

26. Be good enough to distinguish between burying in cross-roads and not burying in consecrated ground. Is there any thing in the law to prevent a clergyman from declining to attend at the funeral of one of his flock who has not communicated at Easter?—No, not in the law of the land, but there is in the canon law.

27. Does he, in point of fact, decline to attend at the funeral of such a person?—I do not know of a case. I am not aware of it. In my own case I know I always attended. I come now to the Decalogue—"de Juramento"—page 17, in "The Church of Rome," vol. 2, p. 119 of Bailly:—"A promissory oath obliges, under penalty of mortal sin, unless a legitimate cause excuses; but there are many causes which prevent or take away the obligation of an oath." Then the causes are enumerated in 119 and 120, and there are seven causes. There are five enumerated in page 121, which take away the obligation after it had been induced. There are seven enumerated which prevent any obligation being induced by an oath (pages 119 and 120). There are five enumerated which take away the obligation after it had been induced. The seventh one runs thus—"Excuses from the obligation of an oath is the limitation of the intention of the swearer, either expressed, or even tacit and understood according to the disposition of the law, or according to custom—for in every oath certain general conditions are included by law and custom—*e. g.*, 'If you accept'—'Unless you remit'—'Saving the right of another.'" Now on that head I recollect distinctly, that saving the right of another was explained to us as the right of the superior. Then, at page 121—"The oath being made void by him ("Church of Rome," 18) to whom the person who swears, or the matter of the oath is subject, thus the superior of regulars can validly, even without any cause, make void the oaths of his subjects." Continuation of extracts—Bailly. Causes preventing and excusing from obligation of oaths.

28. That is an oath of allegiance taken to him?—No. "The fifth cause is a 'dispensation or a commutation made by a superior.'" Then, "There are, however, four cases in which a promise, even accepted by another, can be relaxed or commuted: first, according to St. Thomas Aquinas, quæst. 89, art. 9, when it is doubtful whether the oath is valid or not valid, or the thing promised lawful or unlawful. Second, when the public good is in question, which ought to be preferred to private. Third, as a punishment of any crime committed by him who accepted it, if he treats about a matter which is subject to a superior. Fourth, on account of any injury done to the person who swears, as if the oath has been extracted by fear or fraud." Then in page 122 Bailly, tome 2, the author then states, that, he "will speak of those who can dispense in an oath when he comes to treat of vows." On proceeding to this treatise, in page 140, we see, "There exists in the Church a power of dispensing in oaths and vows." "This is proved, first, from the Scriptures, (Matthew xvi.) 'Whatsoever ye shall loose on earth, shall be loosed in heaven.' *These words, since they are general, signify not only the power of loosing the bands of sins, but also of vows and oaths.*" "It is proved, secondly, from the perpetual usage of the Church, as appears from the decretals of Gregory IX., pages 140, 141, &c." I now pass to page 145 of the treatise, "You will ask what are just causes of dispensation from vows"—and I hope the Commissioners will bear in mind what has gone before, that vows and oaths are the same with respect to dispensation—the answer is, "The following are enumerated—the honour of God, the utility of the Church." Four cases in which promises can be relaxed or commuted according to St. Thomas.

[*The Witness withdrew.*]

6th January, 1854.

36.

Rev. Wm. J. Burke.

FRIDAY, 6TH JANUARY, 1854.

The Rev. *William John Burke*, further examined.

1. You wish now to continue your statement, which you commenced yesterday, and to show the grounds upon which your mind was led to conclude that an heretical sovereign had not a claim upon your allegiance?—Yes; the heading is, "On Oaths and Vows," in page 19 of "The Church of Rome."

2. Does this relate to excommunication or interdict?—It refers to allegiance. In page 145 of the decretals of Gregory, "There exists in the Church a power of dispensing in oaths and vows. This is proved, first, from the Scriptures, (Matthew xvi.) 'Whatsoever ye shall loose on earth, shall be loosed in heaven.' These words, since they are general, signify not only the power of loosing the bands of sins, but also of vows and oaths. It is proved, secondly, from the perpetual usage of the Church, as appears from the decretals of Gregory IX., pages 140, 141," &c. Further, in page 145, it is said: "You will ask what are just causes of dispensation from vows?" (It has been stated that vows and oaths are the same in respect of dispensation).* The answer is, "The following are enumerated: The honour of God; *the utility of the Church;* the common good of the commonwealth, or of society, as when strifes, which divide families, are to be assuaged by a marriage, or an illustrious family, that would be profitable to the kingdom, is to be preserved; a moral danger of frequently violating the vow from frailty; levity of mind; the spiritual good of the person who makes the vow; perturbation of mind; fear from which the vow was made; a notable difficulty supervening on the execution of the vow; a doubt as to its obligation or validity, and other things of that sort which can be referred generally to piety, spiritual utility, and necessity. It appears, then, from this, that there are, first, seven causes which prevent an oath from imposing any obligation."

Seven causes of dispensation with vows.

3. Those are seven causes for dispensing with what?—With oaths and vows. The dispensation in oaths and vows is perfectly the same. There exists in the Church a power of dispensing in oaths and vows.

Inference of the author of the "Church of Rome" that these seven causes prevent the obligation of an oath.

4. You allege that the same causes which dispense with vows dispense with oaths?—Yes.

5. Is there any other passage upon that subject that you wish to quote?—No. But I refer back now to pages 119——

6. What is the passage in Bailly which immediately precedes the enumeration of those seven causes?—I have not Bailly before me.

7. This is Bailly—[the book being shown to the witness]—and you are asked whether that passage is not, "Quœnam sint pœnæ contra hæreticos latæ;" and whether that is the passage that immediately precedes the enumeration, of which you have read the translation?—These are what I have read.

8. Is that the question to which the enumeration, of which you have read the translation, is the answer?—Yes.

9. The question to which that enumeration is the answer, is the question as to the power of dispensing with vows?—Yes.

Because dispensing powers exists both as to oaths and vows.

10. How do you establish that all which is said there in regard to vows is equally applied by the author to oaths?—Namely, that the Church has the power of dispensing in oaths and vows.

11. The question is, how do you establish that that enumeration which is there given in reply to the question with regard to the power of dispensing from vows is applied by the author equally to the power of dispensing with oaths?—I will give the authority of a professor of Maynooth on the subject. Dr. McHale, a Professor of Theology in Maynooth, and now the Romish Archbishop of Tuam, swears, on his examination before the Commissioners of Education, in 1826, that the Church has the power of dispensing in oaths, when the good of the Church requires it. According to his sworn evidence, if the good of the Romish Church requires the Roman Catholics of this realm to renounce their allegiance to Queen Victoria, that Church teaches and claims the power of absolving them from their allegiance; and she alone can judge what is the good of the Church.

Refers to Dr. McHale's evidence in 1826.

Passage in Bailly refers to vows.

12. At present the question is, whether the extract from Bailly, which you have read, applies to oaths or to vows, or to both?—It applies to vows.

13. Does the passage apply to oaths?—Inasmuch as the Church has the power (and it is laid down) of dispensing in oaths and vows, the same power of dispensing in the one it claims in the other.

Not directly to oaths.

14. Do you say that that passage in Bailly applies to oaths as well as to vows?—No, not directly; but I do not, perhaps, make myself understood. The Church claims the power of dispensing in oaths and vows.

15. We are now dealing with this particular passage in Bailly, in which he specifies seven causes for dispensing with vows. Do you allege that Bailly, in that passage, lays down, either expressly or by inference, that the same causes are causes for dispensing with oaths?—Bailly lays down that the Church has—

16. Does Bailly lay down that there is a power to dispense with oaths, as well as with vows, under the same circumstances in which he specifies that vows may be dispensed with? Does he apply the proposition to oaths as well as to vows?—He claims for the Church the power of dispensing with oaths as well as vows.

17. The question is, not whether the Church has the power of dispensing with oaths as well as vows, but whether the Church has the power, according to Bailly, of dispensing

* This parenthesis is a statement of the author of "The Church of Rome."

with oaths, under the seven circumstances specified in the passage which you have read?—I have taken it in that sense, that she could dispense where the utility of the Church required it, and I am not singular in that opinion.

18. Do you now say that Bailly lays down in that passage, that oaths may be dispensed with as well as vows?—Not in that particular passage.

Proofs required of statement that same causes of dispensation apply to oaths as well as vows.

19. Are you able to point out any other passage in which Bailly lays down that, under the circumstances specified in what you have read, oaths may be dispensed with?—No; but I will refer the Commissioners to pages 120 and 121, where the words are—"Excuses from the obligations of an oath is the limitation of the intention of the swearer, either expressed or even tacit and understood, according to the disposition of the law, or according to custom; for in every oath certain general conditions are included by law and custom" ("Church of Rome," 17).

20. Do you allege that in that passage oaths are dispensed with under the same circumstances which are applied to vows in the passage you have already read; or can you point out any part of Bailly's work in which he lays down that the same causes which are sufficient to dispense with vows are also sufficient to dispense with oaths?—I can: pages 119 and 120.

21. Be good enough to read the passage from pages 120 and 121, which lays down that the same causes which, in 145, are stated as causes for dispensing with vows have a similar effect with respect to oaths?—In the seventh cause I find, "saving the right of another."

22. Proceed to state any passages from 120 and 121 in which you allege that similar causes are applied to dispensing with oaths which, in 145, are applied to dispensing with vows?—Excusing from the obligation of an oath: these are the seven causes. Let us not confound the seventh with the 8th cause. The eighth cause is applied to a vow, and seven causes are applied to an oath.

Former answer repeated.

23. Are they the same?—No.

24. Then the causes for dispensing with vows, which you read from 145, do not apply to oaths?—The author* says they do, inasmuch as power is vested in the Church of dispensing with oaths and vows.

25. Does Bailly say that the same causes which dispense with vows also dispense with oaths?—No, he does not, generally.

26. What is there to prove that the causes under which the author holds that the Church may dispense with vows are also the same under which he holds that the Church may dispense with oaths?—That the Church has the power of dispensing with oaths and vows, when the good of the Romish Church requires it.

27. Is that the only answer that you can give to the question?—At the present moment, it is.

Because dispensing power exists as to both, it must, of necessity, be exercised as to both, under the same circumstances.

28. You hold that, because the Church can dispense with both oaths and vows, or is held to have that power, she must, of necessity, be held to be able and disposed to dispense, under the same circumstances, with both?—Yes; for in the seventh cause of dispensing with oaths it says—"Excuses from the obligation of an oath is the limitation of the intention of the swearer, either expressed or even tacit and understood, according to the disposition of the law, or according to custom; for in every oath certain general conditions are included by law and custom—*e. g.*, 'If you accept,' 'unless you remit,' 'saving the right of another.'"

29. Would you not rather infer that the causes are different, from the fact of there being two separate enumerations—one of the causes for dispensing with oaths, and the other of the causes for dispensing with vows?—It specifies here "saving the right of another."

Difference between oaths and vows.

30. Are you aware of any difference between oaths and vows, as treated by Bailly?—A vow is made to God, simply; an oath is also made to God, but it involves the interest of another.

31. That being the difference, do you understand Bailly as teaching that they are dispensed with under the same circumstances?—The Church of Rome claims the power of dispensing with oaths—even promissory oaths—to another, when the good of the Church of Rome requires it.

32. Does the Church dispense with oaths and vows under the same circumstances?—I really do not understand the question distinctly. I think the answer given is clear on the subject.

33. The question is, whether or not the Church, as laid down by Bailly, claims the power of dispensing with oaths under the same circumstances in which it claims the power of dispensing with vows; or, in other words, whether the circumstances under which it dispenses with vows are different from those under which it dispenses with oaths?—There are cases in which it does dispense with oaths, even promissory oaths.

34. The question is, whether it dispenses with oaths and vows under the same circumstances?—That is, a person taking an oath and a vow at the same time.

35. No; a person taking an oath at one time, and taking a vow at another time, would the Church claim the power of dispensing with each under the same circumstances?—Yes, if the circumstances were alike: that is my impression.

Whether oath involving the right of a third party can be dispensed with.

36. Do you recollect whether or not you were taught at Maynooth that an oath, involving the right of a third party, could not be dispensed with?—There are exceptions to that.

37. Were you taught that, as a general rule?—It is contained in the class books.

Effect of pontifical laws.

38. As I understand you, you now state that the passage, quoted from page 145, applies to vows, and not to oaths?—Yes. "There exists in the Church a power of dispensing in

* Of the book called "The Church of Rome."

6th January, 1854.

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oaths and vows." I find in Liguori, which is a book of reference in Maynooth, vol. i., *De Legibus*, page 109, "The Pontifical laws oblige the faithful, though only promulgated at Rome." I give this quotation to show that the decrees of the popes are binding on the faithful.

39. Is that part of a class-book, or is it taught at Maynooth?—It is a book of reference in Maynooth.

And edicts.

40. Is it referred to in Bailly?—No; it is referred to in class. Then he says that the edicts of the Pope, if written in Italian, only extend to Italy; but if written in the Latin language, they are binding on the universal Church, unless the bishops reclaim against them. As the bishops have their procurators or agents in Rome, they, through them, should know of them.

41. This is a passage from Liguori's book?—Yes.

42. On what occasion is that book referred to at Maynooth; in what part of the course?—"De Legibus."

43. When is it referred to?—It is a book of reference in reading De Legibus.

44. In what part of your course did you refer to it, or did you refer to it in any part of your course?—I cannot exactly bring to mind the particular parts of Liguori's works I referred to during my theological course; but Liguori's works are looked on as standard works of high authority in Maynooth, and are frequently referred to as such.

Respecting faith and morals.

45. Does it refer to the Pope's decrees about faith or morals, or what is he treating of in that passage?—I quote from memory; I think both faith and morals.

46. Do you mean to say that Liguori maintains that the Pope's decrees respecting faith and morals are binding on all Catholics?—Yes, certainly.

47. You are not aware whether that passage is referred to in the class-book?—It is not referred to in the class-book, as it was published many years subsequent to it. Liguori is referred to in class, and quoted as a standard authority, as an authority very much respected at Maynooth. I now come to the oath taken on induction.

48. Is that the oath taken at Maynooth?—No; but subsequently to that.*

49. Is it the oath taken at ordination?—No; but the oath taken when I was inducted as parish priest.

Tenth article of creed of Pope Pius IV.

50. Have the goodness to state what the oath is to which you refer?—The Creed of Pope Pius IV. The tenth article of this creed is—"I acknowledge the Holy Catholic Apostolic Roman Church, for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heretics which the Church has condemned, rejected, and anathematized." Here I swear that I will "receive all other things delivered, defined, and declared by the sacred canons and general councils, and particularly of the Council of Trent." I find at the 14th Session, the 6th canon, that the Council of Lateran was declared by the holy Council of Trent to be a general council, and reckons all its decisions to be the voice of the Church. In the 4th Lateran Council, the 3rd canon, it is thus written, (the book is, "A Survey of the Modern State of the Church of Rome, with additional observations on the doctrine of the Pope's supremacy;" by William Hales, 1788) "Per Lateranense Concilium Ecclesia statuit," and as such it is binding on all who subscribe to the creed of Pope Pius VI.

Third canon of fourth Council of Lateran.

51. Have the goodness to recite the canons you wish to refer the Commissioners to?—I take the third canon: "We excommunicate" ("Church of Rome," 74) "and anathematize every heresy which exalteth itself against this holy, orthodox, and Catholic faith, which we have set forth above, condemning all heretics, by whatsoever names they may be called, having indeed, their faces turned different ways, but their tails bound together; for, from their folly, they agree in the same thing," &c.

52. How do you apply these canons?—To show that a power is claimed by the Church of Rome of absolving from oaths of allegiance. Now I go to the twelfth century: "But if any temporal power, being required and admonished by the Church, shall have neglected to purge his territory from heretical corruption, let him be bound by the metropolitan and the other comprovincial bishops with the chain of excommunication; and if he shall contemptuously refuse to make satisfaction within a year, let this be signified to the Chief Pontiff, that, from that time forth, he may declare his subjects free from their allegiance to him, and expose his territory to be seized by Catholics, who may, without any contradiction, having exterminated the heretics, take possession of it, and preserve it in the purity of faith, saying the right of the Chief Lord, provided only that on this he himself shall not present any obstacle, nor impose any impediment. The same law, nevertheless, being observed as to those who have not any Chief Lord."

This doctrine not directly taught at Maynooth, but witness bound to it by oath at induction. Had not then read the canon in question.

53. In your time was that doctrine, as laid down in that Council of Lateran, taught at Maynooth?—Not directly; but I was bound to it by the oath taken by me when I was inducted as parish priest.

54. Had you ever read that Council of Lateran at the time you took the oath?—No.

55. Have you ever read it since?—Yes, I have.

56. When did you read it first?—I cannot say exactly when I read it.

57. Was it after you had left the Church of Rome?—No, I read it before I left the Church of Rome.

58. Was this Lateran Council made the subject of instruction at Maynooth?—It was, as well as the other councils.

* *Note by Witness.*—The oath is also taken by all the professors of Maynooth, prior to their being installed in office.

59. Did you understand that this Lateran Council was admitted at Maynooth, and its authority recognized?—Yes.

60. This part of it?—I cannot say this exactly, but the whole council; when the council is referred to, it is supposed that the council is recognized.

61. Were you taught at Maynooth that, if a general council deals with matters not connected with faith and morals, its decrees are not binding?—I was taught there that the decree of a general council was binding.

62. If it were a decree not affecting faith or morals?—Affecting both.

63. But if it extended to other points beyond faith and morals, was it held to be binding?—Yes, certainly, as a decree of the council.

Whether decrees of councils not affecting faith or morals binding.

64. Although the decrees did not affect faith or morals still they were binding?—Every decree of a Council was binding, whatever it was.

65. Whether it did or did not affect faith or morals?—Yes.

66. Did you ever hear that several of the decrees of the Council of Trent, respecting discipline, were not received in many countries, and were not binding?—I never did.

Instance in case of marriage decrees of Council of Trent.

67. Did you not know that the decrees of the Council of Trent, with respect to marriage, were not received in many dioceses in Ireland?—Yes, in three. The decrees respecting discipline in marriage were not received in three dioceses in Ireland, because the bishops or their proctors reclaimed against the discipline in marriage.

68. Does not that prove that the decrees of the Council on every subject are not binding as a matter of course?—In the year 1829 the discipline was received in Dublin and two other dioceses.

69. Have you a distinct recollection now, speaking from your own knowledge, that this canon was made the subject of lecture whilst you were in Maynooth College?—I have not; but I know that the Council of Lateran was received—the matter was not spoken of—that council more than any other council beyond where reference was made to it in the class-books.

70. Was there any teaching at Maynooth upon that portion of the council which is contained in the paragraph which you have quoted?—I have no recollection at present.

Witness referred to denial of authority of that canon in Delahogue.

71. Do you recollect the treatise "De Ecclesia," in which the whole question is discussed as to the power of the Pope over temporal sovereigns?—Yes.

72. You recollect probably that it occupies no inconsiderable portion of the volume?—Yes.

73. Do you remember in the course of that discussion that this very question of the authority of the third canon of the Lateran Council, as bearing upon this subject, is fully discussed, and its authority as bearing upon it, distinctly denied?—I recollect that that was the subject of the year, but what the conclusion was I really cannot, at present, say; but I would be inclined to say that though that is the teaching of the class-book in Maynooth, a different impression was left on my mind.

74. The effect of the education which you received at Maynooth, you have stated, was to make you from a loyal subject to a disloyal one?—Decidedly, from what I witnessed, and saw and heard, particularly in 1829, struck me very forcibly, as well as previous.

75. Have you concluded your statement of the reasons that led you to those conclusions?—Yes.

Summary of reasons which led to witness's disloyalty.

76. As I understand, they consisted of the doctrine relating to excommunication and interdict, and the doctrine respecting oaths to which you have already referred?—Yes.

77. Was there any thing else?—There was: what I had seen in the College, and what I had witnessed in the conduct of the students.

78. And the effect of the decree of Lateran?—Yes; as being received and approved by the Council of Trent; and my induction oath bound me to receive same.

79. With respect to the excommunication and interdict do you know the difference between them?—A person may be excommunicated without being laid under interdict.

80. Does interdict apply to persons or to place?—It applies to both.

81. What is it?—In Roman Catholic countries interdict applies to place, and also to persons—to a place, inasmuch as the sacraments are not administered, and a person laid under interdict is denied the use of fire and water.

82. Does interdict apply to all the inhabitants of a country whether they are or are not in communion with the Church of Rome?—That was my impression.

83. Then what do you understand by excommunication?—A person cut off from the sacraments of the Church of Rome, and denied Christian burial.

Witness not aware that there is no excommunication of Protestants in these countries.

84. Are you aware that there is no excommunication in the Roman Catholic Church of the Protestants of these countries?—No.

85. You are not aware of that?—No. I was aware of the very contrary.

86. You think that Protestants lie under excommunication in the Roman Catholic Church?—Yes, under major excommunication.

87. And as such excluded from Roman Catholic prayers?—Yes, that is my impression and belief.

But is under the impression that her Majesty lies under excommunication, and as such is excluded from Roman Catholic prayers.

88. You are under the impression that her Majesty lies under excommunication, and as such is excluded from Roman Catholic prayers?—Yes.

89. You stated that one of the prayer-books which you used at Maynooth was the Vade Mecum, and another was the Key of Heaven?—Yes.

90. You stated, did you not, that at the time you were using those prayer-books at Maynooth you were under the impression that it was not lawful to pray for the King, he being under excommunication?—Yes.

Referred to Roman Catholic prayer book.

91. Will you be kind enough to look at this copy of the Vade Mecum [*the same being handed to the witness*] which was published in 1840, and look at the passage in the

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prayer at the beginning of the canon of the mass, in which the person reading it purports to offer what the Roman Catholics conceive to be the sacrifice of the mass for certain purposes there mentioned, and in which are these words—"To have mercy on thy servants N.N., (naming) our chief bishop, N., our prelate, N., our king, and all that truly fear thee?"—This was published in the year 1840.

92. It was published in 1840. Can you state whether or not the Vade Mecum which you used at Maynooth contained that prayer?—I do not recollect that it did. The impression on my mind is, that it did not.

93. Will you look at this copy of the Key of Heaven, [*the same being handed to the witness*], also published in 1840, in which the first prayer to be read by the people during what is called the canon of the mass contains these words—"Most merciful Father, who hast given us thy only Son to be our daily sacrifice, incline thine ear to our prayers, and favour our desires; protect, unite, and govern thy whole Church throughout the world; pour forth thy blessing on his present Holiness, that prelate who has a particular charge over us, our Queen, and all true professors of the Catholic faith." Are you able to say whether that prayer was contained in the copy of the Vade Mecum which you used at Maynooth?—No. So far as my memory serves, I am able to bear in mind that there was no prayer offered in any that I read in Maynooth, save and except the Missal. I have a most distinct recollection that there was none that I ever read in Maynooth save and except the Missal, which was printed from a Missal published on the Continent, where the crowned head was a Romanist, and the blank in the Missal was left for the name of the king or queen.

94. Do you remember or not that this prayer was contained in the Key of Heaven which you used at Maynooth?—I am certain that it was not.

Referred to Prayer before Mass.

95. Will you be good enough to look at the prayer which comes after the acts of faith, hope, and charity, and which is usually repeated before mass, headed, "A prayer to be said before mass," and beginning with the words, "Oh, merciful Father, who didst so love the world as to give up for our redemption thy beloved Son," &c., calling your attention to this particular passage, "We offer it for the propagation of the Catholic faith, for our most holy father the Pope, for our archbishop (or bishop), and for all the pastors and clergy of thy holy Church, that they may direct the faithful in the way of salvation; for the Queen, for her Viceroy, and all that are in high station; that we may lead quiet and holy lives; for peace and good will among all states and people; for the necessities of mankind, and particularly for the congregation here present; to obtain all blessings we stand in need of in this life, everlasting happiness in the next, and eternal rest to the faithful departed." Was this prayer contained in the copy of the Vade Mecum which you used at Maynooth?—I never read it, and I never heard it.

Witness never read or heard of that prayer.

96. Are you able to say whether or not it was contained in the copy of the Key of Heaven which you had at Maynooth?—That prayer I never heard or read in any copy or prayer-book I ever read. When the priest commences Mass, those having such a prayer-book read the English of the Latin the priest reads, and thus goes along with the priest in the different parts; and if the priest does not read it, they cannot be brought back to it.

97. My question was with respect to the contents of the Key of Heaven which you used at Maynooth. Was that prayer contained in that book?—I never read it in it; I never knew it in it. To the best of my recollection, it was not. I never read it before this day, nor did I know it was ever read in any part of Ireland.

98. Will you be kind enough to look at this card.* I believe you are aware that it contains, substantially, a copy of the Acts, and a copy of that preliminary prayer, and that in this are the words, "For the Queen, and all who are in high station, that we may lead a quiet and peaceable life." Did you ever see a card or a table containing that prayer?—Never, before I saw it in the hands of the Commissioners yesterday.

99. Are you aware that it has been for many years the practice in the Roman Catholic chapels in Dublin for the priest to read those Acts and that prayer, copied on that table, before the celebration of mass on Sundays?—No.

Never heard of the practice of reading these prayers before Mass.

100. Are you aware that he does so in the vestments in which he celebrates the service, and that his practice is, after reading out that prayer to the congregation assembled, immediately to proceed, in the same vestments, to the celebration of the mass?—No. It surprised me much when it was asserted yesterday. I never knew it at any place I have ever been in. I was an academical year a priest in Waterford. I celebrated mass, and heard it frequently in the chapels of Waterford, and I never knew, either in Waterford, in Limerick, or in any part of the counties of Clare or Galway, any prayer to have been offered up before mass, save and except the acts of faith, contrition, hope, and charity; and it surprised me very much when I heard what was stated yesterday. That was the first time I ever heard it mentioned.

101. This particular prayer applies to the archbishopric of Dublin, and the question is whether you are aware that the practice in the archdiocese, and particularly in the city of Dublin, is that the priest, in the vestments in which he celebrates mass, before mass, reads that for the congregation assembled for the purpose of attending mass?—I never heard or knew that any such thing was ever done. It was never read in Maynooth, which is in the archdiocese of Dublin.

102. Supposing it to be established, that for a period of upwards of forty years, since the time that Archbishop Troy was the Roman Catholic archbishop officiating in Dublin, it has been the constant practice for the priest, in his vestments, to read that for the congregation before the celebration of mass, would you still retain the opinion that it was

* A card containing the Acts of Faith, Hope, and Charity, and Preliminary Prayer appointed to be read before Mass.

not consistent with Catholic usage, or Catholic discipline, or Catholic doctrine, to pray for the Queen?—I certainly would.

103. Although that was the constant practice, would you still be of opinion that it was against Catholic usage or discipline or doctrine to pray for her Majesty, though not a Roman Catholic?—From what has been taught at Maynooth, and the impression on my mind, arising from what I have witnessed, and what I know of it, I come to the decided conclusion that it is contrary to what I learned, saw, and was impressed on my mind, that a priest can pray for a heretic labouring under major excommunication, whose kingdom is under interdict.

104. Does that impression remain unaltered after the learning that the practice in the archdiocese of Dublin, is, and has been so to pray?—I have been in Dublin and heard mass, and I never heard that form of prayer.

105. Supposing that to have been the practice, does that affect in any manner the impression which still exists on your mind, that a Roman Catholic priest is not permitted by his Church, or that it is against the usage and discipline or doctrine of his Church to pray for the Queen, being a Protestant?—No; it does not—certainly not.

106. You labour under an impression that the kingdom is now lying under an interdict, and that the Sovereign and the other Protestants of this country lie *ipso facto* under major excommunication?—Yes.

107. Are the Commissioners right in supposing that you stated in a previous part of your evidence, that it was inculcated by a class-book at Maynooth, that the sacrifice of the Mass ought not to be offered for heretics?—Yes, that is the impression on my mind, and I read the passage. Witness's opinion that Mass cannot be offered for heretics.

108. Will you refer to Bailly in the Tract "*De Eucharistia*," in the Treatise "*De Sacramentis*," and in the chapter "*De Eucharistia*," the second proposition "Missæ Sacrificium pro gentilibus, hæreticis, schismaticis, excommunicatis, uno verbo, pro omnibus omnino viventibus absolute offerri potest." Were you aware when you were at Maynooth that that formed a portion of what was inculcated by the class-book?—I did not read "*De Eucharistia*" in Maynooth. Referred to passage in Bailly.

109. Did you come to that passage at all?—I did not read the Treatise in Maynooth.

110. Have you read it since?—I have no distinct recollection; I have no recollection of having seen it before to-day, but I know that the practice is the contrary. I know that I read "*De Eucharistia*" (whether I read that part I cannot say) in Waterford.

111. Do you perceive that that passage is reasoned on, and proofs are given to establish that proposition?—Yes.

112. Will you turn to page 390 of the Tract "*De Eucharistia*" by Delahogue: are you aware that that was a class-book in the College, and that it was used in the College?—Yes.

113. Turn to this passage "Attenta ipsa rei natura, illicitum non est sacrificium offerre pro hæreticis, schismaticis publice excommunicatis ac denunciatis, Judæis, et infidelibus vivis." Were you aware that that was inculcated at Maynooth?—No, I did not read the "*Eucharistia*" in Maynooth. In Delahogue.

114. Are you now aware that that proposition is contained in that class-book?—Yes; when I now read it.

115. And that it is the subject of proofs comprising about six pages?—Yes; but I did not read the "*Eucharistia*" in Maynooth.

116. Did you read it afterwards?—Yes.

117. When did you read it?—I read it in Waterford.

118. What class-book was it?—It was Delahogue's.

119. Did you read it at Waterford?—I do not think I did.

120. Did you read any Treatise on the Eucharist?—Yes, I did, but I did not finish it.

121. Did you read a Treatise on the Eucharist at any time?—Yes.

122. Did you read that Treatise on the Eucharist at any time?—I think I did.

123. Have you any doubt, that while you were a priest you either read it before or after ordination?—I know that it formed the subject of conference.

124. Have you any doubt that you became acquainted with it in the course of your reading, either when a priest or a student?—I think I did.

125. Having regard to that passage and what it inculcates, and having regard to the practice, if it be so, of the service in the archdiocese of Dublin, are you still of opinion that according to the tenets or discipline of the Roman Catholic Church, it is unlawful to pray for the Queen, not being a Roman Catholic?—I am. Notwithstanding, witness adheres to his opinion.

126. Did you ever receive any teaching in opposition to the proposition contained in that book, and the extract that has been given to you?—I have given the Commissioners before the proofs.

127. Did you ever receive any teaching in opposition to that proposition in any lecture, either at Maynooth, or at Waterford, or elsewhere, in the Roman Catholic Church, impugning the proposition there laid down by Delahogue?—When I am asked if I received any teachings, I cannot say that from this person or that person I received them. Whether witness ever received any teaching to the contrary of these passages.

128. Did you receive from any professor, from any lecturer, or from any teacher, under whose care you studied, or with whom you communicated, any instruction inconsistent with that doctrine?—I cannot say that I received from this man or from that man that instruction, but I can say distinctly that from the general teachings in Maynooth the contrary was the fact.

129. You inferred from what you have already stated to the Commissioners that the doctrine laid down by Delahogue was falsified by the instruction given at Maynooth?—Decidedly.

130. You did not read in Maynooth the part which treated upon that subject?—No.

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131. Did you then receive any instruction good or bad upon the subject?—I did, in Waterford.

Contrary impression produced on witness's mind.

132. And in Waterford did you receive any instruction inconsistent with that statement?—I cannot exactly say, as I told the Commissioners before, whether it was in Waterford or in Maynooth, or whether it was oral, or whether it was from the treatises; but the impression distinctly on my mind was, that it was contrary to the teachings and instructions I received; and really I was never more surprised than when it was stated yesterday that such was the doctrine.

133. Do you say, that at Waterford, you studied the subject of the Eucharist, and that at Waterford you studied it in reference to that class-book of Delahogue?—Yes. The necessity of the diocese required the bishop to call me out at Easter, and before the year was ended.

134. You stated, did you not, that you did go through a portion of the Eucharist at Waterford or at Maynooth. Whensoever you were called out, did you anywhere learn the doctrine of the Eucharist?—I did.

135. Did you learn it from a class-book?—Yes.

136. Was that class-book Delahogue?—Yes.

137. Did you learn it in Waterford or in Maynooth?—In Waterford.

138. At the time when you learned that doctrine in Waterford, and used the class-book which contains that proposition, had you then those impressions derived from the circumstances which you have laid before the Commissioners, that led you to impugn the doctrine laid down by Delahogue?—The impression on my mind, with regard to that proposition is, that the very contrary was the impression then, as it is still, on my mind.

Did not communicate that impression to any of his instructors.

139 Having that impression on your mind after you left Maynooth, and while you were studying that doctrine of the Eucharist, did you communicate that impression to any of your instructors with a view to have your difficulties removed?—No; because I was so firmly convinced of that teaching that no doubt existed upon it.

140. Did you consider that that was the teaching of the Church, and that the class-book was in opposition to it?—The impression on my mind was that that was the teaching of the Church, and I received it as such.

141. You received it in opposition to what was laid down in the class-book?—The class-book is not always followed.

142. When you had that class-book before you, did you apply to any of the teachers who were instructing you to point out how far that class-book could be reconciled with the impressions that you derived from the matters you have laid before the Commissioners?—It appears to me that the professor must have taken a different view, otherwise if he coincided with the class-book, with the previous impressions on my own mind, it must have made an impression on me.

Nor apply to the professors to reconcile the difference.

143. Did you apply to the professor to reconcile the difference between the class-book and the impressions that you had received?—I did not; but the Commissioners will allow me to explain that the professor took up a proposition, and he explained it before it was read in class; and by this means we had his views of it without putting the question.

144. Do you believe that his views were at variance with the text-book upon that point?—Certainly; from the impression on my mind I came to the conclusion that they were.

145. Did you then, when you were at Waterford, come to the conclusion that the teacher differed from the class-book?—It was evident—the impression on my mind continued all along.

Does not recollect professor stating his difference of opinion from the class-book.

146. Have you any recollection of the divergence of opinion between the class-book and the professor, so that the professor said, "In this case I do not agree with the class-book"?—No; I have no recollection of that.

147. You have no recollection of the professor differing from the class-book. Have you any recollection of seeking to have your own impressions reconciled with what the class-book contained?—No; but the professor took and explained, and where the professor's instructions differed from the class-book we had then his opinion with regard to it—either that or he gave the opinion of other doctors. Such was the case in Maynooth, owing to the disruption which took place between my class and the professor, that he was very cautious in giving his own opinion, but he gave the opinions of others.

148. In the progress of your studies, did it not occur to you, as very extraordinary, that you should have formed an impression directly contrary to the positive teaching of the class-book?—It must necessarily follow that it was so—it was likely that it was.

149. Did it not appear to you extraordinary that what was inculcated in the various books from which you drew those conclusions was directly contradicted by the class-book?—No; it did not appear very extraordinary, for this reason, that St. Thomas Aquinas was as high an authority as Delahogue any day. He took one view and the class-book took another, and we were not bound by the class-book.

As to frequency of difference between professor and class-book.

150. Was it a matter of frequent occurrence that the class-book and the professor differed in their statement of questions of controversy?—The professor gave the opinions of many theologians, but was very tenacious of his own, owing to the bad feeling that existed between the class and him—for the moment he gave his opinion they would take up a contrary opinion in order to embarrass him.

151. The question was, whether it was a matter of frequent occurrence that the professor expressed a difference of opinion upon matters of controversy from the class-book?—When he gave an opinion he gave the opinion of this man or that, and he laid a particular emphasis on the opinion he maintained. He was rather tenacious of giving his own opinion, for the reason already stated.

152. He did not express his own opinion as at variance with the text-book, but he gave

other opinions not in the text-book, without impressing either the one or the other upon you, but which were at variance?—Yes.

153. Did he do that with regard to the doctrine laid down as to offering the sacrifice of the mass for heretics?—I really can not say as to that doctrine more than another, but I have given the Commissioners my own impressions and feelings on the subject.

Witness's impression that professor taught differently from class-book.

154. Your impression is that the oral teaching of the professor did not accord with the teaching of the class-book?—As to this proposition "de Eucharistia" it did not.

155. Your impression is that the professor taught what was inconsistent with the class-book as to that particular dogma?—Yes, by giving and referring to other authorities.

156. Did he teach that what was in that class-book was not to be received as doctrine by the students?—I cannot say upon this particular question that he did or did not teach that.

157. Upon that particular question of the Eucharist, did the professor, when he was dealing with that subject, inculcate upon you, or teach you, or give you to understand that he entertained doctrines, and taught you doctrines inconsistent with what that class-book contained?—I think I might, with perfect safety, assert that he did.

Professor being an Ultramontane, witness comes to that conclusion.

158. What was his name?—His name was O'Brien. He was an Ultramontane, educated in Rome; and from the Ultramontane doctrine, which is publicly and avowedly taught in Rome, I come to the conclusion that he did.

159. Are you aware, with regard to what are called the Ultramontane doctrines, that the differences between the Gallicans and the Ultramontanes do not involve anything respecting the Eucharist?—Yes; but there are such very strong feelings with regard to heretics entertained by the Ultramontanes, that they will carry those feelings into other matters.

160. Was the professor of whom you speak a professor of Waterford or of Maynooth?—A professor of Waterford.

161. Where is he now?—I do not know.

162. You stated, did you not, that you did not learn the Eucharist at all at Maynooth?—Yes.

Reference to prayer in pocket missal.

163. This is a pocket Missal, which, you observe, was published in 1832, by Keating and Brown, in London [*handing the same to the witness*]. Tell me whether or not this is the passage to which you referred yesterday: "After solemn Mass, the following *Vivat Rex* and prayer are sung for the King—'O Lord, save William our King, and hear us in the day when we shall call upon thee. Glory, &c. *Let us pray.* We beseech thee, O Almighty God, that thy servant William our King, who through thy mercy hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, he may avoid the enormity of sin, and being rendered acceptable in thy sight, may come at length to thee, who art the way, the truth, and the life, through Christ our Lord.'" Was that prayer contained in any of the missals that you read at Maynooth?—No; not in my recollection.

Not remembered by witness.

164. Beginning, "Domine salvum fac Regem nostrum Gulielmum?"—No.

165. Was this prayer contained in any of the prayer-books that you used prior to the last Gospel. You are aware that it was a part of the Mass prior to the benediction?—No. I am aware that the Mass commences at the Canon of the Mass, and that neither the Epistle nor the Gospel is any portion of the Mass. It concludes at "Ite missa est."

Reference to other prayers.

166. Before "Ite missa est" in this book there is this prayer, "Defend, also, O Lord, from all adversity, thy servant Gregory our Pope, N. our Bishop, William our King, and the royal issue, together with the people and army committed to his care; grant peace in our days, and banish all wickedness from thy Church, through Jesus Christ our Lord. *P.* Dominus vobis cum. *R.* Et cum spiritu tuo. *P.* Ite missa est, *vel* Benedicamus Domino. *R.* Deo Gratias?"—Never a syllable of it. It is the first time in my life that I heard it. The only thing with regard to a prayer for the King that I ever saw in any Missal, English or Latin, was at the commencement of the Canon of the Mass.

Never heard of by witness before.

Commencement of canon.

167. In the commencement of the canon there occur these words, "Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus, uti accepta habeas, et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, imprimis quæ tibi offerimus pro Ecclesiâ tuâ sanctâ Catholicâ quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis atque Catholicæ et apostolicæ fidei cultoribus?"—Yes. Here in the canon of the mass was a place left for the King; and from the teaching I received in Maynooth, from what I had seen and witnessed there, from the Missals being (both in and out of it) printed on the Continent, and up to the period of my being in Maynooth I do not think I had seen more than, say, perhaps, two or three (it might be a great deal more, or it might be, perhaps, less) Missals printed in Ireland, the others being printed on the Continent, where the kings were Roman Catholics. While I was a student in Maynooth I used to substitute here for "the King," "Catholic Kings;" and when I was a priest I omitted altogether the name of the King.

168. Does that apply to the prayer, "Defend also, O Lord, from all adversity thy servant Gregory our Pope, N. our Bishop, William our King, and the royal issue;" or to this prayer, "We beseech thee, O Almighty God, that thy servant William our King, who through thy mercy hath undertaken the government of these realms, may also receive an increase of all virtues, wherewith being adorned, he may avoid the enormity of sin, vanquish his enemies, and being rendered acceptable in thy sight, may come at length to thee, who art the way, the truth, and the life, through Christ our Lord?"—I never heard of that prayer before this day.

169. Supposing that to be printed in English by the authority of the heads of the Church, and used generally, would you still be of opinion that it was unlawful to pray for

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a monarch who was a Protestant?—I really do; for this reason, that Romanism will accommodate itself to every climate.

Witness's loyalty on entering Maynooth.

170. You went to Maynooth a loyal man, did you not?—Yes.

171. Strongly so?—Yes, I could not be stronger.

172. You entered about the month of March, did you not?—No, the month of September.

173. You went to take the oath in the October following?—Yes, the first time after the sessions were held.

174. You stated, did you not, that you did not pronounce the oath?—No. I did pronounce it.

And astonishment at disloyalty witnessed there.

175. At the time you took the oath, did you still retain your loyalty?—Yes; I was very much astonished at the disloyalty I witnessed on all occasions in Maynooth.

176. How soon did your opinions respecting loyalty become shaken?—I could not say exactly the time; the process will go on in a man's mind: he at first sees a thing, and he is shocked at it; but to say that it was at such or such a period of time he cannot with certainty assert.

177. You were aware of the nature of the oath that you took?—I was.

Subsequently saw reason to consider oath of allegiance not binding.

178. And you subsequently, while at Maynooth, saw reason to consider that that oath was not binding?—Yes.

179. Did you ever communicate with any of your instructors or superiors as to the effect of that impression upon your mind on the oath which you had so solemnly taken?—No.

180. You were aware that the oath was constantly taken by some, at least, of the students in the October of every year?—The eldest Dean told us that the Statutes required each student to take the oath on entering.

181. You were aware that that practice continued from year to year?—Yes.

182. How long were you in the junior house?—One year.

183. Were you not aware, as a matter of fact, that the practice was going on of taking the oath?—I heard so.

That practice of taking oath should be continued did not appear extraordinary to witness.

184. Did it not occur to you as very extraordinary that that annual ceremony of taking the oath should be observed in a seminary in which it was inculcated that the oath was not binding?—When I became acquainted with the teachings in Maynooth, it did not appear to me at all extraordinary.

185. Did it not appear to you to be very great hypocrisy on the part of those who were conducting the establishment, to take the students to have an oath administered to them, which they were instructing the same students was not binding?—The idea had not at the time occurred to me, inasmuch as the matter and the process of the change of mind went on gradually, link by link; and when I had come up to that period, I then had a good knowledge of the teachings of Maynooth; and what a person would be at once shocked at and would be repulsed from, if he is brought on, step by step, the thing does not appear to be so revolting.

Who was led to it gradually.

186. Did it not appear to you at any time extraordinary that that course, which was certainly one of hypocrisy, was continued from year to year?—In the year 1829, on the celebration of Emancipation, it appeared then most extraordinary to me, when the disloyal song was cheered and encored that there was not even so much as one to stand up and say, "I disapprove of that song."

Never inquired from Professor on the subject.

187. Did it not occur to you as desirable to inquire from the Professor whether the impressions you derived from those various passages which you have quoted, were or were not erroneous?—I know that I never inquired.

Came to the above conclusion from passages about excommunication, &c.

188. Are the Commissioners to understand that you were never expressly taught those opinions which you inferred from the passages which you have cited?—Those passages in the class-book were read about major excommunication, and as to the fact about the country being laid under interdict—I came to that conclusion; and judging by the conduct of all I was not singular in my conclusion.

189. You were never taught that the oath of allegiance was not binding?—That was a necessary consequence.

His impression that it was done to throw dust in the eyes of Protestants.

190. It did not occur to you that it was desirable to see whether you were mistaken in supposing that the oath was not binding which the superiors required the students to take?—My impression was, that the matter was done to throw dust in the eyes of Protestants.

Never asked about it.

191. You did not ask whether it was otherwise?—No, I never asked about it; I was firmly convinced of it.

Nor spoke to his fellow-students.

192. Did you ever speak to any of your fellow-students upon that subject?—No; but I had heard many of them speak about it before they took it. They said that they would not take it.

193. You were asked whether, after you received those impressions, you stated that it was a strange thing that an oath should be taken, which, according to the teaching at Maynooth, was not binding?—I have no recollection that I did.

194. Your impression is, that the oath of allegiance was held very lightly by the students of your time?—Yes, decidedly; that is my impression.

195. Did you read the whole of the treatise "De Ecclesiâ" in Maynooth?—The entire of the treatise, as well as I recollect, was not read. The greater part of it was read.

196. In what year was it read?—In the second year.

197. The treatise "De Ecclesiâ" you went through at Maynooth, did you not?—Yes; all that was read there.

Dr. Delahogue's proposition as to temporal power.

198. There is this proposition, "Christus Petro et ejus successoribus, aut Ecclesiæ nullam concessit potestatem directam vel indirectam in regum temporalia; proindeque isti nunquam auctoritate clavium, etiam indirectè deponi possunt aut eorum subditi a fide et obedientia illis debita eximi ac dispensari;" do you recollect that?—Yes, I do.

199. Do you remember a portion of the proposition, in which he proceeds, "Plurimorum conciliorum generalium decreta, quæ hanc potestatem Esclesiæ traditum fuisse supponere dicuntur hæc sigillatim expendemus?"—No.

200. Or the chapter in which he treats the objections to his proposition founded upon certain general councils?—No.

And his refutation of arguments from councils.

201. Do you remember that amongst others, the very councils which you have cited to-day, were referred to by Delahogue, against the proposition which he establishes; and also arguments which he encounters in the course of that discussion. Do you remember at that time your attention being drawn to those arguments?—I know as to this in general that my attention, and that of all the students, was particularly drawn. Delahogue was well know to be a Gallican, and the Ultramontane opinions were those that were generally inculcated in Maynooth. I was under the impression, that a promise was made, that the Ultramontane doctrines would be taught on the foundation in 1794. Then this being the class-book, and the tendency being in the opposite way, I have a recollection about the two swords being given; and the opinion upon my mind, whether it was from the teachings of the Professor, or whether it was from the opinions cited, was that the Pope had temporal power over kings.

But Delahogue was a Gallican.

And Ultramontane doctrines were inculcated in Maynooth.

Witness's attention directed to these portions of Delahogue.

202. The question is, whether during your course your attention was at all directed to those portions of Delahogue, occupying a considerable space, in which he encounters the arguments derived from the assumption of power in General Councils?—Yes, when I read it my attention was directed to that.

But impression on his mind that they were not adopted.

203. Was there anything in the instruction which you derived from the professor inconsistent with what was stated in Delahogue?—The impression on my mind was, that the opinion formed was different from that laid down by Delahogue.

204. The opinion expressed by the professor?—No, I do not say that.

205. Did, or did not, any professor of Maynooth inculcate, or express, or convey any opinions in treating upon that subject inconsistent with the arguments of Delahogue?—The only way in which I can answer, is that the professor gave the opinions of others, and it left an impression on my mind totally different from that contained in the class-book.

Dr. O'Hanlon the professor.

206. Who was that professor?—Dr. O'Hanlon. He did not give it as his own opinion.

207. Did he convey to you at all that the Councils of Lateran were binding upon that point?—The impression made on my mind in class was that they were binding.

208. Did he or not, convey that impression to you by what he said?—I cannot say; but it must have been in class that this opinion was formed, and this impression was made on my mind.

Sources of extracts read from "Church of Rome."

209. I believe it is the case, that a good many of the passages which you recited in your evidence, some of which were taken from "The Church of Rome," are not found in the Treatise of Bailly, though they are to be found, as you say, in books which were referred to?—Yes.

210. Had you those books in your possession, while you were going on with your course?—I had access to the Library, where the reference books were.

Originals, to what extent read by witness.

211. Did you read those passages then?—Some I did: not all; I think I read the greater portion of them.

212. Have you read any of them since you were at Maynooth?—Yes.

213. Where did you read them?—When I was a priest, and in reading Cabassutius.

214. Was it from the book called the "Church of Rome," that you obtained the quotations which you have cited to the Commissioners, or did you consult the books themselves before you were examined here?—Since I saw the tenor and tendency of the examination here, I have taken and read these, and, seeing the authorities, I referred to them.

215. Did you consult any of those books with a view to this examination, or did you take the quotations altogether from "The Church of Rome?"—No; not altogether.

216. What portion did you not take from "The Church of Rome?"—Such as the "Ecclesiâ."

Materials for his present examination.

217. Then the materials for your examination were comprised in what you read in "The Church of Rome," and what you read in reference to the "Ecclesia" that you have got here?—Yes; and also the Creed of Pope Pius the IV.

218. When you were at Maynooth, have you read any of those passages that are cited in "The Church of Rome," as being contained in the books referred to by Bailly?—Decidedly.

219. Where?—In the College library.

220. When?—When I was a theological student.

221. Since you left Maynooth have you read any of those passages, which you have cited to the Commissioners?—It is very hard to distinguish whether I read them in the College library or at home. I have a copy of Cabassutius at home.

222. Does Cabassutius contain those passages?—Some. I have books containing the Canons. I had, and have still, the theological class-books of Maynooth, and those are "*De Ecclesia*" and "*De Juramento*" by Bailly and Delahogue; and when necessity requires I refer to them.

223. Will you state whether, with a view to your present examination, your chief materials consisted of the book called "The Church of Rome?"—Not chiefly: say it generally consists.

224. The whole of what you have stated to the Commissioners is comprised, is it not, in that book, with the exception of a single reference that you made?—No. There was more that I was anxious to bring forward as to the time Henry II. of France was under excommunication. I referred to Liguori to show that a bull of a Pope was binding on all Romanists, when published in Latin, unless reclaimed against by the bishops in person, or by their proctors: and I adduced the bull of Urban VIII., excommunicating Henry II. of

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France, and absolving all his subjects from their allegiance, as an instance of such being binding, with other matters not contained in "The Church of Rome."

Reception of Council of Lateran.

225. Are you aware that it is held by Irish Roman Catholic authorities that in regard to the third canon of the fourth Lateran Council, it has never been received in any country unless where the temporal authority adopted it?—The fourteenth session, in the sixth canon, of the Council of Trent has received the Council of Lateran. "*Per Lateranense concilium ecclesia statuit.*"

226. Therefore you hold that the other assertion is untenable?—I do. I have received and sworn to the creed of Pope Pius IV. when being inducted parish priest.

227. Of course, with respect to absolution from oaths, you consider that you must be absolved from your oath on that occasion?—The way I reconcile that is, that when I did it, I did it in ignorance.

Administering of oath of allegiance by witness in Galway a year after his ordination.

228. Was it after you took orders that you took that active part in the parish in Galway for the purpose of bringing the people to their allegiance?—Yes.

229. How long after was it?—About twelve months.

230. Did you cause many persons to take the oath of allegiance?—I think above thirty.

231. At that time were you under the impression that the oath of allegiance did not bind?—Yes; but I was immediately under the influence of my father. My father was educated chiefly among Methodists.

Thought it binding then.

232. Had you at that time an impression that the oath was not binding?—Of course, I felt at that time that it was binding, otherwise I would not have asked them.

233. Then at that time you had not an impression that the oath was not binding?—No. I had an impression that the oath was binding.

234. That was about two years after you left Maynooth, was it not?—Yes.

Was not then disloyal, owing to his father's influence.

235. Were you disloyal at the time that you administered that oath to those thirty people?—No; and I attribute that to having come in contact with my father, and his asking me to act under the proclamation of the Marquis of Anglesea.

236. The impressions which you had when leaving Maynooth, and when you took orders, were those of disloyalty?—Yes.

237. And that the oath was not binding?—Yes.

238. You changed that opinion within the first two years of your ministry?—Yes; and having got away from the influence of my father, I again fell back into my former opinion.

Afterwards reverted to his former opinion.

239. After those two years you altered your impression back again, that the oath of allegiance was not binding, and you became disloyal?—Yes.

240. Did your father take any step to remove the impressions which you had derived at Maynooth, and under which you took orders?—He did everything by argument and by entreaty.

241. Did he employ those arguments so as to convince your understanding?—I think I was as much led by respect and love for my father.

242. Did that respect and love not only influence your conduct, but also your opinion?—Yes; more or less, of course, we receive the opinions of those we love.

243. Did you, in point of fact, alter your opinions in consequence of the intervention of your father?—I did partially.

In Clare.

244. What was it that afterwards led you to go back again to the former impressions?—I went to Clare. Those were stirring times in Clare. I mixed with the priests of Clare; and I was then carried along with the feelings and the associations of those that I met with, such as, for example, Priest Murphy, the Rev. John Burke, now of Sixmilebridge notoriety, and Priest Sheehan. Those men, with others, took a very active and decided part (and I took more or less) in those elections.

245. Did you then study any of those matters which you have referred to to-day in your evidence?—I cannot say.

Cause of the change.

246. It was rather the influence of contact, and example from others, that led you to become disloyal subsequently?—Together with the feelings impressed on my mind in Maynooth, which got the ascendancy afterwards.

247. Those former impressions were revived by the contact and example of those whom you describe as your associates in Clare?—Yes.

248. Were those impressions entirely effaced during those two years that you were under the influence of your father?—No, I do not think they were. I do not speak from memory, but speaking from reason, they could not be altogether effaced; perhaps some remained.

249. If they had not been effaced would you have felt yourself at liberty, being a priest, to procure the administration of an oath which you thought not binding?—When I say that the impressions might not have been altogether effaced, a person may do a thing (particularly a priest), without coming to that thorough conviction by having them totally effaced from his mind—something may remain, at the same time, to induce others to take that oath.*

250. Were they not sufficiently effaced to satisfy you that the oath was binding which you called upon those people to take?—Yes, they were to a certain extent.

251. And at that time you considered that the oath of allegiance was binding upon their conscience?—Yes, to a certain extent.

252. And was binding upon your own?—I cannot say that the matter entered into my mind.

* *Note subsequently added by Witness.*—On examining the motives that led me to induce others to take the oath, I was partly led by love and respect for my father, and knowing that the fact of their taking the oath of allegiance would, in some measure, restrain them from any further agrarian disturbance, and might be serviceable to them in mitigating the penalty due to the outraged laws of the realm.

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253. Would you have administered the oath to others unless you had considered it to be as binding upon your own conscience as you intended it to be upon theirs?—The conclusion is, that I must necessarily, from the fact, have considered, though I might not have reasoned, in my own mind, that it was binding.

254. Upon every body who took it?—Yes, at that time; though I have no recollection of having reasoned with myself. I was induced by my father. I thought that loyalty required it, that their own preservation required it. My father was a great admirer of the English Constitution, and of the happiness of England under that Constitution, which protected life and property. He admired it more than any other constitution in the world.

255. Then the state of your opinion, at that time, was, that the oath was binding upon every body that took it?—Yes; that was the necessary conclusion that followed from the fact of inducing others to take the oath of allegiance.

256. In point of fact, that was your opinion?—I cannot say that I so reasoned at the time The fact is, I think, sufficiently evident that it was more or less impressed on my mind.

257. You stated, did you not, that you would not have induced others to take the oath unless you had felt satisfied that it was binding upon them?—The fact shows it was likely to be so, taking into account that I was influenced by my father, and his example.

258. Had the impressions which you derived at Maynooth been removed in the interval between your leaving Maynooth and inducing so many people to take the oath?—Of course they must have been, otherwise I never could have induced so many to take the oath.

259. Were the parties, whom you have named, educated at Maynooth?—They were.

260. And one was contemporary with you, was he not?—Yes, the Rev. John Burke. I took the place of the Rev. John Sheehan at Maynooth.

261. Is there any thing else that occurs to you to state with regard to the teaching at Maynooth?—Not at present; I feel very unwell, and have laboured under the effects of a very severe cold, caught the night I left home, and I am under medical treatment.

[*The Witness withdrew.*]

[*Note subsequently added by Witness.*—During the agrarian disturbances in Clare and Galway, the chapel door was closed against me for endeavouring to induce the people to return to peaceful habits, and my life was in danger. During this time, a neighbouring parish priest, educated in Maynooth, called on me, and abused me grossly. During his tirade of abuse he said, "You impertinent puppy, how dare you interfere with the people in their endeavours to right themselves? There is Mr. ——, who farms four or five thousand acres of land in my parish; and though he is a Roman Catholic, he would not give me the grass of a horse. Had all the lands in his possession been cut up into small holdings, I would derive four or five hundred a year from the land occupied by that worthless scoundrel." This will explain the cause why priests never interfere in the suppression of agrarian disturbances in Ireland. I do not say they foment them.]

SATURDAY, 7TH JANUARY, 1854.

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The Rev. *Thomas Butler*, D.D., examined.

1. Are you a native of Ireland?—Yes; I am a native of the South of Ireland.

2. Where were you educated?—In Malta and Rome; I went out to Malta very young; I was educated in the Dominican University at Malta, in philosophy.

3. Where did you study theology?—In Rome.

4. Not in Malta?—No.

5. Where did you study theology in Rome?—In the College of St. Thomas of Aquin.

Education of witness.

6. Did other Irish students study theology there?—Yes; it is the first Theological College in Rome.

7. Is it intended purely for the ecclesiastical state?—Purely.

8. What are the numbers there?—There are supposed to be two Dominicans from every kingdom in Europe, and likewise North and South America. There are sometimes more, and sometimes less.

9. About what number of students were there studying theology?—I think we were, in the Divinity Class, at one time, thirty or thirty-two.

College of St. Thomas in Rome.

10. Are the Commissioners to understand that it is a College of the Dominicans?—Yes; it is called the College of St. Thomas of Aquin.

11. What number of teachers were there for the training of this number of pupils?—Five teachers, and one of those was supposed to be the Divinity Professor in the Roman University.

12. Do any of the students in that College take degrees in the University of Rome?—They take degrees in the College itself.

13. Did you complete your education in that College?—Yes; and I took orders in Rome at the same time. Then I was sent by the Propaganda to be Missionary to the British Roman Catholic troops and civilians in Malta, and likewise I was sent by the Dominicans to be a Professor of Philosophy in the Dominican University there.

14. Is the College of St. Thomas in which you were educated connected with the Propaganda?—No, but the missionaries educated there, of course, are in a certain sense under the surveillance of the Propaganda.

Irish College in Rome.

15. Was there an Irish College in Rome when you were educated there?—Yes.

16. Does it exist now?—Yes.

17. Are Irish students in theology educated there?—Yes.

18. Are any but Irish students educated there?—None but Irishmen in the Irish College that I am aware of.

19. About what number were there in the Irish College?—I believe, in my time, between fifty and sixty; but then there were other Irish students educated in other colleges, besides some in the Propaganda, and some in different colleges belonging to the regular orders.

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Irish students in the Propaganda.

20. When were you in Rome?—I was in Rome in 1820, 1822, 1823, and 1824; and again in 1829, 1830, and 1831; 1835, 1842, and 1843.

21. What was the number of Irish students who in the earlier period were educated in the Propaganda?—Not more than about ten or eleven.

22. And at the latter period, how many?—I should think more.

23. Do you happen to know the number of Irish students who at any one period were receiving their education in Rome, in the various establishments?—No; I cannot tell.

24. Are those students pensioners generally speaking, or are they supported by funds connected with the colleges?—They are supported by funds connected with the colleges, except one, and that is the Roman Seminary, any person who is there is supposed to have something of his own to support himself with.

25. Are Irish students educated now in the Collegio Romano?—I do not know.

Collegio Romano.

26. Is the Collegio Romano purely ecclesiastical?—Yes. You must make a difference between that and the Seminario Romano; I am speaking of the Seminario Romano.

27. How do you distinguish between the two?—The Seminario Romano is the diocesan seminary for Rome, and the Collegio Romano is a public college.

28. Do you know that Irish students, or students destined for the Irish Mission are educated in the Collegio Romano?—Yes; they are all educated there.

29. They are all tributary, are they not, to the great Collegio Romano?—Yes.

30. Receiving their education in common, lay and clerical?—That depends upon what they are studying; it may happen that the ecclesiastical students may study something that the lay students are studying; as to divinity, the ecclesiastical students are by themselves.

31. Do the theological students, while studying theology, pursue any other studies in common with laymen?—No.

32. They are at that time entirely separated, are they?—Yes.

Collegio della Propaganda.

33. The Collegio della Propaganda is distinct from the Collegio Romano; is it not?—Entirely distinct.

34. The Collegio della Propoganda is for the education of missionaries, is it not?—Yes; the alumni of the Propaganda never attend the Collegio Romano except the regulars.

35. But all the pupils of the other colleges attend the Collegio Romano?—Yes.

36. Do they grant degrees in theology in the Collegio Romano?—Yes.

37. You took orders in Rome, did you not?—Yes.

38. And then you went to Malta?—Yes.

Witness's residence at Malta.

39. How long did you remain at Malta?—I remained in Malta from 1824 to 1829, in the capacity I mentioned, and then I was sent to Rome on government business, and remained there from 1829, to May, 1831, in the capacity of government agent; then I returned to Malta, and remained there till 1835; then I returned to Rome, and then left for England, and remained there up to 1842; I returned again to Rome, and remained there till 1843. I was a priest of the Roman Catholic Church up to the year 1846, and then I went to Ireland, and remained there till 1848.

40. You studied theology in Rome did you not?—Yes.

His studies in Rome.

41. What were the books which you studied in theology, in Rome?—Only St. Thomas Aquinas, because in the College of St. Thomas Aquinas, after completing your philosophical course, it is determined whether you are to study moral theology or positive theology; then in case you are supposed to be competent to study positive theology, you are supposed to read moral theology privately, though you read the principles of positive theology publicly in the class.

42. When you speak of positive theology, do you mean dogmatic theology?—Yes.

43. Have you compared the books which you studied at that time, with the books which are studied in theology, at Maynooth?—Yes.

Difference of teaching at foreign Colleges and that of Maynooth as to the sixth precept.

44. Is there any material difference in the teaching?—Not that I can see; but there is an impression abroad, that the theology of Liguori is studied in Maynooth; there is a material difference between the books I studied, and the books of Liguori; but it should be known that Liguori is not studied in Maynooth.

45. Upon what class of points is there a difference?—Upon those things that appertain to the sixth precept, known to Protestants as the seventh commandment particularly. As to other doctrines and treatment of heretics, for example, of course they are all alike.

46. You studied philosophy at Malta; did you not?—Yes.

47. Did you study much Greek or Latin there?—Latin, particularly; I knew Greek before I entered into the University; we did not make it a particular study.

Studies at Malta.

48. Did you read the New Testament in Greek, at Malta?—Never.

49. You read the Latin Vulgate, did you not?—Yes.

50. Did you, in the course of your theological studies, read any of the Greek Fathers?—Never; we read extracts.

51. Do you consider, from your experience as a theologian, that a knowledge of the Greek language is of paramount importance?—I should think so.

52. What portion of Holy Scripture did you read at Malta; did you read any before you entered on philosophy?—None.

Study of Scripture.

53. Holy Scripture does not form a portion of the education of the students in philosophy, does it?—It does not; after you have studied philosophy, in some of the colleges, there is what is called the study of Scripture, but not in all the colleges.

54. The study of Scripture precedes the study of theology, does it not?—Yes.

55. Did you study natural philosophy, at Malta?—Yes.

56. Were the lectures that were delivered to you at Malta and at Rome in the Latin language?—Always in Latin.

57. Were you taught to preach sermons in the College of St. Thomas, as a part of the system?—No; it is not a part of the system.

58. You were not educated there for the mission, were you?—I was educated for the mission, but that forms no part of the studies of a missionary.

59. It would be taught in rhetoric, would it not?—Yes.

Weekly delivery of sermons.

60. Is the weekly delivery of sermons enforced generally in Rome and in Malta?—Yes; in all well regulated colleges, at certain times of the year.

61. The question was with reference, not to the colleges, but to the parishes?—There are sermons on every Sunday, and on almost every day in the year there are; there are several every Sunday.

62. In Malta, is there a weekly sermon?—Always.

Ordinance of Council of Trent.

63. Are you acquainted with the ordinance of the Council of Trent, requiring every parish priest, weekly, to instruct his people?—Yes; on every Sunday.

64. At Malta there is a very efficient establishment, is there not?—Yes.

65. Are you acquainted with the curriculum of Maynooth, in the junior department?—Yes; I have seen some of the very best Greek scholars from Maynooth; I was given to understand that Greek was not studied in Maynooth, but I have had an opportunity of seeing that some of the Maynooth men were most excellent Greek scholars.

66. You are aware that, at Maynooth, the study of the Holy Scriptures is concurrent with the study of natural philosophy, and precedes that of theology?—Yes; that is, where it is studied, it is generally the case.

Teaching as to sixth precept.

67. You stated that there was a material difference between the teaching of Liguori and the teaching of the books used at Maynooth, in certain particulars?—Yes; as to what the Roman Catholics call the sixth commandment.

68. Do you mean to say that the teaching of Liguori goes into a greater amount of particulars than is thought necessary in Roman Catholic colleges?—Yes; again, it must be remembered that Liguori is not a class-book for many colleges.

69. It is a book of reference, is it not?—No; when I was a student, at Rome, I was not permitted to read it; it is the received opinion, in the Roman Catholic Church, that it is not the work of Liguori, that it was not written by himself, but written by a Jesuit, of the name of Busembaum.

Manner of teaching.

70. In what way were those chapters taught to the young men, and at what period of their course?—In the regular order of their studies.

71. Did the teaching come early or late in the course?—It came, generally speaking, late, because the treatise on the sacraments and the ten commandments, comes, generally speaking, in the latter end of the course of moral theology.

72. Therefore, it comes a short time previously to the assumption of orders?—Yes; a very short time.

73. Does it form part of the course of positive theology?—Yes; only as it bears upon it; you must prove dogmatically that there are seven sacraments, but you do not enter into great details, as in moral theology.

Passed over in St. Thomas's College.

74. The treatise "De Matrimonio," is part of the course of positive theology, is it not?—Yes; but when I studied at the College of St. Thomas, the professor passed it over, and did not explain it, excepting "*de impedimentis.*"

Why.

75. Was any reason assigned for that?—He assigned a reason that it was so indelicate that he did not like to touch upon it; and he desired us to study, privately, the impediments to matrimony.

76. It was not considered there necessary to give instruction upon the whole of that subject?—No; but then I can assign a reason for that: because persons in those countries, old and young, are addicted to the very crimes which are detailed in Liguori, and are almost naturalized to them; it is not necessary to teach a person from this country those things; they are unknown to the people of this country, and they were not dwelt upon, because the native students almost understood them as well as Liguori himself; but our men did not know any thing of them, and I think it would be very sinful to explain them to them.

77. Did you never have an explanation of them?—Never.

78. It is not, at Rome, considered essential that an explanation should be given?—I think not; the other class-books are quite different from Liguori, in this matter; they do not enter into the details that he does; Liguori's is a work that has caused a great noise here, and in England, so much has been said about it.

79. Were the other class-books, not Liguori's, but bearing upon the same subject, read?—They were read; but they are not at all like Liguori's; they do not enter into all the minutiæ that he does.

80. But other class-books, on a similar subject, were read?—Yes.

81. They were taught generally, but not with the same details?—No; there are two different treatises as to the sixth commandment in the Roman Catholic Church; again, the explanation of it is different from the explanation of the sacrament of matrimony; as to what concerns the sixth commandment, that, of course, we studied as we found it in our respective theological works, but those works did not enter into the minutiæ that Liguori does; as to the sacrament of matrimony, some of those did, and they were not explained to us; the professor said, "You may read privately the impediments of matrimony, just know them numerically, and be able to explain them."

82. Did he pass the sixth commandment over altogether?—No; he explained it; but it was different from Liguori's explanation; we were to pass over the "De Matrimonio," except the "Impedimentis."

83. Upon the sixth precept there is an explanation in the class-book?—As to that,

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only one class of students studied it, that is the moral divines; it is a different thing to study it in the books that they read, from studying it in Liguori.

84. Was it the subject of class-teaching?—Yes.

85. In general, not in detail?—Not in the same detail as Liguori.

86. But with the same kind of detail as other chapters?—Yes; just as it was found it was studied and read.

87. When you came to "De Matrimonio" what was done?—Then it was passed over by the professor I studied under, excepting "Impedimentis."

88. And all the rest of that portion of the subject was passed over?—Yes.

St. Thomas Aquinas studied by witness.

89. What was the treatise on moral theology which you studied at the College?—St. Thomas Aquinas on moral theology, and I studied privately Cuniliati and Concina; they are two very distinguished Dominican theological writers.

90. In the Dominican College you studied the works of Dominican writers?—Yes; but I might study whatever I pleased.

91. The course was, exclusively, in Dominican theology, was it not?—Yes.

92. Was it understood there that whatever was the doctrine of the class-book, was, therefore, the doctrine of the teacher?—Of course. He was supposed to take an oath at the commencement of every year, to explain such and such a treatise belonging to such and such a work.

93. He was not obliged to adopt all the opinions in the treatise?—Generally speaking he adopted them. They were all considered safe, and were all based upon St. Thomas.

Relation of citizens to the state not dwelt upon in foreign colleges.

94. Was the relation of a citizen to the state much dwelt upon in the colleges in which you have been?—I never heard it spoken of.

95. One way or the other?—Never. We never were allowed to introduce politics into any class, or to hold political conversations with any of the natives. We never had any intercourse with them; we had no opportunity.

96. In the treatises which you read were there any passages which bore upon the duties of subjects to their sovereign?—Yes, these were all taught.

97. There is a chapter, is there not, in moral theology, "De obligationibus statuum?"—Yes.

98. That refers to the duties of a citizen?—Yes; but it was not discussed, so as to bear strongly upon us. That chapter of the treatise was read.

Duty of allegiance enforced to Protestant and Roman Catholic sovereigns alike.

99. Were the duties of allegiance generally without reference to particular sovereigns enforced in the lectures?—They were always enforced upon me, without any distinction, whether the sovereign was a Protestant or a Roman Catholic. I never had any distinction made me by any professor.

100. You were taught that the duties of a good citizen were to obey the laws?—Of course, I was taught that.

101. Did you ever understand that, by reason of a sovereign being a heretic he was not entitled to the allegiance of his subjects?—I heard that, but I did not believe it. It is not the doctrine of the Roman Catholic Church. That was not the doctrine taught, nor is it the doctrine of the Roman Catholic Church.

102. Are you aware of the doctrine taught in Maynooth on that subject?—I suppose it is the same as is taught generally by the Roman Catholic Church.

103. You have no reason to believe it to be otherwise?—No, I have not.

Doctrine of Roman Catholic Church as to status of the Queen in respect of excommunication.

104. What is the doctrine of the Roman Catholic Church, as to the status of the Queen of England, in respect of excommunication?—I heard in England, very often, that the Queen was looked upon as an excommunicated person; but the Roman Catholic Church does not hold her as an excommunicated person.

105. Then the Roman Catholic Church does not hold the Protestants of England to be excommunicated persons?—By no means. I must make a distinction there. The Church of Rome claims all Protestants to be members of the Church, if baptized. If a baptized person has the principles of the Church of Rome properly explained to him, so that conviction may follow, and if he shall refuse to be convinced, he incurs a censure.

Nature of heresy which produces excommunication.

106. You understand that heresy, which produces excommunication, means an obstinate persistence in error, after the truth has been sufficiently explained?—Yes; not before. Excommunication is twofold. It may be incurred by doing a certain thing, and it may not be incurred; but when a judicial process follows the doing of a certain act, it is then incurred, as it is said, *judicially*.

107. You would hold, in certain cases, a person to be excommunicated *ipso facto*?—Yes, if the thing was properly explained; and if the person refused and persisted with obstinacy, after the truth had been explained.

Distinction between a person excommunicated "ipso facto" and one to be excommunicated.

108. What is the distinction which the Church of Rome makes between a person excommunicated *ipso facto* and one to be excommunicated?—I will suppose that *I* am excommunicated *ipso facto* by the Church of Rome. It is supposed, that being born and educated a Roman Catholic, I should know the truth. They will not allow me credit for leaving the Church of Rome upon principles of conscience; and they say that by the act itself I am excommunicated. But, with regard to the other case, it may happen that a person may not have the opportunities that I have had, but may have had things brought before him, then, in that case, it is necessary to admonish this person, for such monitions must precede excommunication; or such a person must be told, if you do so and so, you will incur an excommunication. Then it will also rest with the superior to pronounce the sentence of excommunication or not.

Witness a member of the Church of England.

109. Are you still a member of the Church of Rome?—No; I am a member of the Church of England.

110. When did you leave the Church of Rome?—In the year 1848.

111. Does the Church of Rome hold, that a Roman Catholic may not offer up prayers for an excommunicated person?—No; he may offer up prayers for all parties, but he may not join in prayer with an excommunicated person; I mean, not in social worship.

Prayers for heretics.

112. What is the difference between the prayer which may be offered up for a heretic in common periods of the year, and that which may be offered during the Easter season—say on Holy Saturday?—In Easter week, on Holy Saturday, there is the benediction of the baptismal font. If the sovereign be a Roman Catholic, his name is mentioned in the same; but if not, of course the name is not mentioned. Again, there is a prayer offered up for the sovereign in the canon of the Mass, if he be a Roman Catholic; but if he be not, it is passed over in the canon; but at the end of the Mass, whether he is a Roman Catholic or Protestant, it makes no difference, then a prayer is offered up in certain Protestant countries.

113. Is there any difference in Easter week in the prayers offered for heretical persons?—On Good Friday a prayer is offered up for the conversion of all heretics, Jews, Turks, and others.

114. Are the Commissioners to understand the difference to be this: that it is at all times lawful to pray for heretics, but that on Good Friday it is the rule to do so?—It comes in then in the regular way. The great point, I apprehend is, whether the Roman Catholic Church permits a prayer to be offered up for Protestants in the Mass. No, she does not, except for their conversion.

Sovereign not prayed for in the canon of the Mass, unless a Roman Catholic.

115. That is in the canon of the Mass?—If the "Rex" is not a Roman Catholic, the officiating priest must not mention his name in the opening prayer of the canon of the Mass.

116. May not the congregation pray for him?—They may do so if they please.

117. Under what instructions does the priest refrain from inserting the name of the sovereign, if a heretic, in the canon of the Mass?—Under the instructions received by every priest in his study of the rubrics, preparatory to his first celebration of the Mass. The act of the Mass, which comprises the most solemn part, namely, from the offertory, before the "orate fratres," up to the "communion," inclusively, is looked upon as so essentially Roman Catholic, that unless a person belong to the Roman Catholic communion, his name cannot be mentioned; the priest, in that part, representing the whole Church, and the Church, in its ritual, not offering up the sacrifice but for its own members. But the priest, in his own individual capacity, may mentally pray for parties, not members of his communion. Every ordained priest gets an intimation of that. When I was ordained a priest in Rome, when I came to that part of the canon, I asked who was the king I was to pray for. I was told, after you pray for the Pope you may then put down the name of any Roman Catholic sovereign, or no name, just as you please.

Why.

Sovereign prayed for in prayer before Mass.

118. Though it is not in the canon of the Mass, has it not been the custom, for instance, in the Roman Catholic archdiocese of Dublin, for the parish priest to read a prayer before Mass, in which he says, "We offer it," *e.g.*, the most holy sacrifice of the Mass, "for the Queen and all who are in high station?"—Yes; "that we may lead a quiet and peaceable life."

119. But does the priest not say, "We offer, &c., for the Queen?"—A priest makes his intention privately in offering up the Mass, and it is upon the intention he makes privately, according to canonists, that the validity of the Mass depends. But a parish priest is supposed to offer up the Mass every Sunday, according to the intentions prescribed in the aforesaid prayer, and those intentions govern him in the celebration of the Mass.

Mass can be offered for the temporal welfare of a heretic, if his conversion be also prayed for.

120. Is the priest not at liberty, in the Roman Catholic Church, to offer the sacrifice of the Mass for the conversion of a heretic from heresy, and for his temporal welfare?—If you connect the temporal welfare *with* the conversion, of course I would grant that. In offering up the Mass for a non-member of the Church of Rome, a priest must necessarily first offer it for his conversion as a *sine qua non*.

121. Are we to understand, then, that a priest is permitted to offer up the sacrifice of the Mass for a living heretic?—Yes, if not publicly denounced, subject to what I have above stated. An erroneous impression prevails in England, that what is written about heretics, persons who are, in every sense of the word, heretics, in Roman Catholic works of theology, necessarily applies to all Protestants, which is not correct.

122. Then Protestants, generally, and the Queen of England, are not amongst those who are specially denounced?—Of course not.

123. Is it lawful to offer up the sacrifice of the Mass for the Queen, if she be a heretic?—Yes, subject to what I have already stated.

Statement of distinctions made in this matter.

124. State concisely the distinctions which are made in this matter?—All agree in this, that you may pray for an heretical sovereign—all agree that the name of an heretical monarch cannot be inserted in the canon of the Mass—all agree that you may offer the Mass for an heretical sovereign with the intentions above specified. Theologians differ on this question, whether it is lawful to offer up the sacrifice of the Mass for an heretical sovereign, who is deemed the head of an heretical church; but this does not prevent such sovereign being publicly prayed for by Roman Catholic congregations.

125. Did you not officiate as a Roman Catholic priest in the Roman Catholic diocese of Dromore, under the Right Reverend Dr. Blake?—Yes.

Practice of reading prayer before Mass, including prayer for the Queen.

126. Are you not aware that the practice in that diocese, as well as in the Roman Catholic archdiocese of Dublin, has been for the priest, before Mass, to read the prayer before mentioned, expressing the intention to offer the sacrifice of the Mass for "the Queen

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and all in high station?"—Yes; I was accustomed to read that prayer myself, when I officiated in either of the two dioceses.

127. Are you acquainted with the system, generally, of discipline and teaching as pursued at Maynooth?—Yes.

128. Are you aware of any leading feature of difference between the system of teaching at Maynooth and that in foreign colleges?—I certainly am aware of a very important difference between the two men—a student educated at Maynooth, and a student educated at Rome.

Witness's opinion of difference between priests educated at Maynooth and those educated abroad.

129. In what respect is there a difference?—I think that a student educated at Maynooth is a more straightforward, honourable, avowed, and declared opponent of Protestantism than the other. I think that the other man, at the same time that he is taught the principles of theology, also receives a certain amount of continental cunning which is not to be seen in a Maynooth clergyman. We see that in the Church of Rome distinctly. The one remains an Irishman, and a decided opponent of Protestantism; the other may pretend that he is not, from cunning, but he is so in his heart. I have always seen that important difference in the clergy of Ireland.

In respect of loyalty.

130. Have you observed any distinction in respect of loyalty or allegiance to the Sovereign between one educated at Maynooth and another abroad?—There are exceptions, so far as the Maynooth clergyman is concerned. Some may be very hot-headed, and may take a lead in political matters; but, generally speaking, I think that they are as loyal men as the others—namely, the continental educated men.

131. In what diocese in Ireland have you had most experience?—In the diocese of Dromore, in the north of Ireland.

132. Were the Maynooth clergy in that diocese well conducted, orderly people, as subjects of her Majesty?—Yes; and one now, I believe, is the first on the list to be coadjutor to the celebrated Dr. Blake, a most excellent man, who was for a long time parish priest of one of the Dublin parishes.

In respect of learning.

133. Do you think, in respect of learning, that a Maynooth priest stands on an equal footing with a priest educated abroad?—I think decidedly so.

134. Have you had an opportunity of distinguishing between the Maynooth clergymen since 1845, and the clergy before that period?—I only remained in the Church of Rome three years after 1845. I had not many opportunities then; but I had, of course, in the situation which I held under Dr. Blake; and, with respect to the Maynooth men under my charge, I will say that I would much rather have to do with a Maynooth man than the others.

As to effect of increased grant.

135. Have you had an opportunity of forming an opinion upon the effect of the increased grant that was made by Parliament?—Yes; I was sorry to see the moneys applied as they were. I was very much surprised to see the students come home from Maynooth with £20 pocket-money in 1846 and 1847. We thought that the money should have been applied for books, or something else. At that time it appeared very odd, when the parochial clergy were suffering very much from the famine, that those young men should come home with £20 each man—namely, those who were entitled to it.

136. The question referred rather to the improved education consequent upon the increased grant?—I have had no opportunities of forming an opinion.

Knowledge of classics.

137. Had you any opportunity of comparing the education of a Maynooth priest, in classical literature, for instance, with the education of a Roman Catholic priest, when the preliminary education was conducted in the diocesan seminaries?—So far as classical education was concerned, I have had frequent occasion to see that the Maynooth men are superior to the other men. They are obliged to be, and they are decidedly so; I have seen that myself, and I have had many opportunities of remarking it.

138. Is there any diocesan seminary of which you have had much experience?—No; but in examinations, which I have seen, in the diocese of Dromore, of several of the students examined, belonging to the college, of Dr. Blake, on such occasions I always found the Maynooth men very superior in the classics.

Greek as well as Latin.

139. Did that superiority extend to Greek as well as to Latin?—Yes.

Sacred Scripture.

140. With reference to their knowledge of Sacred Scripture, what was your opinion of the Maynooth priests as compared with those educated on the Continent?—I think they knew as much as the priests educated on the Continent. I saw no difference either way; but when we speak of the Scriptures, we speak of them only so far as they bear upon Roman Catholic principles.

Sixth precept not taught at Maynooth, so as to be injurious to morals of students.

141. Have you reason to believe that the instruction given upon the sixth precept, and in connexion with it, is such as to be injurious to the morals of the young priest himself, or of those committed to his charge?—I am satisfied that it is not taught or explained, as it is generally believed, in Maynooth; but I know that it is in England. Of course I must consider it injurious to a young man's morals to have those things taught him.

142. Have you any reason to believe that it has been injurious?—I know that the universal work in England on these subjects is Liguori's Theology, and that is the work about which so great a noise and talk have been made.

143. Have you ever known it in fact do harm?—Yes; I have known harm derived from Liguori's book.

144. You have no reason to believe that the book is studied in Ireland?—No, I have never seen it. It is not even admitted into conferences. Dens and Bailly are the books of conferences. I must add, that when I was a student in Rome we were not permitted to read Liguori.

145. With regard to that branch of instruction, as given in Ireland, you have no reason to believe that it has been injurious to the morals of the priesthood or of their congregations?—I think not, because it is not studied.

146. But has that branch of instruction, as studied in Maynooth, been injurious to the morals of the young men?—I think not. I have reason to think that it has not been injurious, because they do not enter at all into the details that Liguori does.

147. Do you believe that they do not enter unnecessarily into details at Maynooth?—I think not. I do not think that any professor would do so.

Association of professors with students at Malta.

148. Did the professors in your college at Malta associate much with the students?—Not much.

149. Did they dine at the same table?—Always at the same table; but they never associated with them.

150. Did they take any part in the preservation of the discipline of the college?—There were persons appointed for that purpose.

151. The professors took no part?—No; they discharge their duties differently from what they do at Maynooth. The man that teaches does not hear the lesson; but in Maynooth the man that teaches hears the lesson.

152. Do you think that the great number of students at Maynooth is an objection to the establishment?—I should think, if they are properly cared for, a man may as well look after one hundred as twenty.

153. Can he teach one hundred as well as twenty?—We have not that number in a class; it is a thing almost impossible.

154. They cannot be examined so minutely where the number is large, with reference to the number of professors, can they?—According to the Roman Catholic system they can; when there is a large number in a class, no one knows who is to be asked, and all are expected to be prepared.

155. Still the same individual attention cannot be applied?—No.

Instructions as to mode of dealing with female penitents.

156. Were any peculiar instructions given to you as to the mode of dealing with female penitents, as to the delicacy with which inquiries were to be conducted?—I never heard any importance attached to it, that is to say, it was so explained in such a delicate manner; in fact, we were very glad to get over the subject. It was not so elaborately looked into as it is represented. There are very severe and very wholesome admonitions; and if a clergyman stands to them, he has cautions enough given to him when hearing the confessions of female penitents.

157. He is not to provoke curiosity?—No; in fact, it is a disputed question among canonists whether you are to ask any questions at all. A great many clergymen do not, except they see a person to be grossly ignorant of the sins they are committing, and they deem it necessary, especially when it is about the sixth precept.

158. Caution was inculcated upon that subject?—Yes; there is that celebrated saying of Liguori, that more priests have been damned from hearing confessions than any thing else.

159. You were educated at more than one college abroad, were you not?—Yes.

As to power of Pope over temporalities.

160. Is it still the doctrine held there, that the Pope has any power, directly or indirectly, over the temporalities of kings?—No; I never heard it; I do not suppose that there is a more conservative government in the world than a Roman Catholic government.

Never heard of distinction between allegiance due to orthodox and heretical sovereign.

161. Were you taught that there was any distinction between the allegiance due to an orthodox sovereign and the allegiance due to an heretical sovereign?—No; I never heard that.

Releasing power.

162. Then the doctrine is not held now, even at Rome, that the Pope has an indirect power of releasing from allegiance?—It is found in all canonical books, but it is not taught as a Roman Catholic doctrine, because it is *de facto* refused. The contrary is adopted; the other is obsolete. It was believed at the time when all the nations in Europe permitted the Pope to be their head or referee.

Contracts with heretics.

163. Were you taught that the obligation of a contract with a heretic was of equal force with the obligation of a contract with an orthodox person?—Yes; but then I had another teaching with regard to the word "heretic." I did not look upon a Protestant as a heretic in the sense in which the word heretic is generally understood; I looked upon a heretic as a person who is really so, in every sense of the word, similar to an outlaw by the civil laws of the state; and then it was necessary, also, to know if the contract in a Roman Catholic country was recognised by the supreme temporal power.

Distinction in meaning of the word.

164. Were you taught that there was a distinction?—Yes; so far as I have stated.

Old civil laws on the subject.

165. Is it according to the civil law of the state that you apply that answer?—Yes; but I know that those laws are obsolete now, for they are getting new laws and new constitutions; but the old civil laws went hand in hand with the obsolete Roman Catholic laws, and a heretic was regarded as an outlaw.

Contracts with heretics binding.

166. Did you hold, as a Roman Catholic, that in Ireland, for instance, a contract with, or an oath for, the benefit of a heretic was just as binding as a contract with, or an oath for the benefit of, a Roman Catholic?—Yes; certainly.

No power of absolving from contract,

167. You did not teach then, as a priest, that a priest could absolve a Roman Catholic from the obligation of a contract?—No.

even for the good of the church.

168. Should you have thought yourself authorized to do so in a case where it might be said that the good of the Church required it?—No.

169. You were held in the school, in which you were taught at Rome, to adopt

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generally the teaching of Thomas Aquinas, were you not?—Yes; so far as doctrines were concerned.

Decisions of St. Thomas in morals, how far binding.

170. But were you held to adopt whatever you found decided, in cases of morals, by Thomas Aquinas?—That depends upon circumstances. The theological work of Aquinas is divided into five parts. There is the first part, the first of the second, and the second of the second, the third, and the supplement of the third. I was bound to believe every thing in the first, the third, and the supplement to the third; but the first part of the second, and the second of the second are moral.

Not bound, as a Thomist, by his writings on moral theology.

171. Then you were not considered as a Thomist, to be bound by what you found as to morals in those volumes of his works?—No.

Deprivation of princes comes under moral portion.

172. Under which head would it be found, as quoted from St. Thomas's teaching, that princes can, sometimes, be deprived of their sovereignty?—That comes under the moral part.

173. That was not considered as binding upon you, as a follower of Thomas Aquinas?—No; very often, when he is quoted, no distinction is made between his doctrinal opinions, and his opinions as a moral theologian.

174. St. Thomas Aquinas was the teacher of your divinity school, was he not?—Yes; I was bound, as a Thomist in matters of doctrine, to follow the statements of Aquinas, but in matters of morals I was not. I think it may be as well to put down, that the doctrinal matters are contained in the first, the third, and the supplement to the third part; and his moral portions are contained in the first of the second part, and the second of the second part. It is the second of the second part that has been quoted.

Not bound by these opinions.

175. The passages which treat of the mode in which a Roman Catholic should conduct himself in regard to a heretic, and the duties of subjects as regards the Sovereign, are portions as to which you are not bound to follow Thomas Aquinas, or to adopt his opinions?—Certainly not.

Correspondence between Trustees and Cardinal Prefect.

Passage as to SS. Augustine and Thomas.

176. You will perceive, by a passage in the communication from the Cardinal Prefect of the Propaganda, at Rome, to the Trustees of the Roman Catholic College of Maynooth, dated 9th July, 1796, that a special reference is made to Augustine and Thomas Aquinas, as the future guides of the College in teaching. The words are, "Quo in delectu ne diutius hœsitandum sit, faciunt duo illa, quæ se statim omnium oculis offerunt splendidissima Ecclesiæ lumina, et ornamenta Augustinus et Thomas, quorum excellenti doctrinæ orbem prope totum Theologicæ disciplinæ complectenti, eo tutius fidere quisque valeat, quo ampliora illis omni ætate, sapientium omnium consensu, summorum Pontificum notissimis decretis tributa sunt plena laudis, et commendationis insignia." What do you understand to be the special bearing of the reference to those two great authorities in the Church in these particular words: "Horum ductu nimia quorundam, nimiumque dissoluta in tradendis morum regulis facilitas ita vitabitur, ut Evangelicæ caritatis mansuetudo, et suavitas ab ea quæ propria est Christianæ institutionis salutari severitate nunquam disjungatur," as guides to the future instruction of the pupils of Maynooth?—I think the Cardinal had it at heart, that the professors at Maynooth should avoid all the casuistry of the Jesuits, and, at the same time, be guided by some general safe course, and that they could not do better than be guided by the leading principles of Thomas Aquinas, without paying attention to questions of casuistry. In moral theology there is a great deal left to one's own common sense.

Object of Cardinal in this passage.

177. You think that it applied rather to their general spirit than to any particular moral dogmas?—Yes; so I should think.

178. Is there any circumstance which at all confirms you in that interpretation?—Yes; from the character of the Cardinal (Gerdil), the author of the "Communication," I suppose that he would be a man of that description as to recommend such a line of conduct.

179. He was a man, you think, likely to recommend such a line of conduct?—Yes.

180. As a precaution against too lax a casuistry?—Yes; and not to follow this isolated opinion, or that isolated opinion, but to stand to the opinions of those two great men.

181. Do you not conceive, that by any acquiescence in that recommendation, the College of Maynooth was bound to adopt, implicitly, every opinion upon every moral point which could be found in the works of those authors?—Certainly not.

Witness's suggestions.

182. Have you any suggestion to make as to the system of instruction pursued in the College of Maynooth?—Yes; I think it would be better to publish new treatises for the students, without those objectionable portions in them. Looking to the instruction of an Irish Roman Catholic priest, I think it would be wise, on the part of the professors, to publish special treatises as text-books, excluding all the objectionable parts which are to be found in the present treatises, which well-meaning Protestants speak against.

183. And which, as the Commissioners have been informed by you, are not used at Maynooth?—Yes; as I believe.

184. Although for some purposes the books are consulted?—Yes; I think such a proceeding on the part of the Maynooth professors would destroy all that bad feeling that is abroad now. The books would then, so corrected, be submitted to every man of common sense, and, in Christian charity, no one could speak against them.

Morality of the people of Ireland.

185. Do you think, from your knowledge of the Irish people, that many things which it may be necessary to teach, with reference to ministerial duties in other countries, are not necessary to be taught in Ireland?—I think so, certainly; I am decidedly of that opinion. I think that the people of Ireland are as moral a people as may be found in any part of the world.

[*The Witness withdrew.*]

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The Rev. *Henry Neville* examined.

Rev. Henry Neville.

1. You are one of the Professors of Theology who were previously examined by the Commissioners ?—Yes.

2. Will you be good enough to refer to a passage in Bailly, second volume, page 19, with reference to excommunication, which has been referred to by a previous witness, and state what is meant by "heretics" in that passage in Bailly ?—"Quænan sint pœnæ contra hereticos latæ?" "What are the punishments decreed against heretics?" "The first spiritual punishment annexed to heresy by the canon law is *major excommunication, ipso facto*, decreed against it." By "heretics," in this passage of Bailly, are meant persons guilty of the "*formal crime of heresy*," not persons who, through error, may hold doctrines in themselves heretical. In order to incur the "formal crime of heresy," a doctrine must be proposed as of faith by the Church, and *pertinaciously* rejected—the authority of the Church itself being already known, or, if not actually known, presented with such motives of credibility as it is imprudent to reject.

3. Do Protestants generally, or those not in communion with the Church of Rome, fall under that denomination ?—Protestants fall under the denomination of "material heretics," because they are taken to hold doctrines declared heretical by the Church; but it is very improbable that Protestants in those countries, in any considerable number, are comprehended under heretics as above described; for Protestants, in general, have either not considered the matter so seriously, or have not had the motives of credibility of the Catholic doctrines submitted so satisfactorily to their minds as to incur the formal crime of heresy.

4. Is the Queen, or are the Protestant people of these countries generally included amongst those deemed heretics, against whom those punishments are denounced?—I do not think that the Queen and the Protestant members of the community in this country generally are included under the term "heretics," as contemplated in that passage.*

Distinction of heresy into material and formal; application of this distinction to Protestants of these countries.

5. Does the Queen fall under the denunciation contained in that passage, by reason of being the head of a Church not in communion with the Church of Rome?—The fact that the Queen is the head of a Church not in communion with the Church of Rome is not a reason why she should be included under the heretics spoken of in the bull. And it is, perhaps, well to remark, that what I have stated as required for formal heresy I do not state as mere opinion, but as the doctrinal teaching of all our theologians; and for this purpose I refer to Bailly, tome 2, page 17 (edition, Dublin, 1829). To the question, "What is heresy?" he replies, "It is a *voluntary* and *pertinacious* error against any truth of faith proposed by the Church, in a person who professes himself a Christian."

6. Is the Queen at all affected, in reference to heresy, or in reference to the sentence of excommunication denounced as stated in that passage of Bailly, page 19, tome 2, by reason of her being the head of the Protestant Established Church of England?—The fact that the Queen is the head of the Protestant Established Church of England does not constitute her a formal heretic, and, consequently, does not subject her to the censure of excommunication passed in that bull against formal heretics.

7. Is the denunciation in that bull against formal heretics only, as contradistinguished from material heretics?—Distinctly against formal heretics alone; there is no censure for a merely material crime—that is, for an act sinful in its own nature, but not known to be such by the agent.

8. That is to say, it applies only to those who are guilty of the offence of heresy, and not to those who merely entertain heretical opinions?—Yes.

9. Does that distinction appear in the body of the bull itself, or is it from the general opinion of theologians?—From the general understanding of the term in the law, and from the definition of heresy universally given by theologians.

10. Is that the uniform teaching of the Church of Rome, so far as you know?—The uniform and unexceptional teaching of the Church, and, of course, our own teaching at Maynooth.

11. Can you refer the Commissioners readily to the distinction between formal and material heresy in any book of authority on canon law, and to an authority for considering that the bull only extends to formal heresy?—The distinction is to be found in every theologian. It occurs in page 18 of Bailly, the same volume as above, tome 2. It would be ridiculous to cite any special authorities, as it is given in all. It is a fundamental distinction.

12. Is this distinction found anywhere in the "Corpus Juris Canonici?"—The distinction is not found as explained, because it does not belong to the "Corpus Juris Canonici," to explain terms, but to the commentators on the "Corpus Juris Canonici" to explain the terms found in it.

13. The "Corpus Juris Canonici" uses simply the term "heretics?"—Yes.

14. And the commentators have given an interpretation to this word?—Yes.

15. Did you say that the opinions of the commentators are universal or general?—They are universal; and it cannot be otherwise, because no sentence can be inflicted upon a party not sinning; and a material heretic, as far as the matter of faith is regarded, is guilty of no sin, as is evident from Bailly, page 18, where, heresy being distinguished into formal and material, he proceeds—"Formal heresy is that which we have defined above—namely,

* I subjoin the opinion of a theologian of very high repute, which is to the same effect. "It appears more probable that even in Germany there are merely material heretics, for persons are found so simple, or so engaged by the authority of their teachers, as to be firmly persuaded that they ought not to doubt about their faith, and who are, at the same time, sincerely disposed to abandon it should they know it to be false. Such are material, and not formal heretics. And that there are many such, numerous confessors and most experienced authors in Germany testify."—*La Croix*, Lib. 2, 94.

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'it is the voluntary and pertinacious error against any truth of faith proposed by the Church, in a person who professes himself a Christian;' but material heresy is an error by which a person believes something contrary to faith, not knowing that it is contrary to faith."

16. Do these passages from Bailly to which you now refer form a portion of the lectures in the course of theology at Maynooth?—Yes, portions which are never omitted.

17. Is that question, and are those distinctions, fully discussed and made known to the students?—Unquestionably.

18. So that you think no intelligent student can leave Maynooth without being aware of the distinction?—I think no student can be unaware of that distinction.

19. Is the application of that distinction between formal and material heresies also made known to the students as bearing upon the condition of the Protestants within this realm?—That question not occurring in the house treatises, it is optional with the professors to discuss it or not. I have frequently heard it spoken of amongst the professors and students; and I never heard any person hesitate for a moment to assert that the generality of the Protestants in this country were mere material heretics. For it is not sufficient for heresy that you knowingly and deliberately hold a doctrine, or knowingly and deliberately hold it against the Catholic Church, but you must, besides, have the authority of the Catholic Church so proposed to you, that you will be imprudent and irrational in rejecting that authority; this constitutes pertinacity.

20. Can you say whether or not a student who has been fully instructed upon that matter can make any mistake as to this, that the Protestants, generally, are not included in this censure?—I think no student, even of the most ordinary capacity, can be ignorant of the fact, that Protestants cannot be included under the excommunication uttered against heretics in the aforesaid bull.

21. Is it an essential part of the knowledge requisite for the priesthood to know where excommunication does, and where it does not, apply?—It is an essential part of the priest's knowledge to know the nature of excommunication, and the conditions of its application.

Excommunication: its nature and effects.

22. Will you be good enough to define excommunication, and state the matters to which it applies?—Excommunication is an ecclesiastical censure depriving persons subjected to it of what are called the common goods of the Church. What these goods are shall be explained in explaining the effects of excommunication. Excommunication is of two kinds, major and minor. Major excommunication has seven effects, and those seven effects consist of the privation of all the common goods of the Church. These goods are, in detail, the privation of the sacraments; secondly, the privation of the suffrages; thirdly, the privation of the public offices of the Church; fourthly, the privation of ecclesiastical burial; fifthly, the privation of civil society; sixthly, the privation of jurisdiction; and seventhly, the privation of benefices. These are the seven effects of major excommunication. They are not all, however, incurred, except in the case where the major excommunication is not only incurred but denounced. A person may be under sentence of major excommunication and still not be deprived of the society of the faithful, still not be deprived of benefices, still not be deprived of jurisdiction, and still not be deprived of being present at the divine offices. These four effects do not hold in the case of a person excommunicated even *ipso facto*, provided he be what is termed "*toleratus ab Ecclesia*;" but if he be what is termed "*nominatim denunciatus*," that is, publicly denounced by name as excommunicated, he becomes "*vitandus*," to be avoided, and all the effects of excommunication obtain in him.

23. Can that be inflicted by any body of a dignity less than that of a bishop?—The person inflicting excommunication must possess episcopal or *quasi* episcopal power. No parish priest can inflict major excommunication, nor, indeed, any censure. Minor excommunication has two effects, the depriving of the use of the sacraments, and of what is called "passive election to benefices or dignities;" and it is incurred at present only in one case, namely, by communicating with a person, excommunicated and denounced by name, in those matters, civil or sacred, in which he is not allowed to communicate with him. These are the effects of the major and minor excommunication. In order to incur excommunication, from its very nature, as a censure, it is required that a person be sinning and contumacious. He must be sinning, because it is an ecclesiastical punishment, and, consequently, supposes a crime; and he must be contumacious, that is, he must not only commit a crime, but be acting against the monition of a superior; so that a person who has never been admonished to avoid a certain crime, or to desist from a certain line of conduct, or who has not been admonished by a superior, possessing the power of censuring, cannot incur excommunication or any other censure.

24. Is it necessary, therefore, that a person should be "pertinax" in order to be excommunicated?—"Contumax" is the term used in the present matter; it means despising the warning of a superior as enforcing action; "pertinax" implies the rejection of a sufficiently known superior authority as proposing doctrine.

Protestants not under excommunication.

25. Do the Protestant people of these countries lie under either of these excommunications?—The minor excommunication cannot at all affect the Protestants of this country. And the major excommunication cannot be said to be incurred by the Protestants of this country, seeing that they may fairly be supposed to be either not sinning or not contumacious—not sinning against any authority threatening the excommunication contained in this bull, or at least not contumacious against that authority, both of which are absolutely required in order that the censure be incurred.

26. Are they at all under sentence of excommunication; are they denounced?—Unquestionably, they are not denounced; no person holds that any Protestant in these countries is under a denounced sentence of excommunication, because that could not be done without some public proclamation.

27. Does the Queen lie under any such excommunication?—The Queen certainly is not under any denounced sentence of excommunication ; nor do I suppose that the Queen can be under sentence of excommunication not denounced ; for, in order to incur that, she should be aware of the sentence proclaimed against heresy, in the bull of which we are speaking; be conscious that she is guilty of the heresy, for which the excommunication is threatened, and still contumaciously persevere in it. Unless these three conditions concur in the person of the Queen, she cannot be under a non-denounced sentence of excommunication. It is highly probable, indeed certain, that the last two at least do not obtain in her Majesty.

28. Is such the doctrine which is taught at Maynooth?—Yes, such is the doctrine taught at Maynooth, and not only at Maynooth but in every Catholic work on theology, and in every Catholic College. The question is so taught that no student ought to leave Maynooth unaware of it. No student who has read the Treatise of Censures (and that treatise must be read by every student who has completed his course), can be ignorant that these are the essential conditions of excommunication.

29. In what part of the course does that occur?—It varies; sometimes it is read in the first year, sometimes in the second; it rotates, as do the other theological treatises.

30. Then it would not be true that in the teaching of this treatise the Queen of England is represented to the students as an excommunicated person?—The Queen of England never is, nor has she ever been, presented to the students as an excommunicated person.

31. Does the Queen, in her capacity as head of the Established Church of England, fall under either class of excommunication?—The Queen of England, in her capacity as head of the Established Church of England, does not fall under either class of excommunication, because, as I said above, to incur excommunication the two conditions should be present—the sinning against an authority, recognized as such, and the contumaciously sinning against that authority, that is, the sinning after admonition.

32. Is there any difference of opinion upon these points between what may be called the two classes of theologians in the Roman Catholic Church—the Ultramontane, and the Cismontane?—There is no difference of opinion on these points. This is the universal teaching of all theologians on censures.

33. The fact of the Queen being the head of the Protestant Established Church does not in itself bring her within any of those conditions which would apply either kind of excommunication to her?—No, as that does not constitute her knowingly sinning against an authority which forbids her to act as head of the Established Church, and contumaciously sinning against it.

34. The fact of her being the head of the Church does not constitute any cause for either excommunication?—No.

Interdict: its nature and effects.

35. Will you describe and define an interdict? What is an interdict?—An interdict is an ecclesiastical censure, affecting persons and places, and depriving of the use of some sacraments, of the public divine offices, and of ecclesiastical burial. The sacraments of which it deprives are not those of great necessity; so that the sacraments of necessity, such as baptism or penance, and indeed others not equally necessary with those can be administered during interdict. The definition of interdict just given is the ordinary one. See Bailly, tome 3, page 128.

36. Is all that you have now stated the doctrine that is taught at Maynooth?—Yes, it is the doctrine taught at Maynooth, and inculcated everywhere by Catholic theologians. In fact, on the principles of censures there can be no difference of opinion.

37. Does an interdict apply to persons, or places, or both?—It applies to both persons and places; that is, there are two kinds of interdict, one is called personal, and the other local.

38. What are the effects in those two cases?—In the case of local interdict the three effects are produced which I mentioned. Some sacraments are forbidden to be administered, ecclesiastical burial is forbidden, and the public ceremonial and public divine offices are prohibited within the interdicted place. Personal interdict may contain only one effect; for instance, a person may be interdicted "Abingressu Ecclesiæ"—"from entering the Church," which we find mentioned in canon xxi. iv. Concil Lateranens. However, a complete personal interdict comprises the three effects already mentioned, and affects the persons directly, and not through their residence in the place.

39. In the case of personal interdict must the person be named?—Yes, if an individual be personally interdicted; however, when a community is interdicted, it is not necessary to mention the names of the individuals who compose it. In the case of local interdict, the person who has given a cause to the interdict is personally interdicted; so that in every local interdict you have a personal interdict incorporated.

40. Is that person named?—That person is named in setting forth the cause of the interdict. He is generally some magistrate, or prince, or person in authority; a place would not be interdicted for a private individual.

These countries not under interdict; it has no temporal effects.

41. Is Great Britain, or is Ireland now under any interdict?—Certainly not, because in both countries we have the free use of all the sacraments, and the public ceremonies of the Church, and ecclesiastical burial, so far as the custom of this country extends.

42. Does the interdict of a country, or place, comprehend all its inhabitants, including those who are not in communion with the Roman Catholic Church?—An interdict must specially refer to the Roman Catholics, since it is with regard to them only that it can have its effects, namely, the depriving of the sacraments, of the public divine offices, and of ecclesiastical burial.

43. Has an interdict no temporal consequences?—No, its effects are purely spiritual.

44. Does an interdict at all affect those not in communion with the Roman Catholic

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Church?—I cannot imagine how it could affect persons not connected with the Roman Catholic Church.

45. Does it affect them in their temporal condition, or in any other way?—No; because what it forbids are the sacraments of the Roman Catholic Church, the public ceremonies of the Roman Catholic Church, and ecclesiastical burial, as it is used in the Roman Catholic Church.

46. Is it a conceivable case that the consequences of a personal interdict should exceed, or be more extensive, than the consequences of major excommunication?—No; the greatest of all censures is major excommunication. Its effects comprehend the privation of all the spiritual goods which are at the disposal of the Church. Personal interdict deprives of only certain spiritual goods of the Church.

47. Major excommunication is, in fact, the most complete personal interdict?—It may be termed such; it is the severest of all the Church penalties.

48. Is there any sentence, exclusion from fire and water of the party under sentence, and does that arise under an ecclesiastical interdict?—Such effects must belong to a civil interdict; they do not follow from ecclesiastical interdicts, or excommunication.

49. Therefore, in a country where the civil law does not sustain the sentence of the ecclesiastical law, temporal consequences cannot follow?—Certainly not; in a country where the civil law does not ratify the censure, at least permissively, by allowing denunciations of excommunication to be made, no temporal consequences can follow, since the only two effects which involve temporal results, viz., the privation of civil society and of ecclesiastical sepulture, do not obtain unless in case of denunciation.

50. Does any thing with respect to exclusion from fire and water apply either by way of interdict or excommunication in Great Britain or Ireland?—No.

51. Might it apply, in such a case, to exclude from voluntary kindnesses bestowed, in which the state never interferes?—An interdict from fire and water is in no case the result of an ecclesiastical sentence.

Temporal consequences resulting from excommunication when the party is denounced by name.

52. To what extent would the common offices of life be forbidden in the case of a person who was denounced as *vitandus?*—In a country where the denunciations take place, the effects, as to civil society, are enumerated in the line, "Os, orare, vale, communio, mensa negatur," conversation with a person, praying with him, saluting him, intercouse with him at the same house, or the same table, and partnership with him, are forbidden. But still all theologians say, that a very slight necessity will warrant a person in joining even a denounced excommunicated party, for a short time, and in a matter of slight importance. For instance, if he met a denounced excommunicated person at an hotel, he would not be prohibited by excommunication from dining with him at the same table.

53. Would he be prohibited from relieving his wants and misery by charity?—Certainly not; on the contray, the law of charity would bind as well to an excommunicated party as to a person not excommunicated. Charity admits no such distinction, nor does the end of this effect of excommunication require it; in a word, this effect is identically the same in its object and nature with the punishment inflicted by St. Paul on the incestuous Corinthian, in 5th chapter of First Epistle to Corinthians. It is exactly that very punishment.

54. Do those civil consequences apply where the civil law does not give its sanction to the excommunication?—Those civil consequences cannot arise where the denunciation does not take place; and as no denunciation occurs in this country, therefore none of those consequences can obtain in this country.

55. If a person was denounced, those consequences would, in fact, follow, would they not?—Yes.

56. Except where it was contrary to law?—Yes; for there the enforcing of this effect would be attended with innumerable inconveniences, which would be a quite sufficient reason for not observing it.

No denunciations occur with us.

57. Is it forbidden to give alms to a person denounced as a heretic?—Certainly not; the obligation of almsgiving, being an office of charity, is universal.

58. Does the practice of denouncing persons *vitandi* exist in this country?—No such practice exists in this country as denouncing persons who have incurred major excommunication.

Catholics can pray for heretics or parties under excommunication.

59. Is there any thing in the nature of heresy, irrespective of excommunication, to prevent the prayers of Roman Catholics being offered for the spiritual and temporal welfare of heretics?—No; the prayers of Roman Catholics may be divided into those which they offer as private individuals or as partial communities; and those which they offer by virtue of unity of communion as one Church. With regard to the prayers which Catholics offer, as private individuals, or as partial communities, these can be offered for heretics and excommunicated persons, in fact, for any persons inside or outside the pale of the Church, for their spiritual and temporal welfare. In the prayers, however, that are offered by the whole community of Catholics, as one person, through their authorized ministers, and which are determined even in their wording—such as the prayers in the liturgy of the Mass—Protestants and excommunicated persons—persons, in a word, out of the pale of the Church—are not allowed to be introduced by name, except in one instance, namely, in the service of Good Friday. The priest, in so far as he acts as the minister of the whole Church, cannot introduce the name of any person outside the pale of the Church into the canon of the Mass, or into the collects of the Mass, but he can pray with himself, and with his present congregation, and offer the Mass himself, and in union with the congregation present, for persons inside or outside the pale of the Church. I beg to refer the Commissioners to Bailly on this very subject: at tome 3, page 90 (Dublin, 1828), after stating that the priest or cleric cannot offer the sacrifice of the Mass, or the canonical hours, publicly and in the name of the Church for excommunicated parties, he then proceeds—"As I have said, publicly and

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in the name of the Church; but it is lawful for the ministers of the Church, and for the faithful, to pray privately, in their own name, for excommunicated parties—nay, the priest, in the very sacrifice of the Mass—that is, in the *memento*" (which is the place where he applies his own private intention within the canon of the Mass)—"in the *memento*, as a private person, can pray for an excommunicated party, and even apply to him the special fruit of the sacrifice of which he can dispose; provided that he abstain from mentioning his name in the canon or in the collects."

60. A distinction is drawn between the application of the Mass, in the name of the Church, in the one case, by the officiating priest, or by any of the congregation, in their several and individual capacities?—Yes, or as the community of a particular place; and it could not be expected that the Church, diffused everywhere throughout the world, should offer a prayer peculiar to it as one body, for persons outside its pale; and much less could it be expected that the portion of the Church represented by the Austrian, French, or American communities, would pray, through a priest officiating in Ireland, for the Sovereign of these countries, said Sovereign not being within the pale of the Church. And this is the only restriction Catholics are subjected to, as to praying for heretics or excommunicated persons.

61. The sacrifice of the Mass may, in fact, be offered up implicitly but not explicitly for a heretic?—It can be offered up, even explicitly, in the words and intention of the priest himself, but not explicitly in the words of the Church.

62. So far as the priest represents the whole Church, the whole Church, through him, speaks in the language of its liturgy, does it not?—Yes, and he cannot change it.

63. He cannot introduce words that will impose upon the whole Church, as a body, a prayer for a person not in communion with them?—No.

64. But as an individual, and concurring with a particular congregation, for whom he celebrates Mass, he can offer up the sacrifice there, in his own intention, and in the concurring intention of the congregation, for heretics and excommunicated persons, and persons within or without the pale of the Roman Catholic Church?—Yes; and a very apposite instance occurs to me just now, illustrating what I have stated, that the priest cannot interfere with the words of the liturgy—though it is lawful for him on all days to offer Mass for the souls of the faithful departed, still he cannot, on certain days of solemnity, introduce the names of the faithful departed into the liturgy, but he must only pray for them in his own private memento.

65. On those days the service is offered as by the whole Church solely for the purposes to which those days are devoted?—Solely for the purposes to which the liturgy is accommodated. I would wish to add, that not only can the sacrifice of the Mass, and other prayers of the Church, be offered for excommunicated persons, and persons out of the pale of the Church, but we have the authority of some of our gravest theologians that the "*Honorarium*," or stipend given on the occasion of celebrating mass for a certain object, can be received from excommunicated persons, and persons outside the pale of the Church, provided those excommunicated parties be "tolerated by the Church."

66. What is the authority to which you refer?—The opinion is stated in Delahogue "*De Eucharistia*," Dublin, 1845, page 391—the words are those, "Estius, Sylvius, Drowen, Billuart, *de Religione*, cap. 2, qui etiam addit honorarium ab illis accipi posse, a fortiori ab alio quocunque in eundem finem." "Who even adds, that the '*Honorarium*' can be received from them, *a fortiori*, from any other party for the same end." These words are of Billuart, who has with him Pasqualigua de Missa and others, as quoted and adopted by La Croix, Lib. 6 de Missa, 34. The three former do not entertain the case of the "*Honorarium*," but strongly assert the lawfulness of offering the Mass for heretical or excommunicated persons, and are cited at length in the same chapter of Delahogue.

67. You mentioned, in stating the matters from which a denounced person under major excommunication was excluded, the suffrages of the Mass, from which he was so excluded, as distinguished from the sacraments?—Yes.

68. Will you state now in what manner the Mass, as a suffrage of the Church, is regarded in reference to persons denounced under major excommunication?—When I say that a person under major excommunication is deprived of the suffrage of the Mass, I mean that he is deprived of the benefit accruing from the Mass offered by the whole Catholic community, through the ministry of their priests, all over the world; but by no means that he is deprived of the prayers of the priest, or congregation present in any particular place where the Mass is offered.

69. Or of the sacrifice of the Mass, as offered by them?—No.

70. You distinguish between the prayer of the Church and the prayer of the congregation?—Yes; the former being the suffrage of the whole Church, and the latter a particular prayer offered by particular persons, or communities, and for particular objects.

Mass can be offered for persons outside the pale of Church; authorities cited.

71. The Mass, as a sacrifice, can be offered for heretics and excommunicated persons of all classes by a congregation, and by an individual priest?—Yes; and to prove that the lawfulness of praying and offering the Mass for persons outside the pale of the Church is not a singular opinion, but is the universally received teaching of fathers and theologians, I beg to refer the Commissioners to a commentary on Scripture called the "Triplex Expositio," which is in most common use in Maynooth; the author's name is Piconio; the edition is of Paris, 1840. In this commentary, when explaining the opening verses of the Second chapter of St. Paul's First Epistle to Timothy, he writes as follows:—"St. Chrysostom, Theophylactus, Theodoret, Ambrosius, St. Augustine, and all the interpreters, both Greek and Latin, understand the prayers here commanded to be those of the public congregations in the Church where priests and people pray together. St. Aug. Epis. 59; and Paulin, q. 5, refers

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the passage to the liturgy of the Mass and its parts. St. Thomas explains it similarly, but St. Augustine is specially to be noted, because from his observation the antiquity of the Mass in all its parts is established. 'For all men,' that is, for all and every man, so that we exclude no one from our prayers; 'for the priest is, as it were, the father of the world, he should therefore have a care of all, and provide for all, as God does, whose ministry and place he fills.' So reasons St. Chrysostom. The ecclesiastical rule given by the doctor of the nations, namely, to supplicate for all, is that which our priests follow. Ambrosianus—'For kings and those in high station;' therefore, even for pagan kings, (since there were no other at that time), for their ministers, and for all who have care of the state, Christians must pray. For kings, because their condition calls for it, being a participation of the divine authority, and for their ministers, for their office is an emanation of the royal dignity."

72. Does the commentator to whom you refer, apply that to persons in and out of the pale of the Roman Catholic Church?—The commentator explains it as applicable to all without distinction—"For all and every man, even for pagans, so that we would absolutely exclude no one from our prayers, because the priest is as it were the father of the whole world. It is therefore meet that he should have the care of all, and provide for all, as God also does, whose ministry he fulfils." So writes St. Chrysostom.

73. Is that a class-book now at Maynooth?—We have no regular class-book on the Scriptures, but this book is in most common use amongst the students in their study of the Epistles of St. Paul.

74. Is that passage cited or copied into any class-book?—It is copied into Delahogue's Treatise of the Incarnation, page 118 (Belfast 1840). After quoting the words of the Apostle, he adds—"These last words obviously regard even infidels, such as then were the Emperor Nero, and all the Roman magistrates."

75. Is it a necessary ingredient in praying for heretics that their conversion should precede, and be a necessary condition of their temporal prosperity?—No; we can pray even for their temporal good, for their temporal prosperity; and this is manifest from the words of St. Paul, which are introduced into our prayers, for one of the objects for which we pray is that we ourselves may lead a quiet and peaceable life. Now our temporal welfare will, of course, depend upon the temporal welfare of the Sovereign: as we can pray for the former object, we can, therefore, pray for that from which it will arise, namely, the temporal good of the Sovereign.

76. Independently of conversion?—Yes.

77. But that would be prayed for indirectly, would it not?—Yes, indirectly.

Manner in which Mass may be offered for person not in the Church.

78. And praying directly for your own comfort as subjects, you would pray indirectly for the temporal welfare of the Sovereign?—The question as to the licitness of offering the sacrifice of the Mass directly for the temporal good of persons outside the pale of the Church, independently of their conversion, does not appear to have been noticed expressly by our theologians, the difficulty not arising from the fact of being outside the Church, but being more general, and consisting in the doubt of the lawfulness to make temporal goods in themselves, the object of prayer or sacrifice. A great many theologians say that you cannot pray for temporal goods for any person independently of their spiritual good, but only on the condition that it is connected with their spiritual good; and as the great and the only immediate spiritual good to be looked for as to persons outside the pale of the Church, is their conversion, these same theologians would say that you cannot pray for the temporal good of persons outside the pale of the Church, except in connexion with their conversion. And if the temporal goods be taken to mean worldly prosperity, riches, or the like, this opinion is universal. Some theologians, however, distinguish a certain class of temporal goods which are in themselves desirable as absolutely good, such as health, and these they regard as a suitable object of direct prayer. There is nothing, then, to prevent the priest, provided he do not act as minister of the Church, to offer Mass directly for the health or such like good of a Sovereign outside the pale of the Catholic Church.

79. Are these opinions connected with any two great classes or schools in divinity, or are they separate and individual opinions?—They are separate and individual opinions.

80. There is no teaching that it is unlawful to offer the sacrifice of the Mass for the temporal good of a sovereign, though that sovereign be outside the pale of the Roman Catholic communion, and be the head of a Protestant Church?—Certainly not. Theologians expressly state that the temporal good of a sovereign outside the Church can be the indirect object of impetration in the Mass; and that it is lawful to make it the direct object is clearly deducible from theological principles.

81. When you say that the suffrages of the whole Church are not given for persons not within the communion of the Church of Rome, do you mean that the suffrages offered by the liturgy of the Mass are suffrages offered for the entire Church in all nations, and that, so far as it is the offering of the entire Church of all nations, the Church speaks through the liturgy, and will not suffer the liturgy to speak on behalf of all, unless with regard to those who are in communion with her?—That is an exact statement of the doctrine.

82. But that all the congregations of one nation, including all the priests of one nation, may offer up all the Masses said in that nation for the spiritual and temporal good of its monarch, though that monarch may not be in communion with the Roman Catholic Church, and may be, as in the case of the Queen of England, the head of a Protestant Church, and not in communion with the Church of Rome?—I suppose the question to mean that the temporal and spiritual good of the Queen is a lawful object, for which any priest and congregation may offer the mass; this is perfectly correct. Practically, of course, all the Masses in the nation could not be devoted to that sole object.

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83. Look at Bailly, tome 3, page 90, beginning—"Hinc graviter peccaret sacerdos vel clericus, qui publice et nomine ecclesiæ sacrificium, horas canonicas pro excommunicatis offerret; quia preceptum ecclesiæ in materia gravi transgrederetur. Imo invalida foret iis sic facta suffragiorum applicatio, quia ecclesia suffragiorum illorum dispensatrix hanc applicationem irritam facit," which appears to be translated in page 33 of "The Church of Rome;" and say whether the offering of the sacrifice publicly, in the name of the Church, for those excommunicated, as mentioned in that passage, applies to the offering of the sacrifice, as on the part of the whole Church, in the manner that you have already described?—The words *publice et nomine ecclesiæ* refer to the insertion of his name in the public liturgy of the Church, which public liturgy is the expression of the intentions of the entire Roman Catholic community diffused over the whole world.

Mass can be offered directly for temporal good of person not within the pale of the Church.

84. Can you specify any theologian whose works are referred to at Maynooth, in the course of the lectures on theology, who maintains, directly, the proposition that it is lawful to offer up the Mass for the temporal welfare of a heretic, irrespective of his conversion?—As I have already said, our theologians do not take up the question in this express form; still, I think I can point out the opinion, at least equivalently, in one of our highest authorities, Cardinal de Lugo. The passage occurs in his treatise "De Eucharistia," Disp. xix., section ix. "P. Vasquez remarks that these goods, only as they conduce to spiritual profit, can be obtained through this sacrifice; for Christ did not die for things purely temporal, and unconnected with spiritual. This, however, has been examined in our treatise on grace; and we have seen that, although Christ died only for our spiritual salvation, it still appertains to his dignity that he can obtain for men temporal goods, through which *they will easily be attracted to his worship and reverence.* Hence, though a person asking a temporal good from Christ, or through Christ, may not refer that to his salvation, it may still be obtained through Christ, since such a benefit may be *of itself calculated to bring men to him.*" In this section he is treating of the *fruit* or *effects* of the Mass; in the following section he discusses *those for whom it may be fruitful*, and distinctly allows it to be offered for infidels, and even for persons excommunicated, but not denounced by name. We may, therefore, fairly conclude that Cardinal de Lugo allows the Mass to be offered directly for the spiritual or temporal welfare of all, except excommunicated denounced persons. Two reasons advanced by him for his opinion put this beyond doubt: one, that it is lawful to offer the Mass for obtaining any just object from God; the other, that as it is lawful to offer Mass for the health of an animal of value—as a cow or a horse—it must be lawful to offer it for an infidel. Again, Suarez, who may be regarded as our very first authority, writes to the following effect on the present matter, in Liber 18, Quest. 83, Disp. 78, Section 2. I give only the substance of the passage. He first shows that the Mass can be offered for infidels, by four arguments: first, the Mass can be united with any just prayer, therefore with a prayer for infidels, which is certainly just; secondly, from example of old law, under which sacrifices were offered for infidels—for Darius, as appears from 1 of Esdras, 6; for the Spartans, 1 of Machabees, 12; for Heliodorus, 2 Machabees, 3; thirdly, from the usage of the Church, which he, relying on authority of Chrysostom and other commentators, both Greek and Latin, traces to First Epistle to Timothy, of which we have spoken already; and fourthly, because, as the sacrifice of the cross was offered for all, so should it be lawful to offer the Mass for all, it being the same sacrifice with that of the cross He then raises the question as to whether this offering, which he has proved lawful, must be indirect, and regard only spiritual goods, and to both parts of the question he gives an answer in the negative. Lastly, he solves an objection from St. Augustine, Lib. 1, de Origine Animæ, cap. 8—"Quis offeret sacrificium Christi nisi pro iis qui sunt membra Christi?" by saying, with St. Thomas, that the Father means, by "membra Christi," those who actually are, or those who may become, members of the Church, "membra actu," or "membra potentia." This author, however, does not extend the concession to parties under excommunication, even in the case in which they are not denounced. I am sure that the same could be shown to be the implied teaching of most of our theologians; but I take it for granted that these two, being our two greatest authorities, will suffice.

85. Will you just look at the "Prayer before Mass" contained in that table [*handing the same to the witness; see Appendix*]. Are you aware of that prayer being read out by the priest for the congregation, immediately before the celebration of the Mass, on Sundays, in the archdiocese of Dublin?—Yes, I am aware of that.

Usage in this country to pray for the Sovereign.

86. You observe a part of that prayer in which the priest says, "We offer it"—that is, the sacrifice of the Mass—"for the Queen and all that are in high station, that we may lead a quiet and peaceful life." When the priest reads that prayer before Mass, does the priest offer the sacrifice of the Mass for those intentions?—The priest necessarily offers the sacrifice of the Mass for the intentions here expressed, for those words are to be looked upon as the directing of his intention.

87. And the intention of the congregation?—Yes, as uniting with him in the offering of the sacrifice of the Mass.

88. Would it be lawful for the priest, having read that prayer for the congregation, to withhold from the intentions with which he offers the Mass any of the intentions specified there?—The priest would sin by so doing; and the revoking of his own intention would not affect the intention of the people who prayed with him in offering the Mass, even if he committed that sin.

89. Does your answer apply to any priest who would read the prayer previously to celebrating Mass, or to a parish priest alone?—It applies equally to a parish priest and to any other priest; for the fact of reading it necessarily directs his intention, and unites his prayer

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with that of the people for the purposes here mentioned; and he cannot, without sin, retract that intention afterwards, whether he be a parish priest or a curate.

90. What difference would there be between a parish priest and a curate in respect of the intention?—I cannot see any.

91. Is not the parish priest obliged to offer Mass every Sunday for the people?—Yes; but he can offer it for this purpose, too—for both purposes. The offering of it for his parishioners does not exclude his offering it for the intentions here specified.

92. The only difference between a parish priest and a curate in this respect is, that a parish priest is bound to offer it for his parishioners, and a curate is at liberty to offer it?—A parish priest is bound to offer the sacrifice of the Mass specially for his parishioners on Sundays and holidays, from which obligation the curate is exempt.

93. Are you acquainted with a book called "The Key of Heaven?"—Yes.

94. There are various editions of that book, successively published from time to time, are there not?—Yes.

95. In that copy in your hand, of 1840, do you observe a similar prayer there?—Yes; I find that the prayer is exactly the same.

96. Are you aware of that book being extensively used by Roman Catholics?—Yes; it is a prayer-book in general use throughout Ireland.

97. Is High Mass celebrated every Sunday in Maynooth?—Yes: every Sunday we have High Mass.

Custom of praying for the Queen in Maynooth.

98. Is there a portion of the service on Sundays appropriated to prayer for the Queen?—Yes; immediately after the High Mass the master of the choir intones the antiphon for the Queen, repeating "Domine salvam fac Reginam nostram," "O Lord, save our Queen," three times; he is responded to by the whole community, in these words, "And hear us on that day when we shall invoke thee." The officiating priest then proceeds to read the prayer for the Queen.

99. Are you able to specify that prayer?—The prayer is that given in the missal, "Pro Rege," for the Sovereign, and is as follows:—"We beseech thee, O God Almighty, that thy servant, Victoria, whom thou hast raised to the government of this kingdom, may obtain from thee an increase of all virtues, with which, becomingly adorned, she may avoid the monster of vice, and, pleasing to thee, arrive at thee, the Way, the Truth, and the Life, through Christ our Lord, Amen."

100. What is the manuple?—The manuple is the part of the priest's dress worn over the arm. It was not originally one of the sacred vestments, but was rather a kind of towel or napkin which the priest used during the sacrifice of the Mass. Writers on the liturgy describe its uses as coinciding with those of a napkin or pocket-handkerchief (from which the name manuple), vide Romsee; Praxis celebrandi Missam, part 3, page 172. Such application of it has, however, long since ceased, probably in the twelfth century, and it is now retained as one of the priestly ornaments.

101. At what period of the service is it removed from the arm?—The manuple is never used except within the liturgy of the Mass itself; so that if processions are to succeed Mass, or even Benediction of the Blessed Sacrament, or any other ceremony that is not strictly a part of the liturgy of the Mass, the manuple is removed, the other vestments still being continued to be worn by the priest.

102. At what period is it removed?—It is removed immediately after the liturgy of the Mass closes, that is, after the Gospel of St. John has been recited by the priest.

103. Does the prayer and antiphon for the Queen follow that portion of the service?—The antiphon and prayer for the Queen are not part of the liturgy of the Mass. The liturgy of the Mass cannot be changed, and they are consequently repeated after the liturgy of the Mass has been concluded; therefore, in conformity with the general observance on the matter, the maniple is removed, all the other vestments being retained.

104. The liturgy of the Mass is a separate form, which is not susceptible of change?—Yes.

105. Is the liturgy of the Mass the same as the canon of the Mass?—The canon forms only a part of the liturgy of the Mass, beginning after the preface, and ending at the Pater Noster; it is subject to no variation, with two or three slight exceptions.

106. Do you know whether or not, where the Sovereign is not a Protestant, that antiphon is recited at the close of the service in the same way?—I cannot say from positive knowledge, but I am satisfied that, in compliance with the rubrics, the manuple should be removed whenever a prayer is said outside the liturgy of the Mass.

107. Do you know whether that prayer is used in Maynooth for our Queen, and whether it is used after High Mass for the sovereign in Roman Catholic countries?—I have heard that it is so used in other countries with us, even when the benediction of the blessed sacrament immediately follows the High Mass, the prayer for the Queen is recited immediately after the prayer for the saint for the day.

108. In addition to what is done after High Mass?—No; it is not said immediately after High Mass, when benediction is to be given, the benediction immediately follows the Mass, and at the benediction, in the presence of the blessed sacrament, the prayer for the Queen is recited.

109. As a part of the ceremony during the benediction?—Yes.

110. After the ceremony of the Mass is concluded?—Yes.

111. Is the benediction the ceremony of the Church most solemn after the Mass?—It is. The benediction is the ceremony of the Church in which the priest blesses the people with the blessed Eucharist.

112. And while the devotion is continuing the prayer is recited for the Queen?—During the exposition of the blessed sacrament, in the ceremony of the benediction, the prayer is recited for the Queen.

113. Do you conceive it possible that any of the Maynooth students can hold the opinion that the taking off of the manuple is significative of the priest for a moment laying aside his sacerdotal office?—I never heard so absurd an opinion expressed; it was never dreamed of in the College.

114. Or that it is a sign that the prayers thenceforward to be offered are in any manner to be less effective? Certainly not; such an intention would be at once impious and hypocritical.

115. Do you think it possible that some of the students should manifest their disloyalty when singing the antiphon for the Queen, by substituting the word, "whack" for "fac"?—The students do not sing that part of the antiphon at all; it is sung solo, by the master of the choir, hence the substitution is impossible.

Effect of excommunication—privation of ecclesiastical burial. How it affects this country.

116. Can you state how excommunication is regarded in reference to what is called "privatio sepulturæ"?—One of the effects of excommunication is the privation of Christian burial. This effect holds only with regard to a person excommunicated and denounced by name, and who has died without showing any sign of sorrow for his crime. In some Catholic countries such parties are not allowed to be buried in the cemeteries blessed and set aside for the burial of the faithful; and in the old canon law, in case such persons were buried there, they are ordered to be exhumed, and their bodies removed elsewhere, and the cemetery was said to be defiled by the burial of such a person within its precincts.

117. Does that apply at all to the Protestant inhabitants of this country?—It cannot apply to the Protestant inhabitants of this country; firstly, because they are not excommunicated; and, secondly, because they are not publicly denounced.

118. Is the refusal, in Roman Catholic countries abroad, to allow ecclesiastical burial to heretics, confined to those only who are formal heretics, and who have been specifically and personally denounced?—I cannot answer for the usages of particular places; but it ought not to be denied, except to formal heretics;* and if it be denied in any places to material heretics, it must arise from the ignorance of the people, who may not sufficiently distinguish between a material and a formal heretic, and may presume that, as a person holds heretical doctrine, he must be a formal heretic; which, perhaps, should not be wondered at if the people be exclusively Catholic.

119. Is Maldonatus the commentator on the Gospels who is referred to in Maynooth?—Maldonatus is used in Maynooth, but he is not the commentator most generally used. Jansenius is the commentator most generally used on the Gospels.

Civil punishments of heresy.

120. Passages have been referred to in Menochius and Maldonatus's Commentaries, who have been spoken of as authorities at Maynooth, which apparently justify the putting to death of heretics. Have you any observation to make in regard to such quotations?—It cannot be denied that several of the old theologians justified the conduct of the civil government in putting heretics to death. We must, however, remember that this was never the act of the Church; that the Church had no part in it, except in so far as theologians tolerated by her justified the conduct; and of those theologians we find the most respectable defending themselves by saying that, generally, the heretics of whom they spoke were not only persons who endeavoured to introduce corrupt doctrine, but whose principles were subversive of social order; and that if not on account of their doctrine, at least on account of the seditious principles which they inculcated they were justly subjected to capital punishment.

121. Briefly, the temporal punishment of heretics was always left by the Church to the civil power?—Yes; but I must state, that whether the teaching of the older theologians on the point is capable of explanation or not, the opinion is now entirely exploded; and no professor or student in Maynooth would venture to assert the justifiableness of putting to death heretics for mere heresy—mere error of doctrine.

122. Are passages of this nature ever made the subject of remark, with a view to the expression of a difference of opinion from the commentators?—I have no experience of the Scripture Class, except from my own period of study in that class; but I never yet heard that passage, or any passage of the same tendency, tolerated in Maynooth, or proposed by any professor as an open or free question. I have heard the contrary doctrine most strenuously insisted on.

123. Have you ever heard that Commentary of Menochius condemned in the lectures?—I have never heard it condemned; it was formerly in use as a text-book, but is scarcely ever read now.

Allegiance not interfered with by excommunication or interdict.

124. Have those matters relating to excommunication and to interdict any reference at all to allegiance, or to social rights and contracts—allegiance towards a Protestant monarch, and contracts between Roman Catholics and those out of the communion of the Roman Catholic Church?—Excommunication or interdict cannot in the slightest degree interfere with the duty of allegiance due from a subject to his monarch; because, though an excommunicated party, who has been denounced by name, is deprived of the civil society of the faithful, a special exception is made in favour of the monarch, for which I will refer the Commissioners to Bailly, tome 3 (1828), page 102. There, in explanation of the exceptional cases, in which it is lawful to communicate with an excommunicated and denounced person, he explains the one expressed by the word "humile" in the following manner. The third

* The following passage is from La Croix, one of our first moral Theologians:—"Navarrus and Lugo, de fide, and many others quoted by Gobat, think that the prohibition of Ecclesiastical sepulture refers to heretics who are denounced by name as *vitandi*. Others, however, think it applies when they die *notoriously* heretics, for then their heresy is both *formal* and external."—*La Croix, Lib.* vii. 258.

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cause is "subjection," which is signified by the word "humile." Hence, sons can communicate with excommunicated parents, soldiers with excommunicated generals, subjects with excommunicated princes, servants with excommunicated masters, and this by virtue of the canon law." It will be remarked that this is no particular opinion, but that it is one of the five exceptions to the prohibition of civil society allowed by the law itself—a recognised principle of the canon law.

125. And that principle would be considered as implicitly governing all the general declarations contained in the bulls?—Yes; the prohibition of civil society is set down as one of the effects of excommunication, the cases to which it extends are set forth in the line, "Os, orare, vale, communio, mensa negatur;" and the exceptions similarly, and with the same authority, as follows: "Utile, lex, humile, res ignorata, necesse." So that there is exactly the same sanction for the exceptions, as for the effect itself resulting from major excommunication.

126. Then excommunication does not dissolve legal obligations, according to the civil law of the country?—It dissolves no legal obligations between masters and servants, subjects and princes, &c.

127. They would stand by virtue of the second exception, would they not?—No; that is understood to be the law or contract of matrimony. With regard to interdict, it can have nothing at all to do with the allegiance due between the subject and the sovereign, because interdict does not involve the prohibition of social intercourse.

128. In reference to that passage in the priest's oath that is contained in the 11th clause, "I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the Holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized"—it has been stated to the Commissioners that the Council of Trent adopts the third and fourth Councils of Lateran. What do you conceive to be the extent of the priest's obligation with reference to the third and fourth Councils of Lateran?—In virtue of the oath sworn by the priest on receiving a parish, in clause 11 of the creed of Pope Pius the Fourth, he solemnly accepts, and professes his faith in those councils only that are general; and, as the Council of Trent is amongst the most important of those councils, and is also the latest, it comes to be expressly named in the declaration. Now, if the third or fourth Councils of Lateran, in those canons in which they assert the temporal power of the Pope, have not been accepted as general by the Church, they are entirely beside the subject of the priest's oath; but those canons have not been accepted as canons of a general council by the Church; and it is well to remark here, that a mere opinion about a council's being general does not prove it to be such; it must be universally, and without exception, received by the Church as a general council * Those canons in question have never been received as of a general council by the Church. As to the adoption of the 4th Lateran Council by Council of Trent, the latter does cite the Lateran Councils 3d and 4th on seven occasions, but the present canon is never referred to.

Priests do not swear their belief in those canons of Lateran that assert temporal power to the Church.

129. General councils are not binding except as they relate to faith and morals?—Faith and morals, and general discipline.

130. Are the Commissioners to understand that the third canon of the fourth Lateran Council is not binding as the canon of a general council?—That is distinctly to be understood.†

131. Is not Cabassutius the text-book on canon law in the College of Maynooth?—No, not at present; the text-book is Devoti.

132. How long has that been the class-book?—I think it must have been for the last twenty years.

133. But Cabassutius is a class-book, is it not?—It was formerly, but it has been found not to be sufficiently full, and Devoti has been substituted for it.

134. Are the canons which relate to the ecclesiastical power operating upon heretics in force in Ireland?—Those canons are not in force in Ireland, nor can they be looked upon any where as canons of a general council.

135. Are the canons of the third and fourth Councils of Lateran, or of either of them, which relate to the interference with the temporal power of the sovereign, put in force in Ireland?—They are not in force in Ireland, nor are they to be looked upon as the canons of a general council; for it can happen that a council may in one part of its session be general, because it has a sufficient number of bishops to represent the universal Church, and because it has been accepted by the Church universally, or formally confirmed by the Pope, and yet, in another part of its duration it may be a mere particular council, either because it has not a sufficient number of bishops, or because matters have not been conducted, as they say, *conciliariter*, or it has not been accepted by the Church, or confirmed by the Pope.

136. Are those canons included in what the Council of Trent adopts?—Those are certainly not included in any decrees of the Council of Lateran, adopted by the Council of Trent.

137. Are they included in the oath of the priest, by which he adopts the Council of Trent?—Not being the canons of a general council themselves, nor adopted into the general Council of Trent, they cannot, therefore, fall under the matter of the oath of the priest.

* See Delahogue's "De Ecclesia," page 165, where, after stating the conditions essential to a general council to be three, namely, that it be General "Convocatione," "Celebratione," and "Exitu," he explains the last condition thus: "Finally, a council is ecumenical (general) "exitu" when its decrees are approved by the universal Church." And, as we find some decrees of councils approved by the Church, whilst others of same councils are not so approved, it is plain that the same council may be in part general, and in part not.

† See Delahogue's "De Ecclesia," 271, on this very point He has stated that the bishops present were in possession of temporal dominion, and also that many secular princes were present at the council. He then concludes —"Whence it is true that the fourth Council of Lateran was at once a council of the Church to define doctrine, and a general assembly of temporal princes, who were desirous in every way possible to provide for the peace and security of their dominions."

138. Will you explain how it happens that certain canons of the third and fourth Lateran Council are in force, and others are not in force as canons of a general council?—I have already stated that three conditions are required to constitute a council general. If, then, a council, or any part of a council, be deficient in any or all of these, such council, or part of council is not general. Now it would be impossible for any, except those alive at the time, to be assured immediately of the presence of those conditions, hence we can know the ecumenicity of Lateran, or, indeed, of any other council, only through a medium: the medium is the acceptation of the council as general by the Church. The decrees in question have never been so received.

139. It has been stated to the Commissioners that Liguori, which has been said to be a book of reference in Maynooth, volume 1, page 109, "De Legibus," contains this passage, "The Pontifical laws oblige the faithful, though only promulgated at Rome;" and this was cited for the purpose of showing that the decrees of Popes are binding on the faithful?—This is a question on which theologians are divided. The Ultramontane school hold that the Papal laws, by the fact of being published at Rome, bind the whole Catholic world. The Gallican theologians, on the contrary, assert that, in order that the Papal laws should bind in any particular country, they require express promulgation in that country. The latter is the opinion held in our class-books, for which I refer the Commissioners to Bailly on Laws (Lyons, 1833), marked volume 6, page 551, where, to the question whether ecclesiastical laws made by the Pontiff, or by councils, bind before they are published in the particular provinces, he answers, that, "Ecclesiastical laws, even those made by the Pontiff in matters that regard discipline, do not bind before that they have been published in each province." He then subjoins his reasons, which it is not necessary to enter into. The doctrine expressed in Bailly is the one held and taught by the Theological Professors of Maynooth, and generally adopted by the bishops in this country. Dr. Doyle and Dr. Murray, in their evidence before the House of Commons, in accordance with this opinion, stated that the *Bulla Cœnæ* was never received in these countries.

Divided opinions of theologians about the binding of pontifical laws.

140. Are you aware of the publication in Ireland of a volume professing to be the 8th volume of Dens?—Yes

141. That has also the title of "The moral and canonical doctrine of Benedict the XIV."?—It contains an epitome from the works of Benedict XIV., various constitutions and encyclical letters of pontiffs, and selections from the work "Synodus Diocœsana" of Benedict XIV.

142. Are you aware that the publication of that volume is sanctioned by several of the bishops of the Roman Catholic Church in this country?—I do not believe that any special sanction has been given to the Theology of Dens published in any shape in this country. No theological work can be published without some sanction, at least permissive, from the bishops; but still you cannot hold the bishops, who permissively or even positively sanction the publication of a work, responsible for all the opinions expressed in such work. Besides the publication of that volume was obviously the act of an editor who wished to supply a deficiency in the work he was publishing, and not a promulgation by the bishops of a new code of canon law. The latter hypothesis is not only unwarranted, but is even plainly impossible, for a promulgation without being notified to be such, is a manifest contradiction, whereas the first is the declared object of the publication. I cite the preface of the publisher to the reader. "There are many things appertaining to moral theology and canon law, disseminated through the golden works of Benedict XIV., which it would be a disgrace to a theologian to be ignorant of; therefore, we feel that we are doing a thing most acceptable to the reader in annexing the compendium of those works made by Mansi, as it is impossible for many to reach his entire works." This is the substance of the preface, and it conveys the object of the publication of this eighth volume so clearly and so reasonably, that it is ridiculous to hunt out ulterior motives, which must be purely imaginary.

Dens' theology not made a means of introducing new canon law.

143. Then has any publication that has taken place in that eighth volume of Dens given a new force or authority to the bulls alluded to in that volume, which they did not possess before in this country?—No new force has been acquired for these bulls in Ireland by the publication we are speaking of, no change has resulted from it; and the most satisfactory proof that no change has been made, that a new canon law has not been introduced into this country, is, that our ecclesiastical regulations are exactly the same as before the year 1832, and this they could not be, in case any new canon law had been introduced through the publication of the eighth volume of Dens' Theology.

144. There is no new bull now in force by virtue of this special publication which was not in force before that period?—No; nor could there be: it is not a canonical promulgation. A publisher is not the authority to promulgate a law, neither is the publication of it as a matter of science, sufficient promulgation for a law that is understood to require acceptation. Ecclesiastical laws should be promulgated in Provincial or Diocesan Synod, or if such mode be inconvenient, notified authoritatively to the parish priests, and published by them according to the nature or exigency of particular enactments.

145. There might be a special provision in the bull for its promulgation in a special manner, might there not?—Yes, as was made with regard to publishing the law of clandestinity, in the Council of Trent, on account of which it required promulgation in each parish.

146. Would the mere publication in a book, either by the permissive or expressed sanction of the bishop, of a bull, amount to a promulgation or acceptance of that bull in that diocese?—It most certainly would not, so as to give it the authority of a law binding in that diocese. It might be accepted as the private opinion and wish of the bishop, but it could not be taken as a binding law.

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147. You hold that the *Bulla Cœnæ* derives no force whatever from the mention of it in the published edition of Dens, though that publication received the sanction of the bishops?—It derives no force from its introduction into the published edition of Dens. The censures or inhabilities enacted by it, have never been observed with us before or since 1832. Indeed it is hard to see how a bull whose yearly publication was suspended in 1773 by Clement XIV., as a concession to princes, and never resumed since (see Henrion edition of Bercastel, chap. 94), can be asserted to be binding universally at this day. Nor do I think that Dens was sanctioned positively by the bishops at all. It was accepted as a conference book in some dioceses, for convenience sake, because it was very well arranged, and the subjects were treated in catechetical form.

148. Will you refer to Bailly, tome 2, page 120 and 121. I wish to direct your attention to a passage to be found there with reference to oaths, and to a passage at page 145 of the same volume, with reference to vows; will you be good enough to state whether, according to the doctrine of the Roman Catholic Church as taught at Maynooth, the oath of allegiance originally made to an heretical sovereign is invalid, or can be afterwards, or at all relaxed by any power in the Church?—An oath of allegiance made to an heretical sovereign, or even an excommunicated sovereign, and even one denounced by name, is perfectly valid: for we have seen already, that amongst the effects of excommunication, in the one which precludes from social intercourse between parties, the relations of subject and prince are excepted; consequently excommunication does not interfere with the obligation of a subject with regard to his sovereign; and as heresy cannot in any other way interfere, except through the effect of excommunication, therefore an oath of allegiance, made either to an heretical or excommunicated sovereign, is as valid as if made to a person within the pale of the Church.

Oath of allegiance made to heretic valid.

149 Can such an oath be at all abrogated or relaxed by any power in the Church?—There is no power in the Church capable of relaxing the oath of allegiance to any lawful sovereign; because in order to relax the oath, the obligation of allegiance itself should be relaxed; and as there is no power to relax the second, there is no power to irritate the first.

150. What do you mean by the expression "lawful sovereign"?—The person in quiet possession of the kingdom for the time being.

151. The sovereign *de facto* to whom the oath of allegiance has been taken?—Yes; and in quiet possession.

152. Will you refer to the passage at page 120 and 121, in which a reference is made to the seventh cause of excusing from the obligation of an oath, and in which the expression occurs "*salvo jure alieno*"; what is the meaning of that passage, as expounded at Maynooth, and by Roman Catholic theologians?—The seventh cause excusing from the obligation of an oath is said to be the limitation of the intention of the party swearing; and it is said that this limitation can be "expressed," the party mentioning words to restrict the obligation of the oath to certain circumstances or certain conditions, as, for instance, I swear to do a certain thing for you in case you do a certain other thing for me, or for another. Here we would have an "express" limitation of the intention of the swearer. The limitation can also be tacit, but then it must be understood and determined, not at the option of the party swearing, but by some disposition of law, or by custom; and amongst the conditions implied by law, or by custom, one is expressed by *salvo jure alieno*, that is, without violating the right which another possesses over me. The question regards an oath made by a party over whom another has some right, either the right that a master has over his inferior, or that a partner may have, as a fellow-partner in business, over the common matters of partnership between them; and it supposes that the party so connected with the right of another cannot make an oath against the right of that other party without the other party's consent; and whether he expressly state this condition or not, that the condition is, *ex natura rei*, implied in the oath. The manifest reason of this is, that an oath cannot be *de re illicita*, and it would be *de re illicita* should a person swear to do a thing which he could not do without violating the right possessed by another.

Explanation of one of causes impeding obligation of an oath.

153. Does that apply to the case where the *jus alienum* is kept secret from the person to whom the oath is made?—It will apply even where the third party is, when making the oath, unaware of the right of the other; but he will not be bound to limit his oath until he discovers the right of the other as having existed previously to his oath. For instance, if a person swear to give a considerable sum of money to another, thinking, at the time, that he was equal to meeting all his debts;—if he discovers afterwards that before he made that oath his property was not equal to meeting all his debts, he would be then bound, in the first place, to pay his lawful debts, and would not be bound to give the money which he promised to the other, though he swore it, because he could not do it justly, he could not do it without violating a duty to his creditors, and injuring the prior right which they possessed.

154. Suppose the case of a party taking an oath, knowing the restriction in the right of the third person, which is kept secret from the person to whom the oath is taken?—In that case, the party making the oath to another who accepts it, and accepts it in ignorance of the pre-existing right of the party making that oath, is bound to the person to whom he makes it, not by virtue of the oath, for his oath is in that respect restricted, but by virtue of the obligation of fidelity, because he practises a grievous deceit, which he is bound to repair.

155. You would consider it false and contrary to morality to take an oath when a person was so circumstanced?—I would look upon it as contrary to truth, and, in many instances, contrary to justice. It might be contrary to justice, because it might pretend to confer a right on the other party, in order to acquire some consideration in return, to which consideration, in the circumstances, no title would exist.

156. It would be a sin in itself to pretend to subject yourself to an obligation when you were fully aware that you were not capable of entering into it by reason of any incapacity at the time?—Yes.

157. Can you illustrate the obligation towards another which cannot be violated by an oath, by any reference to the relation of parent and child?—A very apt illustration occurs in the Book of Numbers, 30th chapter. It is this ; a father has the right of irritating the vows or oaths made by his unmarried daughter, as long as she is living in the house with him, provided that he dissent as soon as he comes to a knowledge of her having made the oath or vow. In like manner, a husband is entitled to irritate the vows or oaths made by his wife, provided that he does not consent to them as soon as the fact comes to his knowledge that she has made such vows or oaths. So that the condition for the obligation of an oath or vow expressed by the words *salvo jure alieno* is set forth most clearly in the law framed by God himself for his chosen people.

158. With reference to the oath of allegiance. Supposing the oath of allegiance taken, and a subsequent oath, which would be inconsistent with the oath of allegiance, but in no way wrong, taken, how would the principle that you have mentioned apply to such a case?—If a subsequent oath be taken, valid in every other respect, except that it is at variance with the previous oath of allegiance, that oath is invalid, because it is not *salvo jure alterius*—it is, in a word, *de re illicita*.

159. Suppose the oath of allegiance not taken, but the ordinary duty of allegiance existing, and an oath taken, in every respect valid, but inconsistent with the duty of allegiance, how would the principle apply there?—The same would be exactly true, because the taking of the oath of allegiance does not introduce the right. The right is supposed to be pre-existing; so that, independently of the oath of allegiance, an oath valid in every other respect, except that it was opposed to allegiance, would be, on that account, invalid.

160. Because it did not save the right of the monarch?—Yes.

161. Does that apply as well to a monarch out of the communion of the Church of Rome as within it?—Yes.

162. And as much to the Queen of this country as if she were a Roman Catholic?—It applies quite as fully, because the obligation of allegiance to her Majesty is quite as obligatory as to any Roman Catholic sovereign.

163. In page 145 there were three several cases given in which vows may be dispensed with. How is the passage headed?—"Justæ causæ dispensandi a votis."

164. Is that in reference at all to oaths?—Oaths are of two kinds, assertory and promissory; and the promissory oaths are of two kinds—they are either made to another man or made to God alone. The latter kind of oaths alone are, as the theologians say, "æquiparata" with vows. This is distinctly stated in Bailly, tome 2 (Dublin, 1829), page 121. He says:—"For it is manifest that oaths made to God alone can be commuted or relaxed by dispensation by a lawful superior; for, in this respect, oaths and vows 'æquiparantur' are regarded as the same." It appears, hence, that the only oaths that can be dispensed with on the same titles as vows would be oaths that differ very little from vows—namely, those oaths made to God alone; but any oath that involves the right of another, as is distinctly stated in the same volume of Bailly, page 122, cannot be dispensed with. Oaths made to another party, in his favour, and accepted by the other party, cannot be dispensed with by any human authority without the consent of him in whose favour they have been made. There are four exceptions given, but they arise from some imperfection in the oath itself.

165. Are those any of the cases comprised in page 145?—Certainly not; there is no connexion between them.

166. Is there any power in the Church to dispense with the oath of allegiance?—There is no power in the Church to dispense with the oath of allegiance; it is to a third party, and confirming an obligation arising from the natural law.

Reading Scripture not forbidden in Maynooth.

167. Are you aware of any regulation at Maynooth by which no student is allowed to read the Scriptures, under pain of its being a reserved case, until he becomes a divinity student?—So far from that being the case, the students of the junior classes are obliged, on two days in the week—on Wednesdays and Saturdays—to meet in a class called the Bible Class, and to explain there, to the Vice-President, portions of the Old Testament. They are, moreover, all provided with Bibles from the very day of their entrance. The Bible is one of the books they are bound to procure.

168. If any such impression exists as has been just referred to, it is entirely without foundation?—It is.

169. By a reserved case would be understood such a sin as none but a bishop could forgive?—None but a bishop, or some person sharing the episcopal jurisdiction—as the Vicar-General—or a person deputed by them.

Ultramontanism and Gallicanism.

170. Perhaps you will state what you understand to be the leading distinction between the Ultramontane party in the Roman Catholic Church and those who differ from them, and who have often been called the Gallican party?—The general characteristics of those two classes of opinions are, that in matters of free discussion, relating to Papal power and privileges, the Ultramontane supports the part of the Pope, the Gallican is against him. I have said, matters of free discussion, for in matters of doctrine or necessary discipline there is no diversity; the Gallican is a sound Roman Catholic, in every respect as sound as the Ultramontane. This is certain; no theologian can be ignorant of it; and the person who proposes the opinion in a different light misunderstands or misrepresents them both. Yet, seldom, if ever, are they presented to the public in this light. Journalists are every day introducing Ultramontanism and Gallicanism into their articles, and in most instances they might as

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truly and as aptly introduce the Salic law. Some of them put forward doctrines plainly at variance with Catholic faith, and call them Gallicanism, simply because they are opposed to some Papal prerogative, forgetting that the Gallican is a most steadfast supporter of the Pope. Others, again, parade Ultramontane opinions as Catholic faith; and, lest this should not sufficiently tax the belief and the obedience of the faithful, they make Ultramontanism include pretensions that no educated supporter of the opinion, even the most extreme, ever dreamed of asserting. The real points at issue between Ultramontane and Gallican theologians are, the Pope's infallibility; the relative superiority of the Pope or a general council; the immediate source of episcopal jurisdiction; the power of the Pope to interfere in the temporals of kings or states; and the question whether pontifical laws bind, without being accepted in the particular countries, by the very fact of their having been promulgated at Rome. All these points are not, however, insisted on by either party with the same tenacity with which they were originally defended. More mature and cool discussion, and even changes in circumstances, have brought about a partial compromise in some of them. We find Perrone, a living author, a decided Ultramontane, stating, that the Pope's infallibility is scarcely a practical question, since the condition required by the Gallican, namely, that the consent of the Church be obtained to the Papal announcement before it becomes infallible, is always obtained before the ultimate decision of the Holy See is issued (tom. ii., Paris edition, 1019). The same writer omits entirely the question of the Pope's temporal power; and even those who do assert this claim have become in modern times less confident of their position. Again, let the Ultramontane teach as decretorially as he can, the speculative truth of the proposition that Papal laws bind everywhere without acceptance, *de jure*, he cannot deny that particular countries are not affected by certain pontifical laws, *de facto*. On the other hand, the extremeness of the Gallican opinions also has been moderated. Most theologians will now admit, that the question of superior power between the Pope and a general council, for a normal state of the Church, involves an impossible hypothesis, as *ordinarily* no council could be general without the Pope; and makes an unnatural opposition, namely, between the members and their head. Nor, finally, could the question, whether bishops derive their jurisdiction from Christ, or have it from the Pope, as the channel of all jurisdiction, be looked on at present as anything more than a speculative doubt, though the Gallican view was, at one time, made practical in one of its consectaries. See "Carriere de Matrimonio," vol. ii., page 291, where he states that the opinion that bishops had, *jure divino*, the power to dispense in impediments of matrimony, was at one time more common, and was freely acted upon by bishops. No one, I imagine, would now assert, that for such a question it mattered anything whether the jurisdiction was from the Pope or not, since this much must be admitted, that whatever jurisdiction bishops possess, or however they acquire it, it is subjected to the jurisdiction of the Pope. However, the speculative opposition of the opinions is nearly as great as ever; and even in some minor points, or consectaries of the leading questions, very practical differences still subsist.

171. Are the Commissioners to understand that the difference between the Ultramontanes and the Cisalpines relates not to the power of the Church, but to the power which the Pope has in the Church with regard to matters generally?—No, that would scarcely express it; there is no difference as to the Pope having the first and supreme authority and jurisdiction, entitling him to the subjection and obedience of the whole Church—there is no difference as to that. To exemplify the matter: A bishop need not accept as a matter of faith, requiring the assent of his mind, a doctrine declared by the Pope "ex cathedra;" or what has been issued as a matter of necessary discipline, he need not accept as a matter of *necessary* discipline, in consequence of the Gallican opinion; but if the Pope command him to accept them he must accept them as a matter of obedience, because the Pope is his supreme ruler, to whom he must render obedience in all things lawful. A certain quota of power is therefore recognised in the Pope by both parties; the difference is as to other additional power or prerogatives.

172. He can overrule action as the administrator of discipline where he does not overrule opinion by exercising a jurisdiction over faith?—Yes.

173. You say that although a bishop may dissent from the propriety of what the Pope directs in matters of faith, he is still bound in matters of discipline to obey?—He is not bound to accept the Pope's definition as an article of faith, but he must obey the Pope's command as a matter of discipline.

174. But if the Pope declares a matter of faith or a matter of morals, he is not bound to accept and assent to what the Pope so declares unless it is accepted by the universal Church?—He is not bound to believe it—to give it the assent of his intellect.

175. Is the Pope's supreme power limited to matters of discipline?—No, but it is a matter of necessary discipline to obey the Pope even in things doubtful. Thus, if the Pope prescribes a thing appertaining to his department, that is either good or indifferent in its nature, the bishops and the faithful are bound to adopt it; but if we could suppose him to prescribe any thing in itself bad, or injurious in the circumstances of the community, neither bishop nor faithful can be then bound to obey him; for instance, if he prescribed the withholding of allegiance from a lawful sovereign. Thus, the Pope's power in cases in which it is not of itself supreme, will, in some circumstances, be enforced through discipline. But the supreme power is not limited to discipline.

176. Supposing an order were issued by the Pope that Roman Catholic ecclesiastics should not act in the Queen's Colleges, and that the laity should not send their children thither, the ecclesiastics would be bound to obey, but the laity would not?—Ecclesiastics would be bound to abstain from any communication with those Colleges, because their interests not

being involved in them, the matter enjoined would be in their respect indifferent. The laity, on the contrary, finding the thing commanded not only injurious to their interests, but morally impossible to observe in the circumstances of the country, would not be obliged to abstain. They might, moreover, most reasonably presume, that if his holiness understood their condition aright, he would be very far from imposing on them so inconvenient an obligation.

177. Has it not been stated that the Ultramontane canonists have abandoned even the indirect temporal power of the Pope?—What has been stated I believe to be this, that very few now vindicate temporal power to the Pope, and that no one at present defends it on the title on which it was vindicated to him formerly, and which appeared to be the only defensible title on which it could be supported, namely, the clause at one time inserted in the oath taken by monarchs at their installation, which seemed to make the allegiance of their subjects to them conditional on their own loyalty to the Holy See.

178. If this indirect power is not rested upon the same titles as before, upon what title is it rested?—The only title on which any person at present could claim for the Pope temporal power would be this, that temporal and spiritual interests may clash; and in such event the temporal interests being inferior, should give way before the spiritual ones opposed to them. And thus the Pope, as spiritual head of the Church, though possessing no direct temporal power, may, by virtue of his right to enforce spiritual considerations, acquire a control over temporal concerns.

Temporal power of Pope not taught at Maynooth.

179. Is that doctrine entertained and taught at Maynooth?—There is no such doctrine as that entertained or taught at Maynooth.

180. Of that you speak confidently?—Yes, confidently; nor do I think it is taught in any theological school at the present day; it is mainly sustained by some writers, who are not theologians, the most distinguished of whom is Le Maistre.

181. In what year did you enter Maynooth College?—In 1842.

182. In what year did you enter upon the study of theology?—In September, 1844.

183. At the period of your theological course, was it the custom to enter upon the study of the treatise *De Matrimonio* in the first year of theology?—It did occur sometimes in the rotation of the subjects divided between the three years. However, when the treatise *De Matrimonio* was read in the first or second year's divinity, the portions of it read were those that related to the contract, and to the ordinary impediments, omitting one impediment which it was not thought advisable to introduce to young persons, until they should have approached the termination of the course. That, and also some other portions, to which the same reason applied, were always deferred to the end of the third year's divinity. Indeed, I may say, that generally the students were referred to their own private study, at the end of their course, on these subjects. I never knew them to be taught publicly in class.

Matrimony treatise: when and how taught at Maynooth.

184. Are you aware whether that was previously the usage of the College?—I am confident that the usage I speak of prevailed generally in the College before my time as a student, and I know it has prevailed since. There was always great delicacy about introducing certain portions of the treatise *De Matrimonio* to young men before they had embraced holy orders.

185. How far back does your knowledge of Maynooth extend?—To the year 1842.

186. Have you ever known this subject treated with levity?—Never.

187. Or amongst the students?—Never; it is never spoken of at all amongst the students.

188. Who was the lecturer upon it in your time?—The professors were Dr. O'Reilly, Dr. Murray, and Mr. Crolly.

189. Who taught in the course in which that subject was read by you?—I read the matrimony treatise under Mr. Crolly. I read it in my second year's divinity, and these matters were not at all entered into. I remember we did not read at all the impediment of which I have already spoken; it was never read in our class.

190. How was it dealt with; were you directed to read it yourself, or to postpone it to a future period?—Yes; to read it at a future period, should we find it necessary.

191. You were a Dunboyne student, were you not?—No; I would probably have obtained a place on the Dunboyne Establishment, but the wants of the diocese to which I belong, which were very great at that time, the summer of 1847, obliged my ordinary to call me out on the mission.

192. That portion of the impediments, which might be in any manner objectionable to be read by the younger students was postponed?—Yes; and a fact, which I will now mention, must make it evident to the Commissioners how anxious the professors have been to avoid treating of such matters, except to those to whom it became professionally necessary. When the treatise *De Matrimonio* was about being read, the professors usually advised all those whom they did not think likely to be promoted ultimately to orders, to leave the house at once, and on such occasions students wavering in their intention, or uncertain of promotion, have frequently complied with that advice.

[*The Witness withdrew.*]

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Rev. L. Gillic.

The Rev. *Laurence Gillic*, examined.*

1. What office do you hold in the College of Maynooth?—The Professorship of Sacred Scripture and Hebrew.

2. Will you state what has been the course of your education?—I received a considerable part of my early education in Dublin. I then entered the Diocesan Seminary at Navan, where I spent nearly two years. I passed then to the College of Maynooth, and immediately on entering, joined the class of Moral Philosophy. After completing the ordinary course of philosophical and theological studies—which at that time extended over five years—I was elected to the Dunboyne Establishment, and remained upon it two years and some months.

3. You were then elected to your present professorship, were you not?—No; I was then elected to the chair of Natural and Moral Philosophy in the Irish College at Paris. I remained professor in that College for more than three years; I then obtained the professorship I now hold.

4. By concursus?—No; there was no concursus upon my appointment; for although the vacancy was notified and a concursus proclaimed in the usual way, I was the only candidate. I was, however, subjected to a public examination in what would have been the matter for the concursus.

5. What is the way in which you generally deal with students in regard to the study of the Sacred Scriptures? Do you begin with the beginning of the Scriptures, and go on page by page, or systematically?—I begin with the beginning of one of the books, and proceed chapter by chapter.

Teaching in Scripture Class.

6. Are you able to get far through the Holy Scriptures in the course of the year?—The cycle is three years. During those three years are read the principal part of the Gospels of St. Matthew and St. John, the Epistles of St. Paul, the Epistle of St. James, and some other of the Catholic Epistles, together with a portion of the Book of Genesis. This forms the matter for catechetical instruction. Then, in my prelections, besides questions connected with the canon of Scripture, and the like, I treat particularly of the history and contents, &c. of the different books of the Old Testament, and whatever special difficulties occur in each. From the manner in which we deal with the Scripture text, dwelling upon every sentence and every word, leaving no single difficulty of any kind untouched, and from the limited time allotted to the Scripture Class—but two hours and a-half weekly—it would be impossible to go over more of the text than we do.

7. Do you think that course is the best to pursue for the purpose of conducting that class?—I think it the only course by which students can obtain a complete and thorough knowledge of the Holy Scriptures.

8. Is that a mode which you have adopted at your own discretion, or is it one which is prescribed by the rules of the College?—I cannot say whether this course is made binding upon me by any rule of the College, but it is the course which has been followed from the earliest times.

9. That is the course adopted in most other colleges, is it not?—Yes; to the best of my belief, in all other colleges.

Extent of Sacred Scripture read.

10. Is there any thing which makes it requisite in the College course that each Divinity Student shall have gone through the Holy Scriptures?—Each Divinity Student must read during his last three Divinity years those portions of the Scripture which I have mentioned; he is also bound to answer at the general examinations in those general expositions of the Old Testament Scriptures which I have just alluded to as forming the matter of some of my lectures. Besides this, in the Divinity Classes are discussed all the texts of both the New and Old Testament which bear upon any point of doctrine.

11. So that they would be naturally led to refer to the original for the purpose of verifying the texts?—Certainly; and not merely to verify the texts, but to discover their true meaning from the context. They could not fully develop the passage without such reference.

12. They are at perfect liberty to read the Sacred Scripture as a devotional book, are they not?—Yes, certainly; they are exhorted to do so.

13. Do you think that in the College of Maynooth, there is as good a course of Sacred Scripture as the time will admit of?—I am perfectly convinced of it.

14. In fact as good as in any ecclesiastical college?—As good as in any, and better than in most.

15. How long were you professor in the Irish College in Paris?—For three years and three months.

16. Are you acquainted with the studies pursued at St. Sulpice?—But slightly.

Irish College in Paris.

17. What are the numbers in the Irish College at Paris; are they very numerous?—There are eighty-three free places at present; the number of students average from ninety to ninety-five.

18. What number pass out of it annually: what is the length of the course?—The complete course there is six years.

19. Do they come in at an earlier age there than in Maynooth?—The average age is, I should say, about the same.

20. Have they there to do in six years, what is done at Maynooth in eight years?—Yes.

* Mr. Gillic did not live to correct his evidence, which was held over during his long illness, in expectation of his recovery, and accordingly appears out of its proper place. It is the general feeling of the College that his early death deprived the institution of a teacher of great promise.

21. Is the same system pursued there, that of each year being devoted to a separate branch of study, so that the students pass successively from one study to another without carrying on two or three branches of study at the same time?—Yes; as far as the principal branches of studies are concerned, but then there are collateral branches which are pursued at the same time with the others. Thus, together with classics and philosophy, they study the English and French languages; during the divinity years they read Scripture, history, &c., just as students of Maynooth College do. They pass from year to year through the different primary branches of study which compose their course.

22. Are they pretty much the same books which are employed at the Irish College as at Maynooth?—Pretty much the same.

23. The same class-books?—In the Humanity Class, they read very nearly the same classical authors as are read in the Humanity Class at Maynooth. They do not, however, read the higher authors which students of our Rhetoric Class read. In moral philosophy Bouvier has been the class-book used for some years. When teaching natural philosophy in that College, I found the prescribed class-book quite useless for my purpose, and used instead my own written lectures. In the Divinity Classes, Bailly was formerly the text-book for dogmatic as well as moral theology; since the condemnation, at Rome, of that author, they have adopted another, and not the same as that adopted at Maynooth. In Canon Law the same treatise is used as at Maynooth. In addition to those class-books, the students consult some of those used by Maynooth students; when I say some, I don't mean to say they reject any, but merely that their reading is much less extensive in general, than that of the students of Maynooth College.

24. From your observation, should you say that the Irish students in Paris were of a different class of society from those at Maynooth?—No; very much the same.

25. Would it be desirable that the professors should write class-books for their students?—It would be very desirable that the professors of theology should do so. Desirable that professors should write class-books.

26. Would it not be rather too heavy a task for the professor of Sacred Scripture?—Rather heavy for a young professor.

27. Do you think that having in view the writing of a class-book at a future period would in the meantime impede or assist a professor in his lectures?—I think the lectures of a professor who has such an object in view, and directs his course of reading and study towards the carrying out of this intention, must naturally be expected to be, *cæteris paribus*, more solid and learned, and every way more valuable than those of a professor who reads and studies merely for the course of lectures he is delivering. With regard to the actual writing of class-books by the professors of theology, I think such an undertaking would be much too laborious, while the present system of two theological lectures of an hour each is continued. If the system were changed, so as to permit of each divinity professor giving but one lecture a-day to two classes united, then these professors would have ample time to write class-books; and the writing of these books would, I am convinced, so far from impeding them, very much assist them in their lectures. Proposed change in Divinity Classes.

28. Do you find the Scripture Class so large as to be inconvenient?—The only inconvenience I find to arise from the large number is, that I am able to interrogate each student but once during the academical year.

29. Would not the same objection apply if you enlarged the theological classes, which you would do by the arrangement you have just proposed?—No. In the first place the Theological Class would not be nearly so large as the Scripture Class, as the Scripture Class contains three of the ordinary divinity classes, while each of the contemplated classes would contain but two. Then again, each professor of theology would lecture four or five times weekly, whilst the Scripture Class is held but twice a-week. Besides, if the examinations were made more trying tests than they are of the proficiency of a student, they would more than make up for the fewness of the calls during the year. For this it would be sufficient to increase the time allotted to each student, and to have a properly constituted court of examiners for the examination of each class.

30. What is your opinion with regard to the number of examinations in a year? Would it be desirable to have them increased to four or three from two?—I cannot give a deliberate opinion upon that point just now. I do not see that any advantage would arise from such a change. Examinations.

31. Would it not remove the inconvenience arising from being unable to make so many calls during the year?—Of course it would; but I think it would give rise to others not less serious. Four examinations during the year, together with time allowed to prepare for each, and a short recess after, would take up a good deal of time, and this time should be deducted from the time actually devoted to class lectures. My present opinion is, that the inconvenience we speak of would be sufficiently, and much better remedied, by two examinations properly conducted.

32. Can you suggest any cure for the inconvenience you have mentioned, the likelihood of a student forgetting his Greek before he came to be taught the Bible by you?—Yes; in one of my written answers I spoke of the expediency of obliging a certain portion of the divinity students to study the Greek text of the Sacred Scriptures.

33. How would you fix on the proportion?—I would fix it by making attendance on a class of Biblical Greek a necessary qualification for the Dunboyne Establishment. Biblical Greek.

34. That would operate upon a considerable number, would it not?—Yes, directly on twenty-five or thirty, and indirectly on more in each divinity class.

35. Would it not be desirable that they should be able to read the Greek Fathers, or to refer to them occasionally?—Decidedly.

36. Do you think it is doubtful in the third year of a divinity student whether he will be

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elected to the Dunboyne Establishment or not. In other words, do they not know who will reach the Dunboyne Establishment at an early period?—They may form a tolerably fair opinion at the end of the third divinity year. The way in which the matter stands is this: All students who have got two distinctions during their divinity course are understood to be absolutely eligible to the Dunboyne Establishment. Vacant places are, *cæteris paribus*, given to the most distinguished of each class. If places were *secured* to the most distinguished students, then it might be known, at an early stage in a student's course, whether he would reach the Dunboyne Establishment. But this is far from being the case. In the first place, on account of the present, and I think very unwise arrangement, of dividing the twenty Dunboyne scholarships between the four provinces, the most brilliant student in the class is often excluded from it, whilst one who has barely worked out his two distinctions is promoted to it. Again, any misconduct may deprive a distinguished student of promotion, and leave the place open to an inferior one. Then, again, the wants of his diocese may oblige a student to leave the College, and enter upon his missionary career, the moment his ordinary course is completed, or even before; the place he would have got is then left to others to compete for. The fact is, that in the second, and even in the third divinity year, every student who has gotten, or expects to get, two distinctions, has a chance more or less remote of reaching the Dunboyne Establishment; and as this is the only prize of any value held out by the College, the chance of obtaining it is too important to be forfeited by the neglect of the necessary qualifications.

37. Will you state the mode of proceeding in your class?—The course I pursue is this: I devote the Saturday lecture and two-thirds of the Wednesday's lecture to catechetical instruction, that is, instructions delivered in a catechetical form upon the text of the Sacred Scriptures.

Mode of teaching in Scripture Class.

38. Upon the Old or the New Testament?—Chiefly upon the New Testament. A portion of the Book of Genesis is the only part of the Old Testament lectured upon in this way. I call in succession four students, chosen from amongst those who have not been called before. I set each in his turn to interpret a portion of the matter appointed on the preceding class-day Should there be any discrepancy between the Vulgate and the Greek text, or other versions, or different readings in any of these, we discuss the more important differences, and fix upon what appears more probable. We ascertain the sense of the passage by the authority of the Church, when the meaning is determined by it, by examining closely the passage itself, and the context, by the authority of the Fathers, and the different commentators: in a word, we apply all available means. If the passage be of any importance, and admit of many senses, I require the principal opinions, and the arguments by which they are supported, and endeavour to select the most probable. When we meet a text that bears upon any point of doctrine, or establishes any important moral principle, we take care to develop the text, and the doctrine contained in it, more fully than usual. During these interrogatories I constantly throw in whatever observations I deem necessary or useful. This is the general course. During the last half hour on Wednesday I speak myself, without interrogating. I take up some general Scriptural question, and deliver a lecture, or a series of lectures upon it, as the case may be.

39. Any thing like an exposition or a sermon?—Not at all. I will best explain the matter by illustration. My lectures at present are upon the nature and extent of inspiration, and by what line of argument can the inspiration of the Sacred Scriptures be proved. I intend to pass, afterwards, to the Canon; and then, if I have time, I mean to treat of the comparative value of the Vulgate as a version, and of the precise extent to which the authority conferred upon it by the Church reaches. The matter of this half-hour lecture will be, of course, different for the next three years.

40. You stated that you use in class the Vulgate edition of the Scriptures?—Yes.

41. Both of the Old and the New Testament?—Yes.

42. Reference is constantly made to the original text. Would it be to the Hebrew text of the whole Scriptures?—To the Hebrew, where it is the original text.

43. Do you ever refer to the Septuagint translation?—Yes, to the different versions generally.

44. In fact, do you always refer to the Greek text, or on what occasions do you refer to the Greek text?—Whenever I find the Greek text materially different from our Vulgate reading, or where a passage, obscure in the Vulgate, is cleared up by reference to the Greek text.

45. In point of fact, are the students in your class well acquainted with the Greek version of the New Testament?—They are generally acquainted so far with the Greek text as to point out the discrepancies I have alluded to, and to clear up difficulties by the assistance of the Greek text.

46. Are all your class capable of that?—Students of very poor abilities are not; the others are not so capable as I could wish. It is for this reason that I propose that a considerable portion of the class should study the Greek text deeply and attentively.

47. Are there any classes in which the Greek text is read?—I am not aware whether it is read in the class of Humanity or not. It is certainly not read in any other.

Commentators.

48. There are some works which you have mentioned as works in general use among the students. What is the work of Cornelius a Lapide?—It is a commentary on the entire Scripture, except the Psalms and Job, in ten volumes, folio.

49. There is Estius?—His principal work on the Scriptures is, a complete and very excellent commentary on the Epistles of St. Paul and the Catholic Epistles.

50. The work of Maldonatus, also?—The work of Maldonatus, which I allude to, is a commentary upon the four Gospels.

51 The work of Jansenius, what is that?—There are two authors of that name; one,

Jansenius, bishop of Ypres, wrote, amongst other treatises on the Scriptures, a short literal commentary on the four Gospels; the other Jansenius was bishop of Ghent; his work is a voluminous and very valuable commentary on a *concordia evangelica*, arranged by himself.

52. Do you refer to both works?—Yes.

53. And to the work of Estius?—His commentary on the Epistles is commonly read by the students.

54. What is the work of Bernardine de Pequigny?—It is called "Triplex Expositio Epistolarum Sti. Pauli." He gives an analysis of each chapter, a paraphrase of the text, and a short but pithy commentary. It is an excellent book for students.

55. What treatise of Mauduit do you use?—Principally his analysis of the Gospels, and of the Epistles of St. Paul; a short commentary, accompanied by lengthened dissertations on the principal passages.

56. What is the work of Calmet?—It is a commentary on the Bible, with dissertations, published originally in French, in twenty-three volumes quarto. It was afterwards translated into Latin, by Mansi.

57. Is it upon the Old Testament as well as the New?—Upon all the books of the Old and New Testaments.

58. Bonfrerius?—He is the author of a learned work on the *Prolegomena*. He also wrote a highly esteemed commentary on the Pentateuch; also commentaries on other books of Scripture, some of which have not been printed.

59. What writers do you chiefly refer to on the prolegomena?—My instructions on the prolegomena of Scripture are delivered in the form of set lectures. I do not follow any writers in particular, but when I find any thing particularly useful to the students in any writer, or a remarkable opinion held, I refer to the author, and quote his statement.*

60. Would it be advisable to have an examination at the commencement of the year, after the return of the students?—It would not; it would be much too hard upon the students to oblige them to such an examination. Their vacations should then be spent in study.

61. It appears that your class is principally composed of Dunboyne students?—The Hebrew Class is.

Study of Hebrew by Dunboyne students.

62. Are they all required to study Hebrew?—If a Dunboyne student has not read Hebrew during his ordinary course, he must read it for two years in my class. If he has read Hebrew for one year, he is bound to give one year's attendance during his Dunboyne course.

63. Is a knowledge of Hebrew requisite as a preliminary step to the Dunboyne Establishment?—No.

64. In which case the attendance upon your lectures is compulsory?—Yes, in the case of Dunboyne students who have not read two years in the Hebrew Class.

65. Are there any students who pursue the study of the learned languages in private reading, as a matter of literary accomplishment, irrespective of what is required for the duties of their class?—I know that, during my student course, some did pursue this study; I have no means of judging whether there be any at present who do so.

66. At Maynooth, do any of the students pursue private studies of their own?—When I was a student, some did; whether they do so now I cannot say.

Provision of Statutes as to employment of Dunboyne students in teaching.

67. You are aware of the provision made in the Statutes, requiring that the Dunboyne students should take some part in assisting the professors in instructing the pupils?—Yes.

68. That provision of the Statutes is not complied with?—It is, in this way: when a professor is unable, from sickness or other causes, to attend his class, he appoints a Dunboyne student to take his place. When I was a Dunboyne student I was almost constantly lecturing in the classes. The Statute rule is carried out only so far.

69. The Statute provides two things—first, what you have mentioned, and secondly, that they are at all times to question the pupils concerning the subject to be discussed?—Yes. The second provision is not carried out.

70. Are you of opinion that that provision of the Statutes might be put into effect with advantage to the Dunboyne students?—I think it might; I do not think it advisable, however, that a Dunboyne student should continue to discharge the duties of lecturer during the entire of his three years' course, for he would in that case derive no benefit from the course of studies pursued on the Dunboyne Establishment. I am of opinion that lectureships might be with advantage established, tenable for one year only.

71. Do you think that they might be employed in assisting any of the junior classes in the acquisition of languages?—I would not say that they could be effectively employed under the present system. If there were a new arrangement by which the students would be obliged to retain and improve their knowledge of the languages, then they might.

72. In other words, you do not think the Dunboyne students are competent?—I do not think them competent to give lectures in the languages, and at the same time to attend to their theological studies. Were they to give their whole time to the employment of lecturing in the languages, I do not think they would all be found incapable.

73. Do you think it very important that there should be every encouragement given to raising up a class of men in the Roman Catholic Church in Ireland, distinguished for learning as well as general ability?—I think it of the very greatest importance. The Dunboyne Establishment was instituted for that purpose.

74. Do you think it is of importance that the professors should be called in more upon all occasions of change in the College regulations?—I think so.

* The authors enumerated above are mentioned as being in common use among the students in their private study; they are not set down as being exclusively referred to by the professor in his lectures.

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39.
Rev. L. Gillic.

75. Is it possible now, according to the practice, that a regulation might be made affecting the studies of the College, without the professors' previous knowledge of the intention to propose such a change?—There could be no such change effected by any authority in the College.

76. By the Trustees, I mean?—I think it possible.

77. The Trustees, at their meetings, are not of necessity brought into contact with the professors individually?—Not necessarily. When the Board is held in the College, the Trustees generally lodge in the College, and dine at the professors' table, but when the Board is held in Dublin, the Trustees have no necessary intercourse with the professors.

78. They are not brought officially into connexion with them in the other case?—They are never brought officially into connexion with the professors, except when a case occurs that renders it necessary.

79. They are not asked whether they have suggestions to make?—No.

Entrance Examination.

80. Are you frequently called in at the Entrance Examinations?—Yes; I frequently attend them. The usual course is, that the President announces at breakfast that there is a student to be examined during the day, then any professor who wishes attends.

81. Three are bound to attend, are they not?—Three form a quorum.

82. There is no obligation upon you to attend?—The Statutes impose no obligation.

83. Do you think it desirable to give a little more solemnity to the admission of a student?—I think so. At present, although there is frequently a considerable number of examiners in attendance, there are sometimes very few—sometimes but three.

84. Is there any great entrance day, in fact?—Yes; the 25th of August, and the days following.

85. The great majority enter then?—Yes; I should think about eighty entered at the last general examinations.

86. Are they examined at set hours in the day?—Yes; there are sessions held at fixed hours during the day.

87. Are the entrance candidates all examined during the entire of the session?—But one candidate is examined at a time.

88. In the presence of the others?—No; they are called in one by one.

89. He is disposed of, and has no more trouble?—No more.

90. Would it be better to have them all called in, passing the questions from one to another?—I do not see just now that that would be an improvement.

91. In mentioning the books to which you have referred in your lectures, Menochius and others, you do not consider yourself bound by any of the opinions expressed in these books?—No.

92. Is there any class-book in the house?—Menochius, I understand, is the class-book authorized by the Board, but I have no certain knowledge of the fact.

93. You do not hold yourself bound by the observations or the interpretations to be found in any one particular commentator?—No; I am bound to hold and teach Catholic doctrine, but I am not bound by the opinions of any person.

94. In reference to the College at Paris, are all the students educated there intended for the Irish Church?—All who aspire to the priesthood are intended for the Irish Church exclusively. It is possible that students may enjoy burses, and pursue their studies in that College, with the expressed intention of not entering upon the ecclesiastical state. There were two or three cases of that kind whilst I was professor there.

95. From your experience as a student at Maynooth, do you conceive that the professors ever considered it a part of their duty to interfere with the care or conduct of the students out of their class?—No; if they saw any gross violation of a rule, they might, perhaps, interfere, but they do not consider it as part of their business.

Intercourse between professors and students.

96. Therefore the intercourse between the students and professors is very slight, except in their classes?—Very slight, indeed; it scarcely exists at all.

97. That is a matter which is considered to belong entirely to the deans, the President, and the Vice-President, is it not?—Yes.

98. Will you briefly state, from your experience as a student, having, in fact, received lectures for seven years in theology, and as a lecturer, what doctrine is taught at Maynooth respecting the civil and temporal power of the Pope and the Church?—The doctrine taught is, that neither the Pope nor the Church has any temporal power whatsoever, *jure divino*.

99. And that under no apparent advantage to the Church would no temporal interference be permitted?—No; under none would the exercise of any temporal power be tolerated.

Doctrine as to spiritual and temporal power.

100. In matters where the temporal interests of the Church are indirectly involved, is it taught that a priest has the power to interfere with the laity authoritatively?—No; he can, by moral guidance, that is, by explaining to them what they should do, and so on, but he has no authoritative influence whatsoever in matters temporal.

101. Is it taught that a layman, who, on such an occasion, even erroneously differs with his priest, and acts according to his own judgment, is perfectly free from sin?—Certainly.

102. If any departure from these views should appear in the conduct of individuals, would that arise from any thing taught in the course of instruction at Maynooth?—Certainly not; so far as the instruction given there is concerned, it is entirely against such a proceeding.

103. Then such a course of conduct would proceed from something connected with the feelings of the individuals themselves, or from some influence extrinsic of the College altogether?—Yes.

104. There is no examination at the entrance course, into the proficiency of the persons entering in English, is there?—No.

105 They are not tried by composition, or by translation in writing?—No. *6th October*, 1853.

106. Are you aware that some of the students entering are not as proficient in English as is desirable?—I think so. 39.

107. Do you think that it would be desirable to make composition in English a test at entrance?—Very much so. Rev. L. Gillic.

108. You wish that the improvement in a preliminary knowledge of the English language should be made, rather by raising the standard of instruction received by the students before they come to Maynooth, than that time should be occupied in communicating such instruction when they enter Maynooth?—Yes; but I would not exclude such instruction from Maynooth.

109. If there was a more strict preliminary examination in an English course it would prepare them better for their subsequent instruction, would it not?—Yes.

110. Would it be desirable that a library should be formed for the junior students, of the best English works?—Yes. Library for junior classes.

111. There is no library to which they can have recourse now?—I do not know, now; when I was a student there was a very scanty library, to which the students were allowed access on every rainy Wednesday, when there were no walks.

112. Do you think it desirable that such a library should be established, and the students allowed to read the books belonging to it in their rooms; a lending library?—I am not prepared to give an opinion upon that; I have not reflected upon it, but I think that a library should be established for them, whether it be a lending library or not.

[*The Witness withdrew.*]

ANSWERS OF THEOLOGICAL PROFESSORS TO QUESTIONS IN PAPER K.

ANSWERS of the Rev. JOHN O'HANLON, D.D., Prefect of the Dunboyne Establishment, and Librarian, to the Questions in Paper K. REV. J. O'HANLON, D.D.

1. What doctrine is taught by you on the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic; whether it is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter? Oaths and contracts between Roman Catholics and heretics.

The doctrine taught by me, is that an oath pledged to, or a contract made with a heretic by a Roman Catholic, is of equal validity and of equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter.

2. Whether the doctrine is still taught in Maynooth College, which is found in a note appended to the evidence of Rev. Dr. Slevin, in the Appendix to the Eighth Report of the Commissioners of Irish Education Enquiry, p. 222, to wit:—"The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words quoted above (in his Bull '*Ad tuas manus*,' dated August 8, 1748, and addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states, that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation, that regards only heretics who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws?" Coercion of heretics.

The doctrine expressed in the extract from Dr. Slevin's evidence is partly correct, and so far, it is still taught in Maynooth; it is partly incorrect, and so far, it has never been taught in Maynooth, or in any other Catholic College. Dr. Slevin correctly teaches, that the laws which employed physical coercion against heretics, never applied to such as were incorporated into a nation or tolerated by the State. He is also correct in stating, that the Church does not, in point of fact, compel such heretics, even by spiritual punishments, to embrace the Catholic faith. But Dr. Slevin is wrong in asserting, as he plainly does, that the Church does not possess the absolute power to compel by spiritual means, every description of heretics, to return to the communion of the Catholic Church, and he is wrong in imputing this assertion to Benedict XIV. The utmost he is warranted to infer from Benedict XIV. is, that, consistently with a received and established usage, heretics tolerated by the State cannot, even by spiritual penalties, be compelled to profess the Catholic faith. Benedict XIV. has never affirmed that the Church was absolutely tied down to this usage. Limitation of Dr. Slevin's doctrine.

3. What is the doctrine taught in Maynooth upon the question, whether the Pope can decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics?

The doctrine taught in Maynooth is that the Pope has no authority to decide as to the right or duty of revolt against the civil power of these realms, so as to bind the consciences of Roman Catholics. Authority of the Pope as to the right or duty of revolt against the civil power.

4. Do you teach, or how do you deal with those chapters in the course of moral theology, which treat of the duties of the married state? What is the class-book or house treatise in use in Maynooth College on these subjects?

1. In teaching those chapters in the course of moral theology, which regard the duties of the married state, I have invariably confined the attention of the students to a few leading principles, of which, I deemed, the knowledge to be absolutely necessary for the purpose Mode of treating subjects relating to the state of marriage.

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of enabling them to understand other important portions of the class-book, and to discharge their duties hereafter on the mission: and if I have any scruple as to the manner in which I performed my duty in this particular, it arises from a fear that I have done little more than indicate the sources from which they might, when they become priests, derive such information as the due performance of their sacred functions may require. The apprehensions entertained by some individuals, that even general instructions on such subjects must necessarily contribute to demoralise our students, are utterly groundless. Abstracting altogether from the unanswerable argument which might be deduced from the Divine institution of confession, to prove the necessity and consequently the lawfulness of imparting such instructions to candidates for the priesthood, it is, to say the least, excessive presumption, to decry and condemn, as having a direct and necessary tendency to corrupt the human heart, a practice not peculiar to Maynooth, but common to all the Catholic Ecclesiastical Colleges throughout the universe, and sanctioned, recommended, and enforced by multitudes of men of the most eminent piety and sanctity. Instructions on the duties of the married state would, no doubt, prove dangerous and fatal to the virtue of those who should receive them without reasonable cause, or from improper motives, or who should neglect to take the precautions which religion prescribes. But experience proves, that they are attended with no bad result to those who, like our students, are compelled to seek them, by a necessity arising from the very nature of the sacred ministry—who, like our students, receive them for a legitimate, important, and beneficial purpose, and who, like our students, are taught to strengthen and fortify, by prayer and other pious exercises, their natural infirmity, and to regard and abhor, as a soul-destroying sin, any wilful or deliberate complacency in an impure thought. "Omnia mundis munda."

2. The class-book on those subjects, is Scavini's Treatise on Marriage.

5. In what manner do the professors, who lecture in dogmatic theology, execute the provision of the Statutes, c. 5, s. 3:—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" In what way is this doctrine specifically inculcated?

Duty of allegiance, how inculcated.

The Professors of Theology, when it becomes their duty to explain either the nature and extent of the Pope's power, as laid down in the treatise of the Church, or the obligations of subjects, as specified in the treatise on laws, never, to my knowledge, fail to impress deeply on the minds of the students, that no ecclesiastical power on earth can relax or annul the allegiance which they owe to the Royal Majesty. I must add, however, that for all practical purposes, with the sole exception of that of complying with the provision of the statutes, the inculcation of this truth by the Professors of Theology, is a most superfluous task. For, I am pursuaded that there is not a single student in Maynooth who requires the instruction of his professor to be convinced of the absolute indispensability of the duty of allegiance.

Provisions of statutes as to class-books and subjects of study, how carried out.

6. In what manner are the provisions of the Statute, c. 5, s. 2, carried into effect:—"Let the course of theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, Counsel being previously entered into, scil. the heads of sacred science to be explained, the authors to be used, the books to be consulted; but if the professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and a decision be waited for?" Is it the practice for the professors to submit treatises of their own compilation to such a Council, and how is the decision given? Are there any house treatises in moral as in dogmatic theology? and if not, why not?

1. The provisions of the Statute, chap. 5, sec. 2, are not carried into effect.

2. It is not the practice for the professors, to submit treatises of their own composition to the Council.

3. There are house treatises in moral as well as in dogmatic theology.

7. In what manner are the provisions of the Statute, c. 5, s. 4, carried into effect:—"All the masters being convened by the President, and the Council being unanimous, let tablets be drawn up, setting forth the subject matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies?" Is it the practice for the authors required and adapted to the several classes to be submitted to the Council of the President and masters, and their unanimous approval to be taken before the tablets are drawn up and adopted as formularies?

The provisions of the Statute, chap. 5, sec. 4, are not carried into effect. The disuse into which the aforesaid Statutes have fallen, may, I think, in a great degree be attributed to a regulation of the Trustees in the year 1836, by which the several treatises to be read during each year of the theological course were determined and prescribed.

Intercourse between professors and students.

8. In what manner do the professors mingle with the students out of lecture? Do they exercise any formal authority over them? In what mode are they enabled to secure that their pupils shall be modest and docile? Have they any opportunities of directing their conduct by their example in the refectory, the prayer-halls, the public walks, and during the hours of recreation? and if not, might such opportunities be offered with advantage to the students, and without inconvenience to the professors?

1. The professors do not usually mingle with the students out of lecture.

2. Out of lecture they exercise no formal authority over them.

3. Counsel and reprimand are the only proximate means they have for securing the modesty and docility of their pupils. If these means should prove ineffectual, the

misconduct of the student is reported to the President, who possesses sufficiently ample power to bring him to a sense of his duty. During the twenty-five years which I have spent as a professor in Maynooth, I have never had an occasion to report any student for the want of modesty or docility. Rev. J. O'Hanlon, D.D.

4. They have no opportunities of directing the conduct of the students by their example in the refectory, prayer-halls, public walks, or during the hours of recreation. It is the duty of the deans, exclusively, to associate with the students during the hours of recreation, and to direct their conduct in the refectory, prayer-halls, &c.

5. I have doubts whether such opportunities might be offered with advantage to the students, and I am of opinion, that in so large a community as that of Maynooth College, such a mingling with the students, as the question contemplates, would be attended with inconvenience to the professors, who, if they attend their classes punctually, and prepare themselves properly for their lectures, will be found to have little time for intercourse with any description of persons. Besides, the Trustees are wise and experienced men, and as they have approved of the present system, I should be unwilling, without very cogent reasons, to disturb it.

Answers of the Rev. P. Murray, D.D., Professor of the First Class of Theology, to the Questions in Paper K. Rev. P. Murray, D.D.

1. What doctrine is taught by you on the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic; whether it is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter? Question I. *Oaths and contracts between Roman Catholics and others.*

A. The doctrine always held and taught by me is, that an oath pledged to, or a contract made with a heretic or any other person, whether baptized or unbaptized, is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter. Moreover, I hold this not as a private opinion, not as a doctrine that appears *to me* more probable, but which others are free to reject. I hold it as absolutely certain, the opposite of which no theologian is at liberty to maintain.* I know of no theologian who holds the contrary: I do not recollect to have seen any theologian quoted by any of our writers as holding the contrary.† Answer.

2. Whether the doctrine is still taught in Maynooth College, which is found in a note appended to the evidence of Rev. Dr. Slevin, in the Appendix to the Eighth Report of the Commissioners of Irish Education Enquiry p. 222, to wit:—"The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words quoted above (in his Bull '*Ad tuas manus*,' dated August 8, 1748, and addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states, that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation, that regards only heretics who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws?" Question II. *Coercion of heretics.*

A. Whatever may have been the species of coercion alluded to in the particular case to which the Pope refers, and whatever therefore may be the force of the argument drawn from the Papal constitution by Dr. Slevin in support of his general statement,‡ I entirely Answer.

* I take leave to transcribe the argument of Becanus, a writer chiefly known to Protestants through his *Analogy of the Old and New Testament*:—"Obligatio pacti seu mutuæ promissionis oritur ex triplici virtute, nempe veritatis, fidelitatis, et justitiæ. Et quidem virtus veritatis ad hoc obligat, ut sincere non ficte promittas, id est, ut quod verbo promittis etiam animo promittas, ne mendax sis. Virtus fidelitatis ad hoc obligat, ut opere præstes quod promissum est, ne perfidus sis. Virtus justitiæ ad hoc obligat, ut alteri cum quo pactus es tribuas jus suum, quod illi debetur ratione pacti seu mutuæ promissionis, ne injustus seu injuriosus sis. At hæ virtutes æque te obligant, sive apud Catholicos sive apud hæreticos verseris. Nusquam enim licet mentiri, nusquam perfidum esse, nusquam jus alterius violare seu injuriam facere. Et sane si semel concederes hæc ideo licite fieri quia hæretico mentiris, hæretico perfidus es, hæretico injuriam facis; quidni consequenter concedas licere tibi hæreticum occidere, furto res ejus auferre, odio eum prosequi? Quæ omnia absurda sunt, et divinæ legi repugnantia."—Becanus, *Manuale Controversiarum*, L. 4, c. 15. Reasoning of Becanus on above Question.

† Since the above was written, I find, on throwing my eye over Dr. Slevin's evidence, (which I had never read before,) that, about 300 years ago, there flourished in Spain a certain bishop named Simanca. This bishop was connected in some way with the Inquisition of that country, and held, or seems to have held, or is stated to have held, that faith is not to be kept with heretics. Whether he really advanced such immoral doctrine, I do not think it worth while to examine. Dr. Slevin states that he was, for his learning and merits, successively promoted to two bishoprics. He may have been a very good man; for some good men have held very bad opinions. That he was a zealous inquisitor, I am not at all prepared to question; but I should protest against being held responsible for the pernicious opinions of Bishop Simanca any more than for the pernicious conduct of Bishop Hatto.

‡ As the Papal constitution is expressly referred to in the question, I think it right to state my opinion on the meaning of the particular passage from which Dr. Slevin draws his inference; but, as I do not think that the doctrine taught by me on the punishment of heretics (which is plainly what the Commissioners wish to elicit) depends on the interpretation of the aforesaid passage, I state my opinion in a note.

I have read attentively the constitution of Benedict XIV. referred to,—and I must frankly confess that I can not determine clearly whether the coercion spoken of in it is of a purely spiritual nature, or a physical coercion enforced by the law of Poland at that period.

The history and drift of the constitution, *Ad tuas manus*, are briefly as follows. It appears from a previous constitution, *Magnæ nobis*, addressed to the Polish bishops on the 29th of June, 1748, that an authentic statement had been forwarded to the Pope, informing him that certain ecclesiastical authorities in Poland had, in virtue of a supposed licence derived from the Holy See, claimed and exercised the right of dispensing in certain matrimonial impediments, in favour of parties not belonging to the Church. The Pope immediately addressed the Polish bishops in the aforesaid constitution, *Magnæ nobis*, in which, among other things, he informs them that no such Papal licence had been given; that the dispensing power actually conferred regarded only the members of the Roman Catholic Church. A few weeks later, (August 8,) the same Pope, Benedict XIV., addressed a second letter, *Ad tuas manus*, to the same bishops, in the commencement of which he Tenor of Bulls.

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agree in the doctrine of that statement, so far as I gather it from the note and from the course of the oral answering to which the note was subsequently appended. To avoid, however, all ambiguity, it were perhaps better to explain my own views in my own way.

The punishment or coercion to which a heretic may be subjected is twofold—spiritual and temporal.

Sect. 1. Spiritual punishment of heresy. Excommunication.

Section 1.—*Spiritual Punishment.*

By spiritual punishment is here principally understood excommunication.

I. Excommunication cannot be inflicted except for a grievous sin. The sin, moreover, must be not only committed by a deliberate internal act of the will, but also manifested by some external act—*i. e.* the sin must be both external and internal.

Grievousness of sin of heresy according to Roman Catholics.

II. Our Church has always looked on heresy as a most grievous sin, not only because it is, like every other mortal sin, a grievous offence against God, as being a formal and deliberate rejection of his revealed truth sufficiently proposed, but also because it is directly opposed to, and utterly destructive of the virtue of divine faith, which we believe to be the "root and foundation of all justification." This is our fixed and sure doctrine; and I should look upon myself as guilty of prevarication if I attempted to soften it down or explain it away. By a universal law of the Church, the penalty of excommunication is attached to the sin of heresy, and is incurred *ipso facto*.

Pertinacity required for sin of heresy.

III. But it must be the *sin* of heresy. To incur the excommunication, I must be a heretic in the eyes of God, otherwise I do not incur it. Now, a man may hold a heretical doctrine without being a heretic; because, for the sin of heresy, it is absolutely required, not only that the doctrine held be heretical, but that it be held *with pertinacity*. "All admit," says Cardinal de Lugo, "that pertinacity is required in order that any one should be a heretic and be called such."* According to a still higher authority, the Catechism of the Council of Trent, "a man is not to be called a heretic for having erred in faith, but only when, setting aside the authority of the Church, he maintains the impious doctrines with a pertinacious mind."†

Conditions of this pertinacity.

IV. In order that a man should be guilty of this pertinacity, three conditions are required: First, that the authority of the Church should be sufficiently proposed to him; that is, that he should have such evidence, proof, ground of belief that the Roman Catholic Church is the true Church, and has supreme authority in teaching and defining, as should oblige him to submit to her authority.‡ Secondly, that the actual doctrine or definition of the Church should be proposed to him; that is, that he should have sufficient ground for believing that such or such doctrine is defined, such or such errors condemned by the Church.§ These two conditions being supposed *ex parte intellectus* (as our theologians phrase it), it is required, thirdly, *ex parte voluntatis*, that he deliberately reject the authority of the Church so proposed to him, or deny that such or such doctrine is defined, having had the aforesaid ground for knowing that it is defined, or simply reject the doctrine so defined, or embrace the error so condemned. If any one of these three conditions be wanting, the man is not a heretic. Hence, if the authority of the Church be sufficiently proposed to him, or—as in the case of a Catholic—if he actually believes in it, but he is ignorant that such or such a doctrine has been condemned, he is not a heretic for holding it. Again, if the fact of the condemnation has been sufficiently proposed to him, but not the authority of the Church, he is not a heretic. Again, if both the authority and the definition are sufficiently proposed, but he does not deliberately oppose himself to either, he is not a heretic. If his ignorance be grievously culpable, he is guilty of a grievous sin

explicitly mentions the fact on which the complaint previously forwarded to him had been grounded, namely, that a certain Polish bishop had dispensed in the impediment of affinity, between a Lutheran man and a Lutheran woman, assuming his right to do so on the ground of general Papal faculties enjoyed by bishops living at a great distance from Rome, and on the ground of an old custom in his diocese. The bishop, moreover, assigned as a motive for the exercise of his supposed authority in this individual case, that a promise had been given, or some hopes held out by the parties, that they would soon embrace the Catholic faith, and that he (the bishop) had power to compel them to do so, and power to separate them (*quoad thorum et mensam*) if they failed to comply within a given period. The words are—"Addit etiam [Episcopus] ad id faciendum adductum fuisse spe, quam ipsi dederunt conjuges, quam primum ad fidem Catholicam se conversuras; quod si intra debitum tempus minime adimplerent, se *vi* eos *adigendi*, cohabitatione prohibita, potestatem habere." The Pope proceeds, in the course of his letter, to animadvert on the several grounds of justification alleged by the bishop, and coming to the last point, he says—"It is added in reply, finally, that if the heretical couple fail in the fulfilment of their engagement, they will be punished sharply, and prohibited from cohabiting. We are well aware of the distinction that exists between an infidel and a heretic; and that the former can not be compelled [*cogi non posse*] to embrace the Catholic faith, to which he did not bind himself by baptism, while a heretic, who has received baptism, is in an opposite position [*e diverso hæreticum, qui jam baptismum suscepit*]. But we know not whether it be the usage and custom that heretics may be constrained [*constringi possint*] to profess the Catholic truth in those countries in which the princes allow them to live mixed with Catholics, and to enjoy the same legal rights and civil usages."

Now whether the Pope speaks of spiritual or of physical compulsion here, or of both, depends on the question, what species of compulsion the bishop spoke of. This again depends on the question, whether the civil laws of Poland invested, or rather whether this bishop alleged that they invested, the prelates of that kingdom with authority to use physical coercion in the case under consideration; for, most certainly, they possessed no such authority there, or any where else, unless so far as the law of the land may have given it to them. These questions I have no means of answering. I would regret to differ from the opinion of the able and learned Dr. Slevin; but looking to the mere text of the Pope's letter, (which is all I have to guide me), I would somewhat incline to the opinion that he spoke of physical coercion. But, as I have already intimated, whatever interpretation may be given to the passage, it is of no consequence in resolving the main question.

* *De Fide*, D. 20, n. 154.

† "Non enim ut quisque primum in fide peccarit, hæreticus dicendus est; sed qui ecclesiæ auctoritate neglecta impias opiniones pertinaci animo tuetur."—*Pars* 1, c. 10, q. 1.

‡ "Notitia ergo sufficiens [authoritatis ecclesiæ] est illa per quam ita proponitur ecclesiæ authoritas ut obliget hominem ad credendum et ipsam esse veram ecclesiam et veram esse doctrinam quæ ex cathedra docetur."—Suarez, *De Fide*, D. 19, s. 3, n. 14.

§ Suarez, *ibi* & Lugo, n. 32.

in holding the heretical doctrine; but he is not guilty of the specific sin of heresy, and, therefore, does not incur the sentence of excommunication launched against that sin.* Rev. P. Murray, D.D.

v. All baptized persons, whether Catholics or Protestants, who are guilty of the sin of heresy, incur this excommunication; but here there are one or two important things to be noted. In the first place, it is by no means certain that all Protestants are heretics. The Church has not, so far as I know, issued any definition whatever on the matter; but it appears to me to be the common opinion, certainly among those theologians and canonists whose opportunities of observation, from their residence in countries more or less Protestant, stamp their decision with greater weight, that immense numbers are not only free from the guilt of heresy, but even in a state of invincible, and therefore inculpable ignorance. For my own part, I am, after long and thoughtful consideration of the question, decidedly of opinion that, at least in those countries where Protestantism is the prevailing religion, or where it has been for several generations established among a distinct religious party, the great mass of Protestants are free from the sin of heresy, and even in a state of invincible ignorance. I may be allowed to cite a few passages from some of the writers alluded to. Reiffenstuel, one of the most celebrated—perhaps the most celebrated—of our canonists, thus states his opinion:—"There are many such *material* heretics† in the mass of heretical societies [*in vulgo hæreticorum*], especially among those who do not live among Catholics; for they, being destitute of true and sufficient information, and simply believing what they receive as articles of faith from their parents or preachers, do not entertain a voluntary error of the intellect with pertinacity, and, therefore, are not heretics [*consequenter hæretici non sunt*]. Nay, they are not *formal* heretics, though they should know that their faith and opinions are in many things opposed to the Roman Catholic Church, in the case wherein that ignorance arises from simplicity or want of sufficient information, or in the case wherein they do not believe it to be the true Church, but rather, from evil, lying, and false information, think it to be a false Church, and, on the other hand, believe their own religion and Church to be true, which is the fact regarding many in the aforesaid mass, as we have already taught, from Mastrius and others, in our *Moral Theology*."‡ So, also, Schmalzgrueber, another eminent canonist:—"In Germany and other northern provinces . . . . there are innumerable of them [*innumerabiles ex illis*], only material heretics."§ So, also, Adam Tanner, a German divine, who lived upwards of two hundred years ago, and was very eminent in his day:—"Even among heretics and schismatics many simple persons may be excused from the sin of unbelief, inasmuch as they trust their elders and pastors, and do not yet sufficiently see that they are in error."‖ So also Patrick Sporer, another celebrated German divine, who wrote towards the close of the seventeenth century:—"The first class of material heretics are Christians who (whether otherwise professing the true Catholic faith, or belonging to a false and heretical sect) assent to any error against a truth of faith, through ignorance or mistake entirely invincible and inculpable; who are, therefore, guiltless, not only of the particular crime of heresy, but of any sin against faith, and who, if they commit no other sin, are saved. There are many such, especially of the uncultivated classes . . . . among heretics; for all who are validly baptized, whether by Catholics or heretics, and are afterwards educated and constantly living among heretics or unbelievers, where they hear nothing at all of the Catholic religion, or only hear it refuted, derided, and blasphemed, or only hear absurd misrepresentations of it—as, *e. g.* that the Pope is Antichrist, the Beast; that he is an idol, and adored as God; such persons labour under invincible ignorance of the true faith. They retain the habit of faith,¶ which is only lost by an act of formal unbelief. Then they believe, with a divine and supernatural faith, those truths, which they hold in common with us—such as the Trinity, the Incarnation, and the other mysteries of the creed. Assuredly, unless they commit some other sin, they can by no means be excluded from salvation. [*Certe, nisi aliunde peccent a salute excludi minime possunt.*]"** I could add a large number of distinguished theologians holding the same opinion more or less strongly and clearly,†† but it is unnecessary to quote farther. I see

Not certain that all Protestants are heretics.

Witness's opinion.

Confirmed by testimony of eminent Roman Catholic divines.

* This is the common doctrine of our theologians. The Salamanca divines pronounce it *certain*.—Salmanticences, *de Censuris*, c. 4, n. 50.

† "Heresy is divided into *material* and *formal*. It is material (which, however, is not to be reckoned among heresies properly so called) when any one errs in faith, not with an evil mind or from pertinacity, but from simplicity or want of proper information."—Reiffenstuel, *loco infra citando*, n. 12. Formal heresy, or heresy properly so called, is heresy maintained with pertinacity, as explained above.

‡ Reiffenstuel, *Jus Canonicum*, &c. Lib. 5, Tit. 7, n. 13. This work was first published upwards of 150 years ago. I quote from a recent edition, published in Rome (1831–3), with the *imprimatur* of the Master of the Sacred Palace, and the Pope's Vicegerent.

§ Schmalzgrueber in L. 5, Decret. T. 7, n. 120. I quote from a folio edition of 1721. I have heard this work, too, has been lately reprinted in Rome, and, of course, with the usual ecclesiastical sanction.

‖ Tanner, *de Fide*, Q. 8, n. 10. (Oper. Tom. 3, page 438).

References to testimonies.

¶ By the *habit* of faith is meant the virtue of faith which is infused into the soul by God, is inherent and abiding there, and facilitates and prompts to the performance of particular acts of faith. This habit is always infused in baptism. Sanctifying grace is lost by the commission of any mortal sin, but the habit of faith is not destroyed except by a mortal sin against faith itself.

Meaning of *habit* of faith.

This (to non-theological readers) somewhat obscure phraseology may, I think, be made very plain by an illustration drawn from natural habits. Take two men, one of whom has been for years a regular and assiduous student, the other engaged in pursuits of pleasure and amusement. The latter would feel the greatest difficulty in a sustained concentration of his mind on any subject of study, the former would feel the very opposite. Now, the mind of the former must have got some quality, bent—call it what you will, it must be something *real*—which the mind of the latter has not. This we call *habit*. Natural habits are acquired by repeated acts; supernatural habits (like that of divine faith) are infused or poured into the soul by the operation of divine grace.

Illustration.

** Sporer, Tract. 2, c. 3, n. 14.

†† The following, of different schools and different orders—Thomists, Scotists, Jesuits, Dominicans, &c.—I have either examined myself, or find quoted by trustworthy authority, as for the opinion:—Vasquez, Peter Soto, Victoria, Vega, Mastrius, La Croix, Herincx, Terillus, Gobat, &c.

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the renowned Caramuel quoted for the opposite opinion, but I have never, in the course of my reading, met a single writer of high repute on that side. In truth, I hold that all children validly baptized, in any professing Christian church whatever, though externally and apparently members of the religious community in which they continue to live, are not only not heretics, but in reality, and *coram Deo*, members of our Church*; that is, as I of course believe, of the one true Church of Christ, until such time as they are guilty of an act of deliberate formal heresy—a time which, as we have seen, may for so many of them never arrive.

In what way Protestants excommunicated.

VI. When a society or societies of Protestants are already formed and established, as, for example, in these countries, no personal excommunication (*excommunicatio ab homine*, as it is called) is ever fulminated against them individually or collectively. Such of them as are guilty of the crime of heresy are, as has been already said, excommunicated *ipso facto*;† that is, they are prohibited the active and passive use of our sacraments; or, in other words, they are prohibited to administer or receive any of them; they are cut off from a participation in certain spiritual favours and indulgences of which the Church has the disposal; they cannot become bishops or parish priests in our Church, &c., &c. Even an additional excommunication *ab homine* would produce no further privations. Now, how terrible soever these penalties may appear in the eyes of a Roman Catholic, who believes them to be real, I rather fancy that it would not be felt as a *very* great hardship by a Protestant, lay or clerical, that he could not put himself in the position of getting the Seven Penitential Psalms for a penance, or of being addressed as P.P., &c., &c.

Sect. 2 Temporal punishment of heresy.

Section 2.—*Temporal Punishment.*

I. "Persecution for religious heterodoxy, in all its degrees, was," says Mr. Hallam,‡ "in the sixteenth century, the principle as well as the practice of every Church. . . . . No state powerful enough to restrain its sectaries from the exercise of their separate worship had any scruples about the right and obligation to do so." The *practice* has certainly changed very decidedly on all sides, else I, instead of expounding theology so calmly and good-humouredly to her Majesty's Commissioners, from the cloisters of a Royal College in Ireland, might be at this moment employed in "pouring the full tide" of an embittered heart, and barbing the tale of present and past oppression against the Government of England, from some narrow cell in a continental seminary. The *principle*, too, has become at least disreputable. They who still hold it are, in general, not willing to avow it boldly and in its naked form. It is let out in mutterings and whisperings; like lovers' vows and base coin, it is uttered only in darkness and the shade. But there are some, among both Protestants and Roman Catholics, who still maintain the "pure, unmixed, dephlegmated, defecated," doctrine of persecution. The fires that have long ceased to burn in Smithfield and Madrid still glow with suppressed but undiminished fury in the bosoms of a few, whom the devouring element would seem to serve as substitute for a human heart. If we have the far-famed Peter Dens, in Belgium, a hundred years ago, maintaining the right to persecute, we have the late Mr. Palmer maintaining the same right, not twelve years ago, in England; and in a book which has, I believe, received a wider circulation than has, in the same length of time, fallen to the lot of any other Protestant work written in a similar dry, argumentative form, and on the same subject. "In accordance," he writes, "with the principle involved in these laws [the penal laws enacted in the reigns of Elizabeth and Charles II.], and in the articles and canons of the Church of England, I maintain firmly that the State has a right, when necessary, to oblige the members of the Church, by temporal penalties, to submit to her ordinances, and neither to establish a different worship, nor teach different doctrines from hers."§

General change of opinion regarding it.

Opinions of modern Protestant writers.

II. The sentiments of Archbishop Whately are directly opposite to those of Mr. Palmer. I had prepared an analysis of them; but, to treat them fairly, they should be given fully, and this would extend the present paper to an inconvenient length. He appears to be, in the main, for full toleration of all "*argumentative* maintainers even of the most erroneous opinions." ‖ Mr. Macaulay is clearly of the same opinion.¶

III. Mr. George Cornewall Lewis, a writer who, to varied and extensive learning, unites a degree of philosophic calmness and fair-mindedness rarely equalled, and never surpassed—maintains the general proposition (in which I fully agree with him) that it is the right and duty of the State to promote religious truth. There are many ways of doing this, one of which is, the repression of religious error by temporal punishments. Viewing the matter in the *abstract*, Mr. Lewis is clearly of opinion that it is the right and duty of the State to use this means; but, viewing it in the *concrete*, he is as clearly against religious persecution, on the ground of its inherent and universal inexpediency.**

* Some may, perhaps, look on this as a piece of "Papal aggression" of a very wholesale description, but, I should hope, not of a very hostile character.

† Even here there may be exceptional cases. Our theologians teach that if a man, though guilty of the crime to the commission of which excommunication is attached, yet be invincibly ignorant of the fact that excommunication is so attached, he does not incur it.

‡ *Literature of Europe*, part 3, ch. 2, n. 50. (*3rd edit.*)

§ *Treatise on the Church*, part 5, ch. 8. (*3rd edit.*) Coleridge holds, substantially, the same opinion as Palmer. See his *Table Talk*, January 3, 1834.

‖ See his *Rhetoric*, Preface, p. xiii, xiv (*6th edit.*); *Errors of Romanism*, Essay 5, sect. 6 (*2nd edit.*); *Essays on Some of the Dangers*, &c., Essay 3, note E, (*1st edit.*), &c., &c.

¶ Essays, p. 113, and *passim*.

** *Influence of Authority*, &c., ch. 9, sec 2, &c. The *Edinburgh Review* (vol. 91, p. 549) combats Mr. Lewis's reasoning, and substitutes for it an argument of its own, in the principle of which I cannot concur.

Inexpediency, intrinsic and accidental.

There is a twofold inexpediency. First, there is the inherent or intrinsic inexpediency, which results from the sanction of the doctrine in *any* case, even when, considering the particular case by itself, no inconvenience arises from its application in *that* case. In other words, allow the doctrine to be acted on in any one case, and it is sure to be abused in other cases. Here the doctrine is intrinsically inexpedient. We have an example in the

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iv. Lord Campbell, in the introduction to a speech delivered by him, when he was Attorney-General, at a prosecution for blasphemy, says—"I entertain no doubt, that there are occasions when the civil magistrate not only may, but is bound to interfere to check the circulation of publications which assail the foundations of morality, or vilify the national religion." Again, in the speech itself, he says—"As the law now stands, there can be no doubt, that to assail with obloquy, and to insult the Holy Scriptures of the Old and New Testament, which we believe to contain the revealed will of God, is a crime for which punishment may and ought to be inflicted. There are two grounds on which it seems to me, that such an act may properly be made the subject of penal visitation. In the first place it wounds and shocks the feelings of those who are entitled to the protection of the law, not only for their persons and property, but for every thing belonging to them which contributes to their comfort and enjoyment. However, the great mischief of this act arises from its tendency to dissolve the foundations of moral obligation, on which society rests. The vast bulk of the population in this country believe that morality depends entirely on revelation; and if a doubt could be raised among them that the Ten Commandments were given by God from Mount Sinai, men would think they were at liberty to steal, and women would consider themselves absolved from the restraints of chastity. A publication openly exciting to theft or licentiousness would surely be a fit subject for prosecution, and so must be any other publication of a similar tendency. The civil magistrate is not to interfere with private opinion, or with philosophical speculation; but he is called upon to repress what directly leads to crime, as much as to punish crime when actually committed."* There are other passages to the same effect in the reply.

v. The preceding may, I think, be taken as fair representatives of the different shades of contemporaneous English Protestant opinion, among those who address themselves to the subject in a theological or philosophical spirit.† What I conceive to be the doctrine of *our* modern theologians will appear hereafter. Mr. Hallam, in the extract given above, has pretty fairly represented the opinion of former times on all sides. Now, as to my own doctrine.

Doctrine of witness on temporal punishment of heresy.

vi. *First:* Doctrines levelled against the stability of government, the reverence and obedience due to the sovereign authority and to the laws, the rights of property, and the like, are not only sins against God, but civil crimes. The state has a right to put down the publication of them, whether through speech or writing, by the infliction of temporal punishments; and on the same principle on which it is justified in using the sword against foreign aggression—the right of self-defence. Nay, the right is *per se* stronger, at least the duty may be more imperative in the former than in the latter case. For foreign conquest, as such, only destroys national independence, and the internal and substantial prosperity of the people may continue as before, or even advance—though this is not commonly the case, at least for a time, and until after the amalgamation of races: whereas communist and other anarchical doctrines, if allowed to take wide and deep root, poison the very life-blood of society and work its utter dissolution, with all the unspeakable evils that are included therein.

vii. But two things are to be noted here. 1°. The doctrines should really have the character and tendency mentioned above. 2°. The question of expediency should be well weighed. Will more good than evil follow from punishing? Were it not better to let this brawler wear out his worthless lungs or cry himself into solitude, or to let this scribbler write himself into ridicule or contempt? Will not persecution lift him to the very notoriety he is looking after, crown his brow with the wreath of a bastard martyrdom, and fill his pockets with the contributions of sympathizing dupes? &c., &c., &c.

viii. *Secondly:* I extend the same rule, and for the same reason, to all doctrines leading to gross violations of the moral virtues, or attacking the great truths of natural religion. As to the former, I do not understand how there can be any difference among reasonable men, except as to the question of degree, or the question of expediency.‡ As to the latter, I am decidedly of opinion that the State has a right to put down, *e. g.*, open Atheism by temporal penalties.§

ix. To the latter part of the preceding doctrine it has been objected, that it leads, logically, to the sanction of persecution for all religious errors.

I answer—*first*, inculpable ignorance cannot be pleaded in favour of the Atheist, as it may in favour of him who rejects doctrines known only from revelation, and received

matter of theft. Theologians are agreed that, in a case of extreme distress (*in extrema necessitate*), where there is imminent danger of death from starvation, I can take so much of my neighbour's property as will enable me to save my life. But in a case of merely severe distress (*in gravi necessitate*) the same liberty is not allowed; because, as such distress or want is so common in many or most places, as it can be so easily feigned, &c., &c., the licence would be sure to be abused, would tend to the general encouragement of theft, and the general insecurity of property. Secondly, there is the extrinsic or accidental inexpediency, words which require no definition to make them clearer. Suppose a law, in itself excellent, and in its general operation highly beneficial; but a particular case occurs, where great evil, without any compensating good, will ensue from pressing the law. Here is a case of accidental inexpediency. Now (abstracting from, or supposing, the soundness of the doctrine of religious persecution), it might be fairly held that, at the present day, considering the mixture and balance of religious parties—considering the force of opinion—the constitution, the habits, the ideas of modern European society, the doctrine is inherently inexpedient, though, at a former period, it was only accidentally, if at all inexpedient.

* Speeches of Lord Campbell, pp. 503, 505.

† I put aside altogether the theories and the reasonings of avowed infidels, and also the rhapsodies of some mere men of letters, and of writers or talkers for the passing hour and the present purpose, their crudities deserving no more serious notice than the Treatise on Chinese Metaphysics by Mr. Potts's critic.

‡ See Suarez, *de Legibus*, L. 3, c. 12.

§ The reasoning of Dr. Whately on the other side (*Errors*, &c., Essay 5, s. 6) appears to me inconclusive. The penalty is not inflicted as a test of the individual's belief, but as a punishment for his external and criminal profession.

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only on authority. *Secondly,* Atheism is not punished as a sin against God, but as a crime against society: and such of its own nature it really is.* To preach up Atheism tends as directly to loosen the foundations from which the social fabric derives its security, as to preach up the doctrine that law is tyranny and property robbery—the only difference being in the deeper horror with which the human mind instinctively recoils from Atheism. It is true that an Atheist may be a very good citizen; but, just as a communist may respect his neighbour's property, the advocate for a community of wives may adhere faithfully to one, or the advocate for "the sacred right of insurrection" may live all his days a peaceable and loyal subject.

Nevertheless, expediency is to be consulted here as in the preceding case.

x. *Thirdly:* All sane men admit that the supreme power may be, on grounds of expediency, not only justified, but even bound to tolerate and invest with civil privileges, like the rest of the community, a sect which it believes to be false. Not only is it the right, but the duty of the State to protect the religious worship as well as the members of such sect from insult, oppression, or annoyance of any kind. I do not mean that the State is bound to act in every case. Here again comes in the consideration of expediency—the great rule of governments, whether ecclesiastical or civil, in all matters that are not fixed by higher and immutable laws. Suppose a number of Protestant fanatics to get placards carried about the streets of Dublin, pasted on the walls, and thrust into the hands of passers by, containing virulent abuse of our religion, ringing changes on idolatry, Antichrist, &c. Suppose, on the other hand, a number of Roman Catholic fanatics to foul the thoroughfares of London with placards equally scurrilous and offensive on the other side. To me it appears clearly within the province of the civil power to punish both parties with equal rigour—and this altogether irrespective of the religion of the government, or its belief as to the truth or falsehood of either religion thus assailed. I hold that a Catholic government having Protestant subjects should protect them from such aggression, just as strongly as I hold that a Protestant government should protect its Catholic subjects.

xi. *Fourthly:* When heresy does not involve opposition to government and law; when it does not, either of its own nature or from the lawless and seditious manner in which it is propounded, lead to the invasion of individual or general rights, or to any real disturbance of social order; when, in short, the principles of the heretical party do not prevent them from being loyal subjects and good citizens, like the rest of the community—*then* I hold that the civil power has no right to inflict temporal penalties of any kind on the professors of the heretical doctrine. In other words, the punishment of heresy, *as heresy,* does not fall within the province of the civil magistrate.

xii. I am not called upon to prove, but only to state and explain my doctrine. The arguments for this last assertion are of a twofold kind, positive and negative—the latter consisting in a refutation of the arguments on the other side. It would be too long to enter fully into either class of proofs; but, as the name and authority of Dens have been, for the last twenty years, so incessantly and pertinaciously obtruded upon us—as if he were a Pope addressing the whole Church *ex cathedra,* or a second Council of Trent—the Commissioners will be good enough to allow me space for a *very brief* reply to his arguments.

Doctor Dens.

The proposition laid down by him is, that *Heretics are justly punishable with death.*

His arguments for temporal punishment of heresy refuted.

First Argument: "Because forgers of money, or other disturbers of the republic, are justly punished with death; therefore also heretics, who are forgers of the faith, and, as experience testifies, grievously disturb the republic."†

Answer: 1°. Forgery is *not* justly punishable with death, if a lesser punishment be sufficient to prevent the crime. Neither is every disturbance of the State punishable with death.‡

2°. Forgery and disturbance of the State are civil crimes; not so heresy. Otherwise the civil magistrate could punish unbaptized persons for holding heretical doctrines.

3°. "Heretics are forgers of the faith." But faith is not money. One belongs to things that are not of this world; the other is essentially of this world. One belongs to the supernatural order, to the order of grace; the other to the natural order; two orders so totally different, that an argument from the operations, laws, &c., of one, is utterly inconclusive as to those of the other.

4°. "Heretics, as experience testifies, grievously disturb the republic." Whoever disturbs the State deserves punishment, whether he be a heretic or a Catholic. But that heretics, whenever they can be so, are seditious and rebellious, is an assertion of *fact* quite in keeping with the logic that accompanies it, and with the proposition it is brought to sustain.

Second argument: "Because God, in the Old Testament, ordered false prophets to be put to death; and, Deut. xvii. 12, it is ordained, that 'He who is proud, and unwilling to obey the command of the priest, shall die.'"

Answer: These and numerous other sins were, under the Old Law, not only sins against God, but civil crimes.§ Without going to higher works, I take the following from Archbishop Dixon's recently published *Introduction to the Sacred Scriptures.* "This was the

* Atheists would, of course, deny this. So would red republicans, socialists, &c., deny the practical tendency of their respective systems put into operation.

† I take the translation of these extracts from a work published last year, at the instance of several dignitaries, lay and clerical. The title of the book is, "The Church of Rome: Her present Moral Theology, Scriptural Instruction, and Canon Law."

‡ This answer does not prove that *no* punishment should be inflicted for heresy; but it proves the inexactness of Dens' reasoning.

§ The authority possessed and exercised by some prophets, in political matters of the very highest moment, was immense. Thus Samuel, under the divine direction, appointed kings, changed dynasties, &c.

fundamental principle of the government established by God, through the ministry of Moses, viz., that God was not only to be, in a special manner, the God of the Hebrews, but was to be, moreover, their king. That is to say, He was to exercise *immediately* in regard to the Hebrew nation that authority which vested in ordinary kings elsewhere. This government is properly called a *Theocracy*. Amongst the Hebrews, then, idolatry was not only a crime against God, but also high treason against their king. The tabernacle was to be, at the same time, the place of divine worship and the royal palace, &c."* Rev. P. Murray, D.D.

Third argument: "From the condemnation of the 14th article of John Huss, in the Council of Constance."

Answer: To quote and explain this article, and to go through a formal refutation of the inference drawn from it by Dens, would occupy too much space. Suffice it to say that there is no mention whatever in the article of heresy, or of any religious error; that the proposition is very vague and general, and the sin liable to temporal punishment might be at the same time a civil crime; that several of the doctrines condemned in both Wickliff and Huss are of the most rebellious and anarchical tendency, such as, that civil and ecclesiastical magistrates lose their authority by the commission of a mortal sin, &c.; and finally, that the heresies of the middle ages were directly and formally of the most anti-social character. With the idea of heretic, in those times, was always associated the idea of rebel, incendiary, and the like.

These are *all* the arguments advanced by Dens; and they are an epitome of the main arguments put forward by other theologians of the same way of thinking.

XIII. But it may be said to me, as has been said to others of far higher rank in the Church than I am—"This is your own private opinion; or rather, you put it forward as your opinion, well knowing that it is opposed to the doctrine of your Church, which, for her own ends, allows your profession of it." Objection anticipated.

Pushing aside, with a silent movement of contempt, the latter member of the charge, I answer—

1°. If I knew or believed that the preceding doctrine was opposed to the teaching of the Church, I would, through God's grace, cut out my tongue sooner than utter it, cut off my right hand sooner than write it down, except for the purpose of rejecting it. Let my proposition be submitted to the Holy See, and if the Holy See condemns it, I will not only cheerfully submit, but publish before the world the condemnation, and my unreserved adhesion to it.

2°. I believe that, on the present point, the Church has issued no definition whatever. I know of no such definition in the canons of any general Council, or in any Papal bull issued *ex cathedra* or in any other form.

3°. "But," it may be urged, "the doctrine of persecution is the common opinion of your theologians, which you are not at liberty to impugn." I answer, first, it is unquestionably the common opinion of our old canonists. But the proper office of a canonist is to expound the law as he finds it, not to investigate principles. Then, the class of heretics contemplated by them were such as I have already described. As to our theologians, most of those who have written in more recent times, and have fallen in my way, either omit the question altogether, or touch on it but lightly, and in passing. To oppose the common and settled opinion of theologians is what we call rash (*temerarium*), unless the opposition be grounded on some solid argument from reason or authority.† *Opinion*, even common opinion, should not be confounded with *defined doctrine*. There are few convictions which my continued theological studies have, year after year, contributed to rivet deeper and deeper into my mind, than that of the importance of keeping these two apart; of ascribing to the Church nothing but what the Church really holds and teaches. Opinion and defined doctrine.

4°. Even Becanus, though practically and decidedly in favour of temporal punishment for heresy (the common opinion of his time on all sides), yet admits the *principle* of the doctrine maintained by me. "In heresy," he says, "two things may be considered: first, that it is a sin—and this is common to it with all other sins; secondly, that it disturbs the peace and tranquillity of the State—and this is not common to it with all, but only with some sins—such as homicide, theft, rapine, adultery, rebellion, and the like. *Under the former aspect it is not punished by the magistrate with capital punishment;* but under the latter aspect, it is so punished, and, indeed justly."‡ Then he proceeds to the old and absurd argument from the punishment inflicted on idolatry, &c., under the Old Law, &c., &c. There are two writers still living—Father Perrone, at present and for many years back an eminent professor of dogmatic theology in the Roman College, and Dr. Francis Patrick Kendrick, formerly professor of theology in the Seminary of Baltimore, in America, afterwards Bishop of Philadelphia, and recently promoted to the Archiepiscopal See of Baltimore. Both have published full courses of dogmatic theology. To the latter the late Pope Gregory XVI. addressed a highly complimentary letter, on receiving the first volume of the dogmatic theology, expressing, however, his regret that he had not leisure to read it. Mnsgr. Cadolini, then Secretary to the Propaganda, afterwards Cardinal, addressed another letter to the same, in which he states that he "had read through the entire of the first volume, and from that inferred the excellence of the whole work." On occasion of a theological dissertation published by Perrone, in 1847, and dedicated to the Confirmation of witness's doctrine by approved Roman Catholic divines.

* Vol. 2, page 28.

† For authorities, see Montagne *de Censuris seu Notis Theologicis*, p. 552.

‡ Becanus, *Manuale Controversiarum*, L. 5, c. 17. See, also, the same principle substantially laid down by Suarez, *de Legibus*, L. 3, c. 11, n. 10.

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present Pope, Pius IX., the Pontiff addressed a brief to the learned author, in which he speaks in highly laudatory terms of his previous theological productions. (Perrone's Theology had been published several years before at Rome, with the usual ecclesiastical sanctions.) Although those commendations are not intended to give any additional weight to the individual *opinions* of the writers, yet we may justly presume that, on so noted a question as this, there is no doctrine expressed or plainly implied, in either of their theological courses, at variance with the doctrine of the Holy See. Now, though neither of these writers treats of the temporal punishment of heretics, except incidentally and in replying to objections, yet what they do say about it manifestly implies an adoption of the principle and the doctrine maintained above in my fourth assertion. Perrone says—"The tribunals of the Inquisition inquire into errors, in order to preserve the faith uncorrupted, lest others should be infected; but after the process is completed, they dismiss the guilty to the secular tribunals; and these bring them under the laws which are enacted against them. The Church has, therefore, no connexion [*nil commune*] with this sort of [temporal] punishments. But lay princes have enacted those punishments against heretics, because *experience* has taught them that no one makes war upon faith or religion who, at the same time, *does not plot against the State.*"* Archbishop Kendrick, in the aforesaid *first* volume of his Theology, says—"History teaches that civil disturbances and commotions always preceded the severity of the laws [enacting temporal punishments for heresy]; *to these disturbances and commotions we, therefore, justly ascribe this severity.* . . . . In it [a decree of the third Council of Lateran, A.D. 1179] a distinction is laid down between those who, by the mere [*solo*] crime of heresy, and those who, by numerous wicked deeds, had rendered themselves obnoxious to severer penalties. . . . . The protection of the Christian people against violent men, rather than a rage for persecution, was established by that decree. It has been always a well-known principle in the Church, that no one is to be brought to the faith by violence. This, which was at first understood of those who bound themselves by no religious obligation, was, on a principle of equity, extended to others who, trained up in the errors of their forefathers, were ignorant of the duty they had contracted in baptism, of professing the Catholic faith. . . . . That question [of inflicting temporal punishment for heresy] was never mooted until heresies had introduced general ruin and destruction; *and, we are persuaded, never would have been mooted, if heresies had not created disturbances.*†" These passages need no commentary; their drift is too obvious to be mistaken.

Heresy not essentially involving opposition to government, &c.

XIV. To *avow* (as my assertion avows) that temporal punishment should not be inflicted on heresy, except where it involves opposition to government, &c., &c., and at the same time to hold, and *not* avow, that it always and essentially involves that opposition, this would be such a piece of shabby equivocation, of despicable shuffling, that I am sure I need not add—what is, indeed, sufficiently intimated already—that while I hold and avow the former, I neither avow nor hold the latter.

Mode of controversy recommended by witness.

And now, in concluding this long answer, waiving all question of abstract right or duty to punish or to tolerate, from my heart I wish that all parties, Catholics and Protestants, would agree together that heretics should be coerced only by the force of argument, burned only in the fire of charity, cut off only with the sword of prayer and all good works; that not only temporal punishments and civil disabilities, except for civil crimes, should be abandoned, but all angry revilings and recriminations, unchristian passions under the mask of Christian zeal. We can hardly hope for the full accomplishment of this—the devil, and the world, and the flesh are too strong on the other side; but we may strive for it and approach, though we cannot reach it. For my own part, "I have faith in my faith;" and I believe that, if we tried only the weapons which the Divine Founder of Christianity has put into our hands, we would come nearer to a united decision on that great controversy which can never be decided by the arms of worldly warfare.

Question III. *Power of Pope to decide on right or duty of revolt.*

3. What is the doctrine taught in Maynooth upon the question whether the Pope can decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics?

Answer.

A. The answer to this question, as well as to others of a similar nature, may embrace a twofold aspect of the subject: first, as to the uniform line of procedure *actually* followed by the Holy See; secondly, as to the authority claimed by or for the Holy See, whether exercised or not.

Sect. 1. Practice of the Popes—in ancient times.

Section 1.—*The Practice of the Holy See.*

1. The usual, if not the only way, in which the Popes, in former times, decided on the right of revolt was, by deposing the sovereign and absolving his subjects, or declaring them absolved from their duty of allegiance. Holding the doctrine which I hold, and which I have already stated in my oral evidence, on the temporal power of the Popes, I need hardly add here that I do not admit that branch of it which is called the deposing power. Most of our writers who reject a temporal power *de jure divino* in the Popes, yet maintain that, in former times, he held and exercised such power legally, *jure humano*, over kings and kingdoms; that it was, if not always submitted to, yet generally acknowledged. Some eminent Protestant writers‡

* "Principes vero laici ideo illas pœnas in hæreticos tulerunt, quia experientia docti sunt, neminem fidei vel religioni bellum movisse, qui simul machinatus non sit adversus regnum."—Perrone, *de Vera Religione*, p. 1, n. 364. See, also, *de Locis*, p. 1, n. 255.

† "Historia magistra edocemur turbas motusque civiles semper præcessisse legum severitati; ideoque ad eas hanc merito referrimus. . . . . Ea autem quæstio nunquam agitata est, donec hæreses clades rerumque omnium eversionem secum attulerint; nunquam agitata fuisset, ut nobis persuasum est, si hæreses nullas civissent turbas."—Kendrick, *Theol. Dogmat.* vol. 1, p. 192, &c.

‡ See (*inter alia*) an able article on Michelet's History of France, in the *Edinburgh Review*, vol. 79.

have concurred with Catholics in maintaining that it was highly beneficial, in those dark and barbarous ages, when civil and other internecine wars were of such constant occurrence; when, in the never-ending and universal conflicts of great lords, of principalities, and of nations, there existed one supreme spiritual authority admitted and reverenced by all, and supplying the place of a defined and settled code of international law; when the existence of the feudal system and its accessories rendered oppression by kings and other powerful men so easy, and their sanguinary code and ferocious passions made it so terrible and sure. However this may have been, the social system of those ages has, long since, passed away, and with it the deposing power. Rev. P. Murray, D.D.

II. For about three centuries the Popes, so far as I know, have never attempted to exercise the deposing or any other temporal power out of their own temporal dominions. They have acted in their purely spiritual capacity as bishops of the Universal Church, Their uniform practice has been, when the opportunity offered, to inculcate strict obedience and loyalty to the civil power, to denounce and condemn rebellion as a grievous violation of the law of nature and the Gospel. This will appear from the documents quoted farther on. It were absurd to speculate on an event so improbable as a return of European society to the system of the middle ages, and a revival of the temporal dominion of the Popes. There is no possibility that they shall ever again have occasion to speak or act towards the kingdoms of the world, except in their purely spiritual capacity; and, acting in that capacity, even Protestants have a sure guaranty, in the well-known tenacity with which the Holy See adheres to principles so solemnly and repeatedly put forward, that they shall ever continue to inculcate no other right or duty than that of unswerving loyalty. The question of the abstract authority of the Pope is, therefore, a purely speculative question. Nevertheless, as the shadow of that gigantic power which once held all Christendom in its grasp still darkens the imagination and disturbs the repose of some over-sensitive minds, I shall devote a few paragraphs to— In modern times.

Section 2.—*The Authority of the Holy See.* Sect. 2. Authority of Holy See.

I. *First.* As to the general questions: Is revolt against the supreme civil power, in any circumstances, justifiable or obligatory? If so, what are those circumstances or conditions? These are plainly theological or ethical questions, on which the Pope has a right to pronounce, as he has a right to pronounce on any other general moral question. If he should promulgate a dogmatical decision on them, addressing the whole Church *ex cathedra*, and if the Church adopted it, whether by silent acquiescence or express concurrence, then, according to our doctrine, such decision would become a defined dogma, irreversible for ever, and binding on the faith of all Roman Catholics. In truth, both theologians and philosophers, Protestant as well as Catholic, have discussed those questions as doctrinal, and tried to answer them according to the great principles of ethics.* General question, one of ethics, which Church has power to define.

II. But, as far as I know, the Church has issued but one clear definition on this matter. The simple duty of allegiance and obedience to the civil power, in all things lawful, is the one doctrine which she has indeed defined in terms the most express, and promulgated in a manner the most solemn. For the rest, she has hitherto left the aforesaid questions to the free discussions of the Schools. Upwards of a year ago I published, in a small volume of theological essays, a short paper under the title, "The Right of Resistance to the Supreme Civil Power: Is it in any case Allowable?" From this paper I take, in an abridged form, some of the following paragraphs. But has only defined duty of obedience to civil power.

III. Although, as I have said, there is no formal teaching of the Church, except that which inculcates the simple duty of allegiance; yet that teaching is sometimes so worded as to seem to imply that the duty is *absolute*. The following is an extract from the "Encyclical Epistle" of the late Pope, Gregory XVI., addressed in 1832, *ex cathedra*, to all the bishops of the Church, and universally received by them, and therefore forming an immutable rule of belief for all doctrines expressly defined and taught in it. Bull of Gregory XVI. *ex cathedra*.

"Since we have learned that, in writings disseminated among the people, certain doctrines are proclaimed destructive of the allegiance and obedience due to princes, and kindling everywhere the torch of revolt; we must take the greatest care that the people, deceived thereby, be not drawn from the path of right, that, according to the admonition of the apostle, '*There is no power*,' &c. (Rom. xiii. 2.) . . . . Wherefore both divine and human laws cry out against those who, by the basest machinations of revolt and sedition, endeavour to destroy allegiance to princes, and to deprive them of their thrones . . . . . These illustrious examples [among the early Christians] of inviolable [*inviolabilis*] subjection to princes, which flowed necessarily [*necessaria proficiscebantur*] from the most holy precepts of the Christian religion, are the condemnation of the detestable arrogance and wickedness of those who, burning with an immoderate and unrestrained passion for licence, direct all their energies to weaken and pull down all the rights of supreme powers, bestowing on the people slavery under the show of liberty."

This Christian duty of *inviolable* allegiance would certainly seem to admit of no exception whatever.† But whether the words were intended to convey this meaning or not, one doctrine is declared by them with unmistakable clearness—that the duty of allegiance is of a most sacred and stringent kind.

St. Alphonsus, the great luminary of theological science in the last century, thus writes:

* So Sir James Mackintosh—"Review of the Causes of the Revolution of 1688," chap. 9—the ablest discussion of the subject I have met with in our language.

† I see reference made, in a recent theological work, to a brief of the same Pope, issued a little earlier, in which he is represented as teaching that "the obedience which men are bound to yield to the powers established by God is an absolute precept, which no man can violate." I have not seen this brief; and it is not sufficiently clear that the foregoing are quoted as the exact words of it.

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Doctrine of St. Alphonsus Liguori.

"Very pernicious in this matter was the principle of Gerson, who had the boldness to assert, that a monarch, if he governs unjustly, may be lawfully judged by the whole nation. For, according to him, whereas the nation is the whole of the kingdom in relation to the prince, who is only a part of it, in it the supreme authority ought necessarily to reside. This principle, I assert, is not only false but pernicious. . . . . But, it will be asked, what is the remedy, if the government of the prince be excessively tyrannical? The remedy is, according to St. Thomas, to have recourse to God, and beg his assistance."*

Important Papal documents.

This is, perhaps, as fitting a place as any other for introducing the following extracts from two very important documents communicated, in the year 1791, under the authority and command of his Holiness, Pope Pius VI., by the Cardinal Prefect of the Propaganda, to the Roman Catholic Archbishops of Ireland. The documents are published at length, both in the original Latin and in an English translation, in a pastoral addressed, in the February of 1793, by the Most Rev. Dr. Troy, to the clergy and laity of the Archdiocess of Dublin. The extracts, it will be seen, bear very closely on other questions proposed by the Commissioners, as well as on the present.

The occasion of the communication from Rome was this. (I abridge Dr. Troy's account). A pamphlet had been published some years previously, by a Protestant bishop, (name not given), under the title of "The present state of the Church of Ireland." The pamphlet ran quickly through several editions, and, it appears, excited great hostility against the Catholic body, and against some relaxation, then contemplated, of the penal laws. It dwelt with peculiar force on the clause in the oath taken by bishops at their consecration, *hæreticos persequar et impugnabo.*† The four archbishops met in Dublin, and addressed a letter to the Pope, in which they represented to him the recent misrepresentations of the aforesaid oath, and, while they expressed their own conviction that there was nothing in it inconsistent with their allegiance to the Sovereign of these countries, yet they begged his Holiness to give "some declaration or explanation of the oath, and particularly of the words *hæreticos persequar et impugnabo*, from himself, or by his authority," such as would "remove the alarm of well-meaning Protestants, and confound the prejudiced." After due deliberation a reply was sent, from which I now proceed to give the following extracts:—

Clause in oath taken by bishops.

"We perceive, from your late letter, the great uneasiness under which you labour, because that our traducers have taken occasion from the publication of a pamphlet, entitled *The Present State of the Church of Ireland*, to renew, with increased acrimony, the old calumny against the Catholic religion, that it is altogether incompatible with the safety of kings and states. Because, they say, the Roman Pontiff, being the father and master of all Catholics, and invested with such great authority as to have it in his power to free subjects from their allegiance, and from the oath pledged to kings and princes, he, they contend, can with ease create disturbances, and injure the public tranquillity of kingdoms. [The Cardinal Prefect then refers to refutations already published against *those accursed revilings.*‡] . . . . . From our opinion of your learning, we judge that to you are well known what are the rights of the Apostolic See, and what the arguments by which they can be supported. In this matter a distinction should be most carefully made between what the Apostolic See claims to itself as of genuine right, and what are, for calumnious purposes, imputed to it by the innovators of this age. *The See of Rome has never taught that faith is not to be kept with the heterodox: that an oath pledged to kings separated from the Catholic communion can be violated; that it is lawful for the Roman Pontiff to invade their temporal rights and dominions. They, moreover, hold it to be a horrible and detestable crime for any one, in any case, and even under the pretext of religion, to attempt or contrive any thing against the lives of kings and princes.*§

Teaching of See of Rome on keeping faith with heretics, on oath of allegiance, &c.

"His Holiness, Pius VI., has not, however, disregarded your requests. For, in order to remove effectually all occasion of cavilling and calumniating, which some, as you write, take from the words, '*I will, to the utmost of my power, pursue and oppose heretics,*' contained in the form of the oath of obedience to the Apostolic See which bishops are required to take at their consecration, which words are maliciously interpreted as the signal of war against heretics, authorizing persecution and assault against them as enemies; *whereas the pursuit and opposition to heretics which bishops undertake, are to be understood of their solicitude and efforts in bringing those heretics to a right way of thinking, and reconciling them with the Catholic Church.*‖ His Holiness has graciously condescended to substitute, in place of the preceding form of oath, that which was publicly read by the Archbishop of Mohilow, in presence of the Empress, to the great satisfaction of the whole court of Petersburgh, and which we transmit to you with this letter."¶

Meaning of clause in bishops' oath.

The rest of the letter is chiefly occupied in an exposition of the Catholic doctrine of

* *Homo Apostol.* Tract. viii. n. 13.

† Dr. Troy justly remarks that there is no exact equivalent in English for *persequar*. He translates it *prosecute*. Perhaps *pursue* would hit the meaning more closely—"I will pursue and oppose heretics."

‡ "Maledicta ista convicia." The aforesaid statements, therefore, as to our doctrines, are not only not true, but *maledicta convicia*.

§ "Nunquam Romana Sedes docuit heterodoxis fidem non esse servandam; violari posse juramentum regibus a Catholica communione disjunctis præstitum; Pontifici Romano licere temporalia eorum jura ac dominia invadere. Horrendum vero ac detestabile facinus etiam apud nos est, si quis unquam, atque etiam religionis prætextu, in regum ac principum vitam audeat quidpiam aut moliatur."

‖ "Non intelligentes [sciz., qui prædicta verba malevole interpretantur] eam persecutionem atque impugnationem, quam contra hæreticos episcopi suscipiunt, ad illud studium ac conatum referri, quo eos ad saniorem mentem perducere, ac ecclesiæ Catholicæ reconciliare nituntur."

¶ The alterations in the form of the oath will be given presently.

allegiance to the civil power, and earnest exhortations to the bishops to inculcate the same. Along with other citations to the same effect, it quotes the following passage from a constitution of Pope Benedict XIV., addressed in 1753 to the Vicars Apostolic and the regular and secular clergy of England, and containing a number of regulations for the English mission. Rev. P. Murray, D.D.

"The Vicars Apostolic are to take diligent care that the missionaries behave on all occasions with integrity and decorum, and thus become good models to others; and particularly that they be always ready to celebrate the sacred offices, to communicate proper instruction to the people, and to comfort the sick with their assistance; and that they by all means avoid public assemblies of idle men, and taverns. . . . . *The Vicars themselves are particularly charged to punish in every way within their power, but severely, all those who do not speak of the public government with respect.*"* Extract from constitution of Benedict XIV. Clergy who speak disrespectfully of government to be punished severely.

The following is the passage in the rescript, containing the alterations above alluded to, in the oath taken by bishops at their consecration.

"I, N. N., &c., as in the Roman Pontifical, to the clause, 'Heretics, schismatics, and rebels against our said Lord, or his successors aforesaid, I will to the utmost of my power pursue and oppose.' Which clause is *entirely omitted.* Afterwards the words, 'The Cardinal Prefect of the Congregation for propagating the faith,' are substituted instead of 'The Cardinal Proponent in the Congregation of the Sacred Council.' The form concludes with these words—'All and every one of these things I will observe the more inviolably, *as I am firmly convinced that there is nothing contained in them which can be contrary to my allegiance to the most serene King of Great Britain and Ireland, and his successors on the throne.* So help me God and these holy Gospels of God. So I promise and engage † I, N. N., Archbishop or Bishop, &c.'" Aforesaid clause in bishops' oath cancelled. Clause added.

Nothing can be more explicit, emphatic, and decisive, than the preceding declarations.

IV. A considerable number of highly respectable theologians, who wrote long before the time of Gregory XVI., and one or two who wrote since the publication of the Encyclical quoted above, clearly hold that an extreme case may occur, in which revolt is lawful. Whether this opinion is overruled, and its probability destroyed by the strong language of the Encyclical, I cannot take upon me to determine; but I should rather answer in the negative.‡ However this may be—

V. *Secondly:* As to the lawfulness or duty of revolting in this or that *particular* case, *e g.*, suppose in the case of a total repeal of the Act of Catholic Emancipation. If, in such a case, the Pope issued a brief or bull declaring the right of the Irish Catholics to revolt against the English Government, or imposing on them the obligation of doing so, would it be lawful or a duty for us to revolt in that case? I answer, in the first place, that, if it be the doctrine of the Holy See (as some might infer from the preceding documents), that revolt is in no case lawful, of course the Pope could not declare it as a right, still less impose it as a duty. I answer, in the second place, that, supposing the doctrine of the Holy See to be, that revolt is lawful in some extreme case, I am absolutely certain that, in the present or any possible future state of things, no Pope would issue an edict so frantic and so ruinous. Decision of Pope as to right of revolt in particular case. No Pope would issue such decision.

VI. But, as Protestants might not admit the consistency of principle, and would not admit the ruling providence, which I look up to, in the Holy See, let me *suppose* that the Pope actually issued such an edict. This is, I think, narrowing the question to a point as definite and tangible as it could be put in. I answer, then, in the third place, that I would not conceive myself bound to obey any such edict. I would consider myself perfectly free in conscience to continue as before in my allegiance to the Sovereign whom he declared it lawful or obligatory for me to revolt against. Nay more, if the case were one, (*as the case given above most certainly would be one,*) in which any of the conditions necessary to justify revolt (supposing it to be ever justifiable) were wanting, I should consider it not only lawful, but my *clear duty* to disregard the supposed declaration or command of the Pope. Such decision, if issued, not binding.

VII. But, neither in the foregoing, nor in any other case, would I treat the Pope with the least disrespect, in word or in deed, beyond that disrespect—if it can be so called—which is involved in neglecting his edict. I should not utter the language of contempt or reviling against him. A subject should not treat his sovereign, a child should not treat his father, with disrespect, even where the latter err, and it is a duty not to follow. Nor should I treat him with irreverence whom I believe to be the Vicar of Jesus Christ, the Head, the Father, the Teacher, and the Ruler of the whole Church. I refuse to follow his Witness guards against disrespect towards Pope.

* "At *potissimum* ipsimet vicarii, omni qua possunt ratione, severe tamen illos puniant, qui de publico regimine cum honore sermonem non habent." These admonitions are declared, in the letter of the Cardinal Prefect, to be applicable to Ireland as well as to England. "Quas [regulas] pro missionibus Anglicanis observandas proposuit [Benedict XIV.,] *quæque vobis communes sunt.*"

† Hæc omnia et singula eo inviolabilius observabo, quo certior sum nihil in illis contineri, quod fidelitati meæ erga serenissimum Magnæ Britanniæ et Hiberniæ Regem, ejusque ad thronum successores debitæ, adversari possit. Sic me Deus adjuvet, et hæc sancta Dei Evangelia. Ita promitto et spondeo. Ego N. N., Archiepiscopus vel Episcopus, etc."

I have given Dr. Troy's translation of all the above extracts, with a few verbal alterations.

‡ Carriere, a very distinguished living French divine, states that, principally from experience of the practical consequences of the opposite doctrine, "All orthodox theologians have, for a length of time back, maintained that rebellion is *never* lawful." *De jure et justitia*, n. 773. I apprehend this statement is not even substantially accurate: I am sure it is not literally so. I doubt not, however, that theologians would hold, and I certainly lean decidedly to the opinion myself, that the doctrine to be held as a *practical rule* is, that revolt is never lawful. One thing I hold as absolutely certain, that the duty of obedience is the only doctrine that should be inculcated on the people, especially by the ministers of religion. The extreme case should never be put before them from the altar or the pulpit. Doctrine of lawfulness of resistance never to be preached to people.

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mandate, when it is a clear duty to refuse—but with a heart overwhelmed with sorrow, and still clinging devotedly to him and to his unfailing chair. Whenever I speak of the Pope's authority, and of the limits that confine it, in this or in any other part of my oral or written evidence, I speak frankly and in good faith; and, with the same frankness and good faith, I desire this present declaration of mine to be always understood in those places.

Grounds on which witness does *not* base his doctrine.

VIII. That the Pope in issuing the aforesaid edict* is fallible, all theologians, Ultramontane and Gallican, are agreed. It must be based on a consideration of facts in nowise dogmatical; and he is liable to be misled therein, just as any one else is liable to be misled. But I do not rest my decision on this. For to assert that the command of a superior, when not speaking in an infallible capacity, does not claim obedience, would be to destroy the principle of obedience to all authority, civil and ecclesiastical. Neither do I rest my decision on the fact, that the question is one of a purely temporal nature. It is not so. Whether a people is just now authorized or bound to revolt, is clearly a moral question—and a moral question, too, of the weightiest moment, involving, if rashly and wrongly solved, a most awful sin, or rather an infinite accumulation of sins, before God.

Grounds on which he *does* base it.

IX. I base my decision on the following reasoning:—Revolt against the sovereign authority is a remedy, in itself and in its immediate—perhaps remote—consequences, so terrible—it is so sure to be the cause or occasion of countless, long-continued evils, both moral and physical, that, if it be at all lawful, it is so according to the very theologians who admit its possible lawfulness, only in the extreme case where the following conditions

Conditions of lawful revolt.

are found united:—1°. The tyranny must be excessive. 2°. It must be manifest. 3°. The evils inflicted by the tyrant must be greater than those that will ensue from resisting and deposing him. 4°. There must be no other available way of getting rid of the tyranny, except by revolt. 5°. There must be a high moral certainty of success. 6°. The revolution must be conducted or sanctioned by the community at large. I have commented, though very briefly, on the nature and necessity of these conditions, in the essay above alluded to.

To decide that revolt is lawful in any particular case, the judge must have clear evidence that *every one* of these conditions exists; for, if any one of them be wanting, the revolt is unlawful. He must, therefore, be thoroughly and accurately informed as to the whole facts of the case. Imperfect or doubtful information, universal reports, newspaper statements, these and the like are not enough. They may generate opinion, strong impression, grave suspicion; but the consequences of a wrong decision are too appalling for one to pronounce on any other basis than that of clear moral certainty.

Impossibility of Pope ascertaining, with sufficient certainty, existence of those conditions.

Now it is manifest that this case is one, in which, above all others, the Pope would have the least possible security against deception. He is living far away. He is ignorant of all the actual circumstances of these countries—the temporal institutions with which he is surrounded, the habits, feelings, usages, the whole social system about him is entirely different from ours, and, in many things entirely opposed to ours. It would be too long to go through each of the above conditions in the details of their practical application. But let us take a brief glance at one of them—the moral certainty of success. As between Ireland and England, no one not fit for Bedlam would think of even entering on the consideration of such a question. But suppose a complete alteration in the relative physical force of the two countries, and in the moral elements which give to physical force its life and form, and without which, like a massive rampart wall on a bad foundation, it is as likely to crush those who trust to it for defence, as to resist those who make it the object of assault. Suppose England to lose and Ireland to gain so much in these respects, that the question of the chances of success would not be too absurd at least to enter on. Only imagine the Pope, even with the whole college of Cardinals, and all the theologians in Rome, sitting down seriously to consider such a question! And yet, in order that his decision should be worth more than the paper it were written on, he should not only examine the question carefully, but come to a clear and sure conclusion about it. An able, cool-headed, practical man of the world, well conversant from personal observation with the actual state of these countries, well versed in military science and such other knowledge of men and things, as would be necessary for forming even a rational conjecture on a matter of this sort—why even such a man or a council of such men, might commit the grossest blunders in a calculation whose elements are so complicated and so dark. While the first mutterings of revolt are yet hardly audible, a single blow, quite unexpected, but deeply meditated and well aimed, may strike it to the very heart, and shiver into atoms the whole fabric which a fancy-born hope had reared with such apparent solidity. With what shadow of a chance of success would an aged ecclesiastic, whose life had been passed in a far distant land, and in far different kinds of contemplation, address himself to the solution of such a problem? And yet, it is but one of several problems equally foreign to his pursuits and experience, and equally removed from the channels whence true and saving knowledge would come to him. He may be eminently learned, eminently wise, eminently holy; but all these qualities will avail him little—except, indeed, to keep him from meddling in such matters at all.

Limit of Papal power admitted by all.

There are other considerations of a less *a priori* character than the preceding argument, but of an equally decisive and permanent force. Whatever power the Pope possesses is given him for the salvation and edification of men, not for their scandal and perdition—*in ædificationem et non in destructionem.*† The most extreme Ultramontane should admit this.

* I use the word *edict* for brevity's sake, as comprising a simple declaration of right to revolt, or a declaration of duty, or both together.

† Perrone, *de Locis*, p. I, n. 610.

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Now is it not perfectly plain that, in the state of society as it has existed so long and is likely to exist for ages to come, a declaration of the deposing power would most probably produce—an exercise of it, infallibly produce—the greatest calamities both to religion and society?*—First, such a storm of hate and vengeance would be raised as the world has not witnessed for many generations, accompanied, perhaps, with a deluge of blood, certainly with a deluge of sin. Secondly, in some places Catholicism would be crushed to the earth where it is now flourishing, persecuted where it is now freely tolerated, trampled out where it is now bursting into life. Thirdly, every communist villain, every patriot swindler, every political anarchist, knave or fanatic, from one end of Europe to the other, would take up such a papal declaration as a Magna Charta for rebellion, universal rapine, levelling and destruction. You would have the satellites of the father of lies shouting *vivats* after the teacher of eternal truth. You would have the Vicar of the "Prince of peace," blowing the trumpet of war, "domestic fury and fierce civil strife." And all this *cui bono*?—unutterable evils, without any compensating good. For my part, I believe, as theologians speak on somewhat similar hypotheses,† that if any Pope meditated so fatal a step, God, in mercy to the Church, would change his mind, or take him out of the world.

Consequences of Papal decision in favour of revolt.

x. "All this," it will be said to me, "may look plausible enough. But, after all, is it not a defined doctrine of your Church that the Pope is its supreme pastor and ruler; and that, therefore, you are bound in conscience to obey every command and bow to every decision and declaration emanating from him?"

Objection to witness's doctrine anticipated.

It is a prevailing opinion among Protestants that the Popes are among the last of men to admit—least of all to volunteer an admission of, limits to the obedience due to them. I shall now bring forward no less than two Popes to answer this objection, in their own proper persons.

And answered from Papal documents.

Benedict XIV. thus writes in his work on Diocesan Synods:‡—"We are not treating here of special rescripts or mandates, *in the granting or expediting of which nothing is easier than for the pontiffs to be sometimes deceived, either by a false statement of facts or the suppression of some truth* . . . . The decretal of Alexander III. is well known, the words of which are:—'After carefully examining the nature of the business . . . like a provident and prudent and discreet man, either reverently fulfil our command, or show us by letter a sufficient and reasonable cause why you cannot fulfil it. *For we will patiently acquiesce in your not performing what had been suggested to us from erroneous information.*' Of the same tenor is the decision of another decretal . . . in which the following words are read:—'If you cannot without scandal provide him [with a benefice] *we cheerfully acquiesce, if you should come to the conclusion that our mandate should not be executed.*'"

Duty of obedience to invalid precepts.

An act enjoined by a superior, ecclesiastical or civil, whether the command be in the form of a law or of a simple precept, may be in itself an indifferent or lawful act, or it may be in itself sinful and in no case lawful. If the act be in itself sinless, even though the precept or law enjoining it should be invalid (*e.g.*, because the matter of the law is outside the superior's province, or because the act enjoined does not tend to the public welfare, &c.), still I may be bound to perform the act (from the terms of the case it is *lawful* to perform it) not in virtue of this particular law, but because scandal, dissension, &c., may ensue. Thus, if a bishop imposed needlessly severe restrictions on his clergy, and such as, if known to the Pope, would be (as often has happened) softened or entirely annulled by him, the clergy, at least as a general rule, are in the meantime bound to submit. So I hold that we are bound to observe the law which prohibits public religious processions, &c., so common in Roman Catholic countries.§ The reason is obvious.

Duty of disobedience.

But if the act enjoined be clearly sinful, then, I not only may disobey, but am *bound to disobey* the superior whether Pope or Prince. Thus, suppose the imaginary and absurd hypothesis of the Pope sending a stringent command over to me to organize a little band for the assassination of Mr. Spooner, or for spreading false reports against him, such as ascribing to him immoral or pernicious doctrines, which I know he does not hold, or which I have not sufficient reason for believing him to hold, I would be bound to disobey such a command, and to suffer interdict, suspension, excommunication, hanging, combustion, all spiritual and all temporal punishments sooner than obey such command or any one iota of it. So if I suppose an equally imaginary and absurd hypothesis of the British Parliament passing a law that all priests who did not marry within a certain period should be burned alive, I should suffer the death sooner than obey such a law.

But if I am bound to disobey a command in such cases, where only my own personal guilt, or at most private injuries to a few individuals, would be involved in my obedience, how much more weighty my obligation in a case so manifestly, so inevitably involving such wide and wasting evils, moral, physical, social, and political?

I trust that I have explained my views with sufficient clearness, and that it is therefore unnecessary to extend this answer farther.

* On the immense difference between the evils of revolt in the middle ages and in our days, see Macaulay's *History of England*. Vol. 1, p. 34, &c.

† Lugo, *de Fide*. D) 1, n. 277.

‡ Lib. 9, c. 8, n. 2.

§ I *suppose*, for argument's sake, the invalidity of such a law. In a mixed community, where there would be imminent danger of strife, collision—perhaps bloodshed—from such processions, there can be no doubt that a law prohibiting them, with a view to the preservation of the public peace and good feeling, would be a just and valid law.

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Question IV. *Indelicate portions of Moral Theology.*

Answer.

Students *never* interrogated therein.

4. Do you teach, or how do you deal with those chapters in the course of moral theology, which treat of the duties of the married state? What is the class-book or house treatise in use in Maynooth College on these subjects?

I.—I have never, either at the ordinary every-day calls, or at the public examinations, interrogated any student on any part of the indelicate portions of those chapters in the course of Moral Theology, in which the duties of the married state, or the matter of the sixth and ninth (in the Protestant catechism, seventh and part of tenth,) Commandments are treated of. I have never known or heard of any student being interrogated in any way on those subjects, either since I myself became a professor, or while I was a student.

Instructions given by professor towards close of divinity course.

II.—I do not recollect to have ever given any lecture or exposition whatever on those topics until after I had become professor of the second class of theology. Since then, however, but more especially since I became professor of the first class, I have, towards the close of the academical year, among the occasional instructions alluded to in my oral evidence, sometimes touched more or less on those matters, to such extent and in such form as I judged most useful for the guidance of those just about to enter on parochial duties.

Heads of lecture in reference to duties of married state.

III.—With regard to the duties of the married state, the main drift of my observations has been, especially in regard to female penitents, 1°. To mark out what confessors are *not* bound to interrogate in, and the extent to which they are *not* bound to go, even on the matter on which it may be their duty to interrogate. 2°. To impress strongly on them the general duty of not interrogating, unless when bound to do so. 3°. That they should, in every case, adhere *strictly* to the spirit of the following rule laid down by the Roman Penitentiary, in reply to a certain bishop in a certain foreign country, where the crime committed by the second son of Juda and Sue was of not unfrequent occurrence: "Confessarius revocet in mentem adagium illud, *sancta sancte esse tractanda:* atque etiam verba perpendat sancti . . . . * viri docti et harum rerum peritissimi, qui . . . . inquit:—'Circa autem peccata conjugum respectu ad debitum conjugale, ordinarie loquendo, confessarius non tenetur, nec decet interrogare, nisi uxores, an illud reddiderint modestiori modo quo possit. De aliis taceat nisi interrogatus fuerit.'" 4°. The cases are *very rare and quite exceptional* in which a question may be proposed, even in this way.† 5°. I warned the students against reading any book on this subject until after their ordination as priests, and even then to confine themselves to a compendium. 6°. Such subjects should never be approached except with the greatest purity of intention, and with a heart cleansed and strengthened by divine grace, of which fervent preparatory prayer, to say nothing of the daily spiritual training of an ecclesiastical college, will assuredly bring down abundance.‡ 7°. There is one duty of married persons to which I shall allude by and by (n. VIII), and regarding the fulfilment of which I always inculcated the duty of strict interrogation and emphatic exhortation.

Sins against chastity. Doctrine of theologians thereon.

IV.—With regard to sins committed by unmarried persons against the virtue of chastity, 1°. It is the received and certain doctrine of our moralists, that every deliberate violation of the virtue of chastity is a mortal sin. One of the greatest among them (the same referred to in the above decree of the Roman Penitentiary) thus expresses himself:—"Omnis delectatio carnalis sive luxuriosa, cum advertentia et deliberatione capta, est mortale peccatum." 2°. The same high authority states, that on account of this sin, "the greater number of souls fall into hell; nay," he adds, "I do not hesitate to assert that all who are damned, are damned on account of this one sin of impurity, or at least not without it." 3°. Considering the terrible truths enunciated in these two assertions, and considering—what I suppose unnecessary to explain here—the Catholic doctrine on the sacrament of penance, it follows, as a matter of course, that the attention of those who have the charge of souls should be turned most closely to this subject; that they should approach the discharge of the most important function of the ministry, not only with apostolic zeal and purity, but with a profound knowledge of the human heart—the depths of sin into which it may fall, and the course through which it falls—the art (for there is such an art) of scanning, often at a glance, and from symptoms apparently slight, the nature and extent of the soul's disease, the means both of nature and of grace for restoring it to the likeness of its lost purity.

Theological knowledge thereon: importance of.

Whence derived.

This is knowledge not to be acquired in a day, or with little labour. It is derived from many sources:—from the Word of God, from moral theology, from approved works of solid Christian piety, from the accumulated wisdom of able, holy, and experienced men. Self-examination of one's own heart—for the germ, if not the actual impulse, of every human passion is in every human bosom—fervent prayer, natural sagacity, and tact have their share

* As it is not improbable that at least portions of the Blue Book of the Maynooth Commission will have a considerable number of readers, the prurient curiosity of some of whom might be stimulated by specific references to books not fit for general perusal, I have omitted all such references in the present answer. Those books are destined only for the use of a few, whose professional duty it may be to read them; whom the sacredness of this duty justifies in reading them; and whom due preparation qualifies for the safe reading of them. See n. x, in the present answer.

† The following rule was laid down by the Bishops of Belgium, in a decree on the administration of the Sacraments, published by them in the year 1697:—"Confessarii *parce, caste, et valde caute*, interrogent circa peccata carnis."

‡ "Oro studiosos," writes the author alluded to in the next paragraph, "qui ad munus audiendarum confessionum se parant, ut hunc tractatum de sexto præcepto, quemadmodum et alium de debito conjugali, non legant, nisi cum fuerint ad accipiendas confessiones jam proximi; legantque ob hunc unice finem, omnem prorsus curiositatem abjicientes; atque eo tempore sœpius mentem ad Deum elevent, et Virgini Immaculatæ se commendent, ne dum aliorum animas Deo studeant acquirere, ipsi suarum detrimentum patiantur." In another place the same author quotes the following from a previous theologian:—"*Licet quædam de materia fœdorum actuum tangat* [*theologus quidam*] *turpior est infernus; et si fœdus est sermo, fœdius est in peccato putrescere. . . . . Si angeli essent homines, talibus non indigerent.*"

in adding to it, perfecting and adapting it. Some possess it in a very high, some in quite a low degree. Rev. P. Murray, D.D.

Premising, as before, the necessity of pure intention, &c., in studying this subject, and of prudence, &c., in applying the knowledge thus acquired, the following are the duties of a confessor, in reference to the present matter, the importance of which, above all others, I laboured to impress on the minds of the students. Duties of confessor.

v.—*First.* To attend principally to the dispositions of the penitent. To see that he is making a sincere confession, and that he is animated with the proper spirit of contrition.*

vi.—*Secondly.* Never to omit pointing out, especially to the ignorant and careless, the means of overcoming temptation; such as, avoiding the external occasions of sin, averting the mind instantly from the object of temptation and fixing it on some other object, aspirations of prayer, &c., &c. To impress the importance, the *absolute necessity*, of adopting those means, more or less, according to the temperament of the individual, &c.; for it is certain that from not recurring to them, all fall who do fall.

vii.—*Thirdly.* To make the young special objects of a most paternal solicitude. If, in early youth, the heart be preserved from the taint of corruption; if the virtue of chastity be firmly planted therein, resistance to temptation grows into a habit and becomes easy, and virtue strengthens with advancing years. In nineteen cases out of every twenty, the disorders of a riper age date their origin from early neglect; and what is now a devouring conflagration might have been easily kept down when it was but a small flame. Special solicitude for youth.

viii.—*Fourthly.* The evil habits contracted by young persons frequently, very frequently, arise from the neglect of parents; a neglect, however, not always criminal, because not always adverted to. Their affection for their children often blinds them to dangers which, more than any other, lurk unsuspected and make their way unseen. Parents should therefore be interrogated as to the discharge of the duty of watching over their children; of seeing to the sorts of books they read; the sports they engage in; the places they frequent; and, above all, the companions with whom they associate. The grounds of the duty, and the peril of neglecting it, should be pointed out. Duties of parents.

These, and the like, form the principal part of the few hours' lecture, out of the whole four years' course, devoted to this unpleasant, but all-important subject. Such is the abyss of unclean investigations in which the frenzied imaginations of some, who, perhaps, might themselves greatly profit by them, represent the theological professors of Maynooth as habitually revelling!

ix.—I fully appreciate the excellent intention of HerMajesty's Commissioners in proposing the present question. I can here explain but briefly and imperfectly a matter which, after all, the fullest exposition can never place before the mind of a genuine Protestant, in that clearness and in that perfect harmony with the ordinances of God and the moral improvement of man, in which the mind of a Roman Catholic sees it. It is a painful necessity to have to vindicate from a charge of impurity an institution like that of confession, which we not only believe to be divine, but know to be one of the great well-springs of sanctification to the faithful. It were painful to any Catholic, who, if he frequents confession, knows that the degree of sinlessness that marks his life is mainly due to that practice. It is painful to me who know, not as a matter of speculative doctrine, but of experimental knowledge, from my missionary labours in several places, both before I became professor and occasionally in my earlier years afterwards, who *know* the unmixed good which the study of this portion of our theology prepares for, and its application produces; who have witnessed hundreds upon hundreds coming to confession under the weight of that terrible passion,—so often under the weight of that terrible sin,—thenceforth, week after week, month after month, leading pure lives; struggling, as St. Paul had to struggle against the angel of Satan that buffeted him, and, like him, still victorious. Influence of confession on purity. Witness's personal testimony thereto.

The frequency of restitution is often put forward by a certain class of our polemical writers as an evidence of the good effects of confession: but I consider this as nothing,—as absolutely nothing in comparison of the wonderful fruits of chastity and purity of heart which it produces every day, in every condition, and in every age of life. I know *it to be the great protection of that very virtue of which it is so frequently represented as the snare.* And I am quite sure that sincere and religious-minded Protestants, if they knew but one-hundredth part of what any parish priest or curate in the kingdom could tell them, though they still believed not, would thank God on their bended knees, that what they consider to be of purely human invention, has yet in its influences so much of what marks the institutions of Heaven.

x.—I have, in a note to the third section of the present answer, alluded to certain theological treatises on the matters before us. I think it useful to add a word or two here, in conclusion, on those treatises.

* Contrition includes two things:—1. A true sorrow for the sin committed, together with a detestation of it,—the latter being indeed hardly, if at all, separable from the former. 2. A firm resolution of sinning no more. The sorrow must spring from a supernatural motive. The resolution against sinning, which may, perhaps, be implied in the sorrow itself, implies a resolution of adopting efficient remedies against relapse. If the penitent have not this contrition in both its parts the absolution of the priest is essentially null and void. This is a defect which no power in the church can, *in any possible case*, supply. There is a species of contrition called perfect, *i.e.*, proceeding from the motive of the perfect love of God. An act of this sort of contrition instantly effaces all mortal sins from the soul, with an obligation, however, of afterwards confessing those sins, in order to comply with the divine precept. Hence, if one of those Protestants who are in a state of invincible ignorance should make an act of perfect contrition, there is no doubt that his sins would be thereby effaced. Nature and necessity of contrition.

* As to confession, all that God requires of the penitent is that he use moral diligence in the examination of his conscience, and tell sincerely all the mortal sins that occur to his mind on such examination. Any mistake he may then commit, through forgetfulness, &c., is in no way imputed to him, and in no way affects the validity, or diminishes the effect of the sacrament. Requirements for a valid confession.

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Theological treatises on the present matter.

Some of them are diffuse and quite plain in their language, especially those of our older theologians. I have already stated that those books are not necessary for confessors to read. There is a great deal in them which even professors of theology may pass over. I have one large folio, the most copious and learned treatise ever written, *de Matrimonio*. I do not think that I ever read three pages of the indelicate portions of this book, until I came to write the present answer. I had not opened it for I know not how many years—ten at the very least.

Why some of them so diffuse.

There is much now antiquated and useless matter in those books. The tendency to the *exhaustive* method—omitting no branch of a subject, saying every thing that can be said on it—was very common in those days when almost every book was a folio or quarto It is natural enough in retired scholars who devote their whole lives to one study; especially in theologians, who look on theology as the most extensive, the most interesting, and the most important of all sciences. So it is indeed in other walks. Such is law to many lawyers; classics to men like Porson, &c., &c. We have examples of this exhaustive and expansive tendency in several English Protestant divines,—Barrow, Warburton, &c.; and in other old writers, such as Burton, Fuller, &c.

Character of theologians who wrote them.

I must not omit to observe, also, that those theologians who wrote most extensively and plainly, were all members of some religious order or congregation; men of extraordinary sanctity, most of them leading lives of incredible mortification and incessant prayer; such mortification and such prayer as would have subdued the passions of a Tiberius or a Commodus. They became, in a manner, like disembodied spirits; and analyzed the course of sin,—the most secret workings of the soul,—with the same passionless indifference with which a practised anatomist would set about the dissection of a body.

Reading of those books: how justifiable.

The fair and sensible and true view of the matter is this. The whole danger to morality from writing or reading such books arises from the motive or the manner in which they are written or read. There are many occasions of strong temptation in the world. If I expose myself thereto without sufficient cause, I sin, because I throw myself into the imminent and certain danger of sinning; but if I act from a sense of duty, or from any just and weighty reason, I do not sin. This is a plain principle of Christian morality. Thus, for example:—the course of study for the medical profession, and the practice of that profession, especially in some of its departments, are infinitely more dangerous than the study and the application of this infinitesimal segment of theology, even in the most exaggerated representation thereof. Will any one venture to say that all medical students, all practising physicians and surgeons are necessarily living in the habit of mortal sin? Surely not. Surely if they go through their work from a proper motive, and practise the necessary observances of religion, they may all lead, as so many of them do lead, lives of exemplary purity and virtue.

Now take the case of a priest. Suppose him, while a student in college, to get through this little paragraph of theology in the way prescribed above in the present answer. Suppose him afterwards, when a priest on the mission, to make use of this knowledge, in the way also prescribed above. How small is the danger in his case compared with that of the medical student and practitioner? But if you add to this the very important consideration, that the whole training of an ecclesiastical student, from the day of his entrance into college, and the daily works of self-sanctification which the laws of the church impose on him from the day of his ordination, should clothe him in a spiritual armour, impenetrable to the fiery darts of the enemy. If you take this consideration (and others might be added) into a comparison of the two cases, the divergence between them widens into almost direct opposition.

But still there is danger? Truly, this world is covered all over with a net-work of danger, and the holiest have to tread upon it like the rest. But we believe that there is a God above us; and that he is all-powerful, and merciful, and good; and that he has not left us to be tossed about on the horns of hell, and trampled at will under the hoofs of the wicked one. We believe that He is our strength, exceeding great; that he "is faithful and will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it." If there be a bad priest there is danger; and, therefore, to prevent such a one from getting into the sanctuary, or for removing him from its service if he has found his way there, we have colleges, and discipline, and laws, and bishops, and soforth. But for a man of ordinary virtue there is absolutely no danger worthy the name. "All things are clean to the clean: but to them that are defiled, and to unbelievers, nothing is clean."

Since the preceding pages were written, a pamphlet has fallen into my hands, entitled, "The Great Sin of Great Cities: being a reprint, by request, of an article entitled 'Prostitution,' from the *Westminster and Foreign Quarterly Review*, for July, 1850." Though I do not concur in every thing which the writer advances, the article appears to me to be written very sensibly, and in an excellent spirit and feeling. The Commissioners will allow me to quote the opening paragraphs. To me they seem, especially coming from such a quarter, to afford a strong confirmation of the *reasonableness* of some views put forward in the preceding answer.

Confirmation of Witness's views and reasoning.

"There are some questions so painful and perplexing, that statesmen, moralists, and philanthropists shrink from them by common consent. The subject to which the following pages are devoted, is one of these. Of all the social problems which philosophy has to deal with, this is, we believe, the darkest, the knottiest, and the saddest. From whatever point of view it is regarded, it presents considerations so difficult and so grievous, that in this country no ruler or writer has yet been found with nerve to face the sadness, or resolution to encounter the difficulties. Statesmen see the mighty evil lying on the main pathway of the world, and with a groan of pity and despair, pass by on the other side. . . . .

"It is from a strong conviction that this is not worthy behaviour on the part of those who aspire to guide either the actions or the opinions of others, that, after much hesitation and many misgivings, we have undertaken to speak of so dismal and delicate a matter. We are aware that mischief is risked by bringing the subject prominently before the public eye, and that the benefit to be derived from the discussion should be so clear and certain, as unquestionably to overbalance this risk. We are aware that it is a matter on which it is not easy to speak openly,—not always possible to speak with confidence as to facts, causes, or consequences. We are aware that we shall expose ourselves to much scoffing from the vulgar and light-minded; much dishonest misrepresentation from those who recklessly echo any popular cry; much unmerited anger from those who deem that refinement forbids them to speak of things which it does not forbid them to do; much serious blame on the part of those who think that no object can justify us in compelling attention to so revolting a moral sore. We have weighed all these obstacles; and we have concluded that the end we have in view, and the chance of the good we may effect, and the suffering we may mitigate, warrant us in disregarding them. We think that such considerations have already too long withheld serious and benevolent men from facing one of the sorest evils that the English sun now shines upon. Our divines, our philanthropists, our missionaries, nay, even our *sœurs de la charité*, do not shrink from entering in person the loathsome abodes of sin and misery, or from penetrating into the lowest dens of filth and pollution, where human despair and degradation ever dragged itself to die, when led thither by the impulse of compassion and the hope of good. Why, then, should we allow indolence, disgust, or the fear of misconstruction, to deter us from entering upon an inquiry as to the possibility of mitigating the very worst form which human wretchedness and degradation can assume? The best and purest of our race do not feel themselves repelled from, or tarnished by, the darkest haunts of actual guilt and horror, where pain is to be assuaged, or where souls are to be saved. Let us act by *subjects*, as they act by *scenes*. Rev. P. Murray, D.D.

"Feeling, then, that it is a false and mischievous delicacy, and a culpable moral cowardice, which shrinks from the consideration of the great social vice of prostitution, because the subject is a loathsome one; feeling, also, that no good can be hoped unless we are at liberty to treat the subject, and all its collaterals, with perfect freedom, both of thought and speech; convinced that the evil must be probed with a courageous and unshrinking hand before a cure can be suggested, or palliatives can be safely applied; we have deliberately resolved to call public attention to it, though we do so with pain, reluctance, and diffidence."

About the middle of the article I find the following observations:—

"Is it not the fact, that the sexual propensity is awakened into unnaturally early and undue activity, by the bad condition and regulation of nearly all seminaries of education for all classes? The early initiation, if not into vice, at all events, into vicious ideas, the licentious language, and the coarse and vulgar habits which there prevail, have, undoubtedly, to answer for much of the evil that exists. For, where modesty is so early broken down, and where the passions are awakened before the principles have had time to become formed or fixed, the difficulty of maintaining virtue, when temptations press around, becomes excessive. If, instead of permitting, among all ranks, careless association with the coarse and bad, and enforcing, in addition, among the higher classes, daily perusal of the works of a licentious age, the education of boys were to be conducted with any degree of the same watchful attention to purity that marks that of girls, and that of young Catholic priests, (in this country, at least,) the gain to the whole tone of public morals would, we are convinced, be something beyond estimation."—(P. 27.)

5. In what manner do the professors who lecture in dogmatic theology, execute the provision of the Statutes, c. v., s. 3:—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" In what way is this doctrine specifically inculcated? Question V. *Allegiance: Power of dispensing in.*

A. I had been for several weeks hesitating as to whether, or how, I should answer the four last questions in this Paper K. On one hand, if I answered them fully and fairly, (according to my conception of what full and fair answers should be,) however carefully I might avoid collateral topics, though intimately connected with the matter in hand, and obviously suggested by it; still I could not avoid putting forward statements and views strongly clashing with cherished prejudices. On the other hand, I could not—omitting higher considerations—reconcile it with manly honour and straightforwardness, to give such reserved and one-sided answers, as, according to my notions, would, in the circumstances, render a *suppressio veri* equivalent to a *suggestio falsi*. So I resolved to leave the questions unanswered and, according to the excellent, though unhappily not always practicable, rule of the good old monk, *sinere res vadere ut vadunt*. Considerations, however, against this resolve were subsequently pressed upon me, which, on mature reflection, determined me at least to modify it. Witness's hesitation as to remaining questions.

I have to state here, at the outset, in reference to those questions in which inquiries are made about the observance of particular Statutes, that a considerable portion of our Statutes have been a dead letter, some from the very day on which they were first published, up to the present moment, others from a later date. If any one took up those Statutes to form from them a full and correct idea of the actual and working system of Maynooth, he would err egregiously. I once heard that they were originally borrowed, with a few modifications, from the statutes of some continental college or colleges. I take this account to be sub- College Statutes.

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Bye-laws: how framed and observed.

stantially correct; for several of them are, at least as they lie, either unsuited to this country, or such as the enforcement of them would, considering other parts of our actual system to which no statute reaches, or indeed could reach, produce pure mischief. As to the bye-laws, to which additions are made at almost every meeting of the Trustees, some of them are directly opposed to the Statutes; many of them, probably one-half of the proportion—I must speak from conjecture, not having just now access to the book—are a dead letter; some have never been acted upon. All this is but the natural result of the mode in which business is transacted by the members of our legislative body—the Trustees of the College. They live far away from it—they are engaged in the affairs of active life, completely removed from all opportunities of observing, almost from all occasions of even thinking about, the wants, the usages, the ideas, in short, any aspect of the inner, real, daily working life of the College. Then, they meet here once a year, for a couple of days towards the end of June,* and make laws affecting any or every department in the College, without any counsel or deliberation whatever, collectively or individually, with the professors, the intimate witnesses and daily workers of so important a part of the collegiate system.

Instances illustrative of mode in which Trustees make bye-laws and regulations.

A few instances, taken, as they occur to me, from the proceedings of the Board at different periods since I became professor, will illustrate the system. When I was a young professor, the Board passed a rule establishing monthly revisions, but also superadding certain formalities. It so happened that at that meeting the Trustees wished to have an address presented to the Queen from the whole College. We were therefore called before the Board to give in our concurrence to the address; and while there, the late Archbishop Crolly, (who was always strongly for fair and open inquiry,) informed us of the law which had been enacted, and asked our opinions about it; we fully approved of the monthly revisions; but one of the older professors—all the rest concurring—objected to the formalities alluded to, not only as opposed to Statute, but as in themselves highly inconvenient, and tending to frustrate the very end of the rule. The objection was admitted, and the rule accordingly modified. But for the accident of our having been called before the Board for an entirely different purpose,† and the additional accident of one of the Trustees having mentioned the rule to us, a law *exclusively* affecting the professorial department, and affecting it, too, with partial inconvenience, would have been imposed upon us, without a single professor having been consulted, or having received the slightest hint that such a law was in contemplation. Again, the new chairs were established in 1845, and their adjustment in the collegiate system fixed without any consultation with the professors. Again, when, on the establishment of those new chairs, it became necessary to make some changes in the mode of holding the concurrent public examinations, a plan was laid before the Trustees. By this plan was for the first time introduced the practice of holding the public examinations of *four* different classes at the same time. The plan, which was adopted at a meeting of the Trustees *in Dublin*, was, to the last, *most carefully* concealed from the knowledge of the professors, of whom, it is needless to add, not one was consulted about it. The serious evils of the present system of so many concurrent examinations I have pointed out elsewhere. Let these examples suffice.

The late Lord Dudley, after commenting, in a letter to the Provost of Oriel College, on certain abuses in the Oxford system, adds—"I say this without meaning to cast the smallest blame either upon the society itself, or upon the rest of the University—it is an accident, but it is an *unlucky* accident."‡ In the same spirit I state the preceding facts, and whatever other facts of a similar significance may turn up in the course of the following paragraphs.

Witness declines to suggest a remedy.

Let it not be inferred that I wish to have the legislative authority transferred from an external to an internal Board or Council. So far from desiring such a change, I am of opinion that, in any probable future circumstances, and especially in existing circumstances, it would be a change very much for the worse. How matters should be mended, I leave for others to determine; but certainly I would not have them mended in *that* way.§

Answer to Question V.

To come to the question immediately before me, the extract from the Statutes, quoted therein, was, like the rest of the code, enacted several years before Catholic Emancipation; and at a time when the great watchwords of intolerance, even on the lips of eminent and gifted statesmen, were that we suppressed the second commandment, that we held that no faith is to be kept with heretics, that the Pope could absolve us from our oath of allegiance, &c.

* The Trustees also meet once a year, generally at the close of autumn, in Dublin (fifteen miles from the College); their deliberations hardly ever, if ever, extending beyond one day, sometimes not occupying more than a few hours. Matters of the greatest importance have been frequently brought before the Board, and often enough decided at this meeting.

† This is the sole instance I can call to mind of a *spontaneous* summoning of the professors before the Board, since I became professor, and even then it was not for the purpose of asking counsel on College affairs. On some other rare occasions, when we had previous suspicions of what was to be brought forward, our opinions were, at our own earnest request, and not always without evident reluctance on the part of some, asked by the Trustees.

‡ *Letters of the Earl of Dudley to the Bishop of Llandaff*, Let. 14.

Too much bye-law making.

§ The truth is, we have, for a community so fixed, a great deal too much of bye-law making. A few regulations made when the exigency calls for them, made after full consideration of the matter which they are to affect, and therefore made to operate and to last, would be of more practical benefit than a whole volume of what an old professor, many years ago, with more truth than reverence, called the "*Variantes* of the Board." Another old professor, one of the quietest of men, afterwards (and still), a most pious and zealous bishop, once said, with unwonted waggishness, on occasion of some wild regulation made by the then Board of Trustees, that "a professor should never be absent from the College during the period of the Board's meetings, else he might on his return find his chair occupied by another." I have indeed, on more than one occasion, heard Trustees themselves (bishops) condemning the present system in terms as strong as any I could think of using.

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I do not know whether or how the doctrine enunciated in the Statute was specifically inculcated up to the period of my entering College (1829); but, while I was a student, I never heard it enforced with any particular emphasis, nor, since I became professor, have I ever so enforced it myself. I must plainly tell Her Majesty's Commissioners, that those old charges and the controversies about them are a perfect bore to us—to *me* at least. One of those anti-emancipation pamphlets or speeches about divided allegiance and soforth, is apt to affect me in much the same way as Dr. Langford's sermon affected the Edinburgh Reviewer; even the wit of Sydney Smith, or the eloquence of the great orators, the last of whom has just departed, can hardly give them some life and heat in my eyes. They are worse than schoolboy declamations about Cæsar's being a great man, worse than the juvenile poems of a bad poet, worse than a dietary of decayed vegetables. I should as soon think of coming down to my class-hall with a solemn lecture and warning to the students against joining a combination of Rapparees or Ribbonmen, as of coming down with a solemn lecture and warning on the subject of the Pope's absolving us from our oath of allegiance. There is just as much probability that the Pope will issue a Bull absolving us from our allegiance or from our *oath* of allegiance, as there is that he will issue a Bull for the revival of the Brehon laws in Ireland, or of the heptarchy in England. Poor Pope, heir of St. Peter's tribulations, as of his power, would that he could secure allegiance in the subjects of his own dominions! Would that he could fix his temporal throne as firm as the throne of these realms!

Witness omits particular and emphatic observance of Statute, in literal sense, as useless.

But though I have not given special prominence to a worthless and dead letter, I have not failed in a far more important, because really practical function. There has always been more or less disaffection among a large mass of the Irish Catholics. Some years ago it assumed, among many of them, a shape of positive disloyalty more or less decided. I am only stating facts, not tracing causes or apportioning responsibilities.* This strong feeling has been latterly very much on the decline; but, so far as it has disappeared, it has rather died out than been extinguished. It has vanished to make room not for loyalty but for indifference—as the ebbing sea leaves behind it not vegetation but barrenness. None of the disaffected ever thought of the Pope, except as an opponent—no man dreamed of a papal absolution from allegiance. The only occasion on which the Pope interfered, or rather, perhaps, was publicly known to interfere, was that alluded to in one of the notes to my oral evidence, and then it was to exhort the clergy, and especially the bishops, to promote peace, submission to authority, &c. The Roman authorities were rather roughly handled at that time, both in the great popular meetings and elsewhere. If a thought of Rome should have had any influence on the revolutionary tendencies of the time, it would have been decidedly to check, not to accelerate them. Of the real causes of this disaffection—whether those existing from old times or those of a later growth—I refrain from speaking, as I have refrained, or all but refrained, from speaking of them in my lectures to the students. They are matters of fact, admitted or controverted, according to the undeniable evidence of them, or the political bias of different parties; but the disaffection, however generated, has undoubtedly been intensified—has acquired a certain fixity—a certain basis of apparent reason—has got itself invested with the shape of a *formula*, in consequence of the dissemination of principles and sayings, new, I think, in this country, at least to the present generation, and all the more pernicious that, on one hand, they seem to lean to the side of humanity—to spring from the very heart of universal benevolence, and to lead to universal happiness; while, on the other hand, their dreadful results when applied in practice can be known only from—what to the mass of our people is unknown—the experience of other countries or other times. I allude to those dreams about a sudden restoration of society—a sudden cure of long-existing, deep, and wide-spread social miseries, whether by legislative enactments or other and questionable means—the practice of habituating the ignorant and unreflecting classes to a sullen and morbid hatred of the existing state of things, to a longing and looking for wholesale agrarian and other wholesale changes, as the one great remedy, only not desirable to attempt accomplishing because not possible to accomplish, in the shortest and sharpest manner—the practice of accustoming the ears of those classes to unsparing and unceasing abuse of every government, denouncing it alike for the worst intentions in the good it effects, in the evil it leaves unredressed, or unsuccessfully attempts to remove or to avert, passing over in profound silence the undeniable benefits it may have conferred, or exhibiting them only as snares and shams—the practice of trafficking in the strong religious faith and feeling of the people, in representing as a battle for religion what is but a struggle of political factions—nay, often a shabby contention of local and even personal antipathies and predilections—in one word, the propagation of those principles and ideas whose sure practical tendency, however attractive, and even just they may appear in the abstract, is to engender in the masses not only a cold estrangement from the Supreme Powers, but an habitual jealousy, a rancorous hatred of them, a complete and driftless unsettling of the popular mind, a sour and sulky discontent which nothing can satisfy, and reasoning only irritates—all that mass of morbid ingredients, which, expressed in a single phrase, are revolution and anarchy inchoate, and, if not kept down by overwhelming pressure will soon be revolution and anarchy consummated. I am thoroughly convinced that many men, not only well-meaning as citizens, but sincere and pious Christians, are more or less caught by those delusive theories and sentiments, who, if aware of their real tendency, would shrink from them with

But carries out its practical meaning and spirit.

Pope considered by the disloyal as an opponent.

Disloyal and anti-social theories, &c.

* See Macaulay's Speeches (authentic edition), *passim*, for one view of the matter.

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horror. I frankly confess that, though never having had the slightest sympathy with revolutionary doctrines, it is only from much reading (and I have read the best I could get on *both* sides), and much reflection within the last few years, that I have come to see things in the full and clear light—to *me* as clear as that of the sun at noonday—in which I now behold them.

Witness, of late years, lectures specially against them.

Of late, and only of late years, I have deemed it a matter of the first importance to try to impress the minds of the students under my charge with proper notions on this subject, both for their own guidance and the guidance of others. I will not weary the Commissioners by stating how I executed this task. I have not attempted to do it in a very formal way. Many of the revolutionary aphorisms are so equivocal—there is apparently so much of abstract truth, of excellent intention blended with them, that it is not quite so easy to set forth their naked unredeemed deformity before those who hear them treated in this way for the first time.* In those expositions I avoid all allusion to current political questions. I try to keep my observations free from all tinge of political colouring, to present them in a purely ethical and theological light; I keep clear of disputable or obscure points; I confine myself to broad principles of Catholic theology, to broad facts in history and in human nature, and to plain reasoning on them. Every one has his own way of enforcing his arguments: to me it appeared useful to read, and accordingly I have sometimes read, sketches from revolutionary history in illustration of the doctrines I had been unfolding.

So far, therefore, from telling the students to beware of the Pope and his power of dispensing in the oath of allegiance, I say to them, if not in so many words, yet in sense—"Stick to the Pope and to the doctrine of the Holy See, which is that of the Church and the Gospel; and in doing so you will preserve yourselves and your people from the disastrous influence of the ascendancy of rebellious and revolutionary principles—disastrous alike to the religious and social well-being of men."‡

I have some observations to offer on the mode in which the oath of allegiance is proposed to our students. I would suggest an *immediate* change as to place, time, and other circumstances. But I understand that the attention of the Commissioners has been already directed to this subject.

Patrick Murray.

College, Maynooth, March, 1854.

* "Lord Elibank said to him (Robertson the historian), 'Mr. Robertson, the first thing that gave me a high opinion of you was your saying . . . . that you did not think worse of a man's moral character for his having been in rebellion.' . . . Dr. Johnson observed, that being in rebellion from a notion of another's right was not connected with depravity, and that we had this proof of it, that all mankind applauded the pardoning of rebels, which they would not do in the case of robbers and murderers."—(Boswell, v., 145, ed. 1835).

Among the causes of the diversity of feeling with which a rebel and a murderer are commonly regarded, are, first, that the rebel may be impelled, and always professes to be impelled, not by any personal feeling, as of vindictiveness, self-aggrandizement, &c., but by a pure desire for the welfare of others, perilling his own for the public good. Thus rebellion claims to be a species, the highest and the most heroic species, of patriotism. The murderer is the very opposite of all this. Secondly, the rebel professes to be goaded on (and often has been goaded on) by a system of intolerable oppression—the poor trampled down and starved by the rich, class persecuted by class, race persecuted by race, creed persecuted by creed, the government itself being the persecuting party, or, by its acquiescence, abetting the persecuting party, &c. Hence it is that in some places when a village tyrant is murdered for his (real or supposed) oppression of the people, the assassin is not looked upon as an ordinary murderer, he is, on a small scale, a lawless rebel against a lawless system. Hence, too, one sometimes hears, "I do not excuse murder, but the victim deserved his fate."† Thirdly, the great evils of rebellion are not so much involved in the act of rebellion itself, they are rather consequences of it—consequences which the rebel may not foresee at all, or only foresee in part and obscurely; at any rate, he does not desire or intend them, he purposes to avert them, he works himself into a persuasion that he will be able to avert them. Fourthly, rebellion may be, in a certain extreme case, lawful. The rebel thinks that his is the very case. He is not accustomed nor is he qualified to consider such complicated questions in their moral relations. The miseries he sees about him appeal to him directly—he is maddened by them, and blinded to a consideration of the infinitely greater miseries which an unlawful mode of redress will bring down on himself and on millions besides. There are none of these palliating circumstances in the case of murder; or if there be, as *e.g.*, when a man strikes a fatal blow under very strong provocation, and in a moment of frenzied passion, this is not the sort of murder we speak of.

Nevertheless, in estimating the relative enormity of *crimes*, it is the business of a theologian to put out of consideration, as belonging to an entirely different chapter of inquiry, those circumstances of ignorance, inadvertence, &c., which so materially affect the amount of guilt in the *criminal*. Comparing single sins with single sins, and single crimes with single crimes, beyond all doubt, rebellion is not only a far greater crime, but a far greater sin than murder. Whoever, therefore, deliberately gets up a rebellion with the same forethought and conviction of the evil involved therein, which a deliberate murderer has of the evil involved in murder, is immensely more guilty in the eyes of God than the murderer.

† Here is an instance of a class of propositions which in the abstract *may be true*, but whose practical import *is certainly most wicked*. Supposing it true that a very cruel landlord deserved the punishment inflicted on him, *i.e.*, supposing that a law enacting such punishment were a just law, and that the punishment inflicted according to legal form were, therefore, a just punishment, still the publication of the above sentiment would, in the circumstances, be nothing less than an open and direct encouragement to the worst crimes.

Training of students in right feelings on the aforesaid, how to be effected.

‡ To explain and establish the theological principles on the subject of loyalty, &c., in scientific form, is undoubtedly the proper duty of the Professors of Theology. But—what is of infinitely more importance—to imbue the minds of the students, not merely those in the theological classes, but all the students, with the right feelings in this matter—to train their minds from the very commencement of their course in habits of devotedness to their spiritual vocation, and of disrelish for political agitation of any kind, this (at least according to the existing distribution of duties), belongs properly and professionally to the officers of discipline.

ANSWERS of the Rev. GEORGE CROLLY to Questions proposed in Paper K. REV. G. CROLLY.

1. What doctrine is taught by you on the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic; whether it is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter?

Doctrine taught in Maynooth regarding the obligation of an oath pledged to, or a contract made with a heretic by a Roman Catholic.

On the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic, I teach that each of them is of equal validity, and of equal obligation, with an oath pledged to, or a contract made with a Roman Catholic in the same matter, and under similar circumstances. The obligation of a contract made with, or of an oath pledged to any person, is no more changed or modified by his religious belief, than by the colour of his skin, or the stature of his body. It is equally binding on the conscience of a Catholic, whether the party with whom he enters into a contract, or to whom he pledges his oath, be a Catholic, a Heretic, a Mahommedan, or a Pagan; because the obligation is not derived from the peculiar doctrines of any creed, but from the virtues of truth, fidelity, justice, and religion. Truth obliges a man to promise or to swear, not feignedly, but sincerely and plainly; fidelity obliges him not to act perfidiously, but to fulfil his promise; justice requires him to give to another that to which he has pledged himself by contract or by oath; and religion demands that he shall not call the God of truth to be the witness of falsehood.

2. Whether the doctrine is still taught in Maynooth College, which is found in a note appended to the evidence of Rev. Dr. Slevin, in the Appendix to the Eighth Report of the Commissioners of Irish Education Enquiry, p. 222, to wit:—"The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words quoted above (in his Bull '*Ad tuas manus*,' dated August 8, 1748, and addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states, that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation, that regards only heretics who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws."

I really cannot pretend to represent all the teaching in Maynooth College upon these subjects, or upon any others which are matters of mere opinion, and upon which the Church leaves each person free to embrace whatever side he pleases. In a College like ours, where all the professors and other superiors are priests, who have studied a course of theology, each one will consider himself perfectly competent to form his own opinions. I would not, therefore, act with that entire candour and openness, which I hope I shall always preserve, if I did not confine my answering on this, as well as on other vexed questions, to my own individual teaching.

The subject of which the Bulls, *Ad manus tuas* and *Singulari nobis*, treat.

The following are the words of Benedict XIV., referred to in the question: "Nobis ignotum est an usu et consuetudine receptum sit, ut hæretici ad Catholicam veritatem confitendam constringi possint in iis regionibus, in quibus a principibus, permissum est ut commixti cum Catholicis vivant eademque juris æqualitate et civili consuetudine fruantur." That is: "It is unknown to us, if it be received by use and custom, that heretics can be compelled to profess the Catholic faith in those countries in which they are permitted by princes to live incorporated with Catholics, and to enjoy an equality of civil rights and usages."

The circumstances in which this Bull was issued were these: Two Lutherans were desirous of contracting marriage, in accordance with the discipline of the Catholic Church; for which purpose it was necessary for them to obtain a dispensation in the impediment of affinity. A Catholic bishop, who had received from the Pope power to dispense, in certain matrimonial impediments, with Catholics only, dispensed with the parties in question, although they were not Catholics, because he believed that they would become Catholics; and he declared that, if they did not fulfil his expectation, he would punish them severely, and forbid them to live together. The Pope certainly considers it a very singular proceeding, to attempt to force heretics to enter the Catholic Church, in those countries in which they enjoy equal civil rights and privileges with Roman Catholics. But the truth is, that neither of the two Bulls of Benedict XIV., "*Ad manus tuas*" and "*Singulari nobis*," quoted in Dr. Slevin's evidence regard the spiritual or temporal punishments of heretics; nor does the Pope refer to the subject, except quite incidentally in the passage which I have transcribed. Both these Bulls discuss certain matters relating to marriage—a subject, concerning which the Commissioners seem as anxious to ascertain the teaching in Maynooth College, as on that which relates to the punishment of heretics. As opinions, the very opposite of those which we teach, have been frequently and confidently attributed to us, regarding both those matters, I shall explain them with as much brevity as the importance of the subject will admit. I must beg that the Commissioners will excuse me for detaining them by expressing my own opinions, and making my own statements, instead of adopting the opinions and statements of others, because, I must candidly confess, that I believe some of the opinions to be erroneous, and some of the statements to be irreconcilable with matters of fact; although I am fully convinced that they were made with the utmost sincerity, and in the most perfect good faith.

§ I.—*Doctrine taught in Maynooth regarding Marriage.*

I have stated, on a former occasion, that the Roman Catholic Church assumes authority over the spiritual contract of matrimony only; and that she does not pretend to regulate its

Rev. G. Crolly.

Different ends for which matrimony has been ordained—difference between the effects of ecclesiastical and civil impediments.

temporal effects without the concurrence of the civil power. This is no new doctrine, for it was taught in the middle ages by a writer who is still held in the highest estimation by the Catholic Church. "We must reflect," says S. Thomas Aquinas, "that when any thing is ordained to different ends, it must be directed to those ends by different means, because the end is proportioned to the agent. Matrimony is ordained to many ends; to perpetuate the species; to perpetuate some political good, as the people in a commonwealth: it is, moreover, ordained to perpetuate the Church, which consists of the body of the faithful; whence it is necessary that it should be directed by different things. Inasmuch as it is ordained to the good of nature, which is the perpetuity of the species, it should be directed by nature inclining to this end, and thus matrimony is called a natural office; inasmuch as it is ordained to the good of the state, it is subject to the ordinances of the civil law; inasmuch as it is ordained to the good of the Church, it is meet that it should be subject to ecclesiastical authority."*

In regulating the matrimonial contract, which the Roman Catholic Church regards as a sacrament, and, therefore, as a spiritual matter (which it is also considered to be to a considerable extent by the laws of England), it must be remembered that there is a wide difference between the disabilities created by the Church and those which are created by the state; because the former entails spiritual, and the latter temporal penalties. If a man do not believe the Roman Catholic to be the true Church, he will, of course, deny her spiritual power, and will not, therefore, trouble himself about her spiritual incapacities; whilst, if he neglect the ordinances of the state, no matter how unjust he may consider them to be, his children will be disinherited. But, in fact, the Catholic Church is far more liberal than our own municipal law, with regard to the essential forms of the matrimonial contract. In order to state the doctrine taught in Maynooth on this subject, it will be necessary for me to do little more than to transcribe the language of the same Pope, Benedict XIV.

I shall consider our teaching regarding the marriage contract when it takes place—I. between two Catholics; II. between two Christians, neither of whom is a Catholic; and III. between parties, one of whom is a Catholic, and the other belongs to some other denomination of Christians.

Laws of the Roman Catholic Church regarding marriage when the contracting parties are both Catholics.

I.—When the contracting parties are both Roman Catholics, Benedict XIV. gives the following instructions in a letter to Paul Simon, of St. Joseph, a discalced Carmelite, dated 17th September, 1746.† "You have represented to us that Catholics, when about to contract marriage with other Catholics, not unfrequently go to the civil magistrate, or heretical minister, before whom they are obliged to present themselves by the laws of their country, and, in their presence, mutually express the matrimonial consent; the renewal of which, however, before the lawful minister of the Catholic Church, and two witnesses, according to the precept of the Council of Trent, they either altogether neglect, or defer for a long time; and, in the meantime, they live together as if they were lawfully married. You ask us, what is to be thought of this consent which has been expressed before the civil magistrate, or heretical minister? That we may answer your demands at once briefly and clearly, and at the same time remove all ground of controversy, take the following as our decision. Wherever the decree of the Council of Trent (cap. 1, sess. 24, de Reformatione Matrimonii) has been promulgated and received, marriages contracted otherwise than before the lawful parish priest of either of the contracting parties, or another priest acting by his authority, and two witnesses, are quite null and void in every way. We know, indeed, that there are theologians, who, even in the marriage of the faithful, so separate the contract from the sacrament, as to believe that the contract may sometimes be quite perfect without attaining to the excellence of a sacrament. But whatever may be thought of this opinion, of which we do not now say any thing, it can have nothing to do with the present matter, as we are speaking of those who are bound by the law of the Council of Trent, which clearly pronounces not only the sacrament, but the contract itself to be void, when the parties attempt to marry without observing the form prescribed by it; and, to use its own words, 'renders them altogether incapable of so contracting, and declares such contracts to be void.' Wherefore, since *amongst the Catholics* dwelling in those provinces this decree of the Council of Trent has been both promulgated and received, as we both acknowledge, it is clear that marriages contracted by Catholics before the civil magistrate, or heretical minister, and not also before the parish priest of either of the contracting parties, and two witnesses, can be sustained neither as a sacrament nor as a contract, or be regarded as valid in any way. Nor can the reasons, on account of which we have pronounced the marriage of two heretics, or of a Catholic and a heretic, to be valid in the united provinces, without observing the form prescribed by Trent, be applied to the marriages which Catholics contract with each other, because both parties, in this case, acknowledge that they are bound by the decree of Trent, and profess obedience to its authority. Let Catholics, therefore, who are intrusted to your care know, when they present themselves before the civil magistrate, or heretical minister, for the purpose of contracting marriage, that they perform a purely civil act, by which they manifest their submission to the laws and ordinances of the temporal ruler; but that by such act no marriage is really solemnized by them. Let them know, that unless they shall have solemnized their marriage before the Catholic minister, and two witnesses, they can never be true and lawful husband and wife, either in the eyes of God, or of the Church. . . . It will be your duty, when a convenient opportunity shall present itself, to

* S. Thomas Aquinas contra Gentes, cap. 78, Apud Moser De Impedimentis Matrimonii, p. 96.

† Num. III. Supplementi ad tom. 9, Supplementi Bullarii, Benedicti XIV., p. 426–429, edit. in 12mo, Mechliniæ, 1827.

explain all these things to individuals in greater detail, and with that circumspection and caution which circumstances shall show to be necessary; and, at the same time, to admonish all, that inasmuch as they may be obliged to comply with the usages of the country, and the ordinances of the civil power, they should indeed do so, but without injury to religion, or the violation of the most holy laws of the Church, by which the marriages of the faithful are governed and regulated. You should also take care that two Catholics, who may have gone through that civil and purely political ceremony in the presence of heretics, do not conduct themselves too familiarly towards each other, nor live in the same house, unless they shall have bound themselves by true and legitimate nuptials, according to the forms prescribed by the Council of Trent; for although that familiarity may be free from sin, it certainly is not free from the danger and suspicion of sin, both of which should be shunned by good and moral Christians. We know, moreover, that to avoid such dangers, it would be more advisable for Catholics to solemnize marriage lawfully, according to the rules of the Catholic Church, before going through the civil ceremony in presence of the secular magistrate, or heretical minister; but, as we learn from your letter that this cannot be done without danger and disturbance, you should, at least, use your utmost endeavours that they shall not delay long after having complied with the ordinances of the state, before manifesting their obedience to the laws of the Church, and entering into marriage rightly and holily, according to the form prescribed by the Council of Trent."

Ordinances of the civil power regarding matrimony.

Such are the rules by which one of the most learned and illustrious Popes who ever sat on the pontifical throne desires Catholics to regulate their conduct in relation to the matrimonial contract, in a country where the requirements of the civil power are not in accordance with the laws of the Catholic Church on this important subject. I think it must be admitted, that, whilst impressing upon Catholics the absolute necessity of complying with the rules of the Church, in receiving what they believe to be a sacrament instituted by our Lord Jesus Christ, he does not fail to teach them due respect and deference for the civil power.

II.—When the parties are both Protestants. Of course in all these cases the question can only regard those countries in which the law of the Council of Trent regarding clandestinity—that is, the law by which all marriages not contracted in presence of the parish priest of one of the parties and two witnesses are declared to be void—has been promulgated; because in those places in which it has not been published this form is not necessary for the validity of any marriage. "Regarding the marriages," says the same Pope,* in a declaration, dated November 4, 1741, "which heretics contract with each other in places subject to the dominion of the United Provinces (Holland and Belgium), without observing the form prescribed by the Council of Trent, although his Holiness is not ignorant that the sacred congregation of the council, considering the circumstances then laid before it, has, at different times and in particular cases pronounced in favour of their validity; yet being equally certain that nothing has as yet been generally and universally decided by the Holy See on this subject, and, moreover, that it is quite necessary to the spiritual welfare of all the faithful who dwell in those places, as well as to avoid many most grievous inconveniences to declare what is to be thought of such marriages generally: Having maturely considered the matter, and carefully weighed all the reasons on the one side and on the other, hath declared and resolved that marriages which have *heretofore* been or shall be hereafter contracted between heretics in the aforesaid Confederated Provinces of Belgium, although the form prescribed by Trent shall not have been observed in their celebration, provided another canonical impediment do not stand in the way, are to be considered valid; and consequently if it should happen that both parties should enter the Catholic Church, they are by all means bound by the same bands of wedlock as before, although their mutual consent be not renewed in presence of the Catholic parish priest; but if only one of the parties, whether it be the man or the woman, be converted, neither of them can marry again, so long as the other is alive."

Of marriage contracted between Christians when neither of the parties is a Roman Catholic.

III.—With regard to the marriages between Catholics and heretics occurring in the same place where the decree of Trent had been published, the Pope, after stating that the Roman Catholic Church always condemned and interdicted those marriages, proceeds as follows in the declaration just quoted: "But if, perchance, any marriage between Catholics and heretics has *already been contracted*, or (which God forbid) should be contracted hereafter in the united provinces, without observing the form prescribed by the Council of Trent, his Holiness declares that such marriage, unless prevented by another canonical impediment, is to be considered valid, and that neither of the parties, so long as the other is alive, can, by any means, under pretext of the aforesaid form not having been observed, contract a new marriage."

When one of the parties is a Catholic and the other a heretic.

Concerning these declarations it is to be observed that the Pope does not make any new law. He merely interprets the law of clandestinity according to the genuine meaning of the Council of Trent, and, of course, no other meaning could be truly attached to the decree in question. This is proved first by the title of the Bull, because it is termed a "Declaration;" secondly, because it regards not only the future, but the past also, declaring marriages already contracted between two heretics, or one heretic and a Roman Catholic, without the presence of a priest, to have been valid, which it could not do if it contained any new law or dispensation regarding clandestinity. He declares the marriages of heretics with each other, and with Catholics, contracted without the presence of a priest, to have been valid *ab initio* in the united provinces, although the decree of Trent regarding clandestinity had been published there, and was binding with regard to the marriage of two

* Benedict XIV. Declaratio cum instructione, super dubiis respicientibus matrimonia in Hollandia, et Belgio contracta, et contrahenda. Bullarii, tom. i., p. 178, et seq. ed. in 12mo. Mechliniæ, 1826.

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The declaration of Benedict XIV. regarding the law of the Council of Trent is not a dispensation but an interpretation of its genuine meaning.

Declaration of Pius VI. respecting mixed marriages in Ireland.

Demand of the Emperor Napoleon.

Catholics, and he must therefore have believed that the decree of the Council did not affect heretics dwelling in those countries; thirdly, this is proved by a similar declaration addressed by Pius VI. to the Irish Catholic Bishops on the 19th of March, 1785, in which he declared marriages which had been contracted in Ireland between Protestants and Catholics *before that time*, or which should thereafter be contracted, without observing the form of the Council of Trent, to be valid. The decree of Trent had, at the time that this instruction was issued, been published in many of the dioceses of Ireland; and in such places marriages contracted between two Catholics, without the presence of a priest and witnesses, would have been invalid. This, therefore, was no dispensation on the part of Pius VI., but an authentic declaration of the meaning of the Council of Trent, and, of course, the Pope could not have truly attached any other meaning to its decree. The same would be true *a fortiori* with regard to England and Scotland, even if the decree regarding clandestinity had been published in those kingdoms, because they are not, like Ireland, Catholic, but Protestant countries; finally, Pius VII., in a letter, dated 27th June, 1805, written in reply to a demand of the Emperor Napoleon, that he would pronounce a marriage to be null which his brother Jerome had contracted with a Protestant of Baltimore, in the United States of America, on account of its not having been solemnized according to the law of the Council of Trent, declared that "the decree of Trent could not affect the Protestant, not only because it had never been promulgated in Baltimore, but also for this other reason, that even though it had been published there, it would only have been published in *the Catholic parishes*, and hence the nullity of a *mixed* marriage—that is, of a marriage between a Catholic and a heretic, with regard to the latter, of whom the publication is not accounted to have been made—can never be inferred from it. This principle has been established by a decree of our predecessor, Benedict XIV. on the subject of *mixed* marriages contracted in Holland and in Belgium The decree does not establish *a new law*, but being only, as its title shows, *a declaration*, (that is to say, an explanation of the real nature of those marriages,) it is easy to see that the same principle ought to be applicable to marriages contracted between Catholics and heretics in a country subject to heretics, even though the aforesaid decree should have been published amongst the Catholics who live in the same place."*

Decree of the Emperor Joseph II.

It is, therefore, clear that the Catholic Church never regarded the marriage of two heretics, or of a Catholic and a heretic as invalid, in those countries in which they had their own ministers, churches, and parishes, and thus formed a religious society morally distinct from that of the Catholics, though physically occupying the same place, even though they neglected the forms which she rendered essential when the contracting parties were both Catholics. In Belgium, the Emperor Joseph II. required, in order that mixed marriages should be regarded as valid by the civil law, the parish priest to assist at their celebration until such time as the Protestants should have their own ministers there. The bishops of Belgium consulted Pius VI. on this subject, and received his answer on the 13th of July, 1782, permitting the Catholic parish priest to assist at the marriage, not as a minister of religion, but as a mere witness, whose presence was necessary to the validity of the marriage, not by the ecclesiastical, but by the civil law.

These regulations I hope I may be permitted to observe without offence, contrast very favourably with the intolerance of the civil laws of England relating to the marriage contract at the same period, according to which no marriage could be validly celebrated between parties no matter what might be their religious belief, (with the exception of Jews and Quakers,) but by a minister, and according to the ritual of the Church of England, otherwise the marriage was null and void, and the person solemnizing it was punished as a felon. Even yet, notwithstanding the great improvements which have been made in the laws regarding marriage, by the Acts passed in the reign of William IV., and in that of our present gracious Queen, our civil law is far more illiberal than the Roman Catholic Church, for even in Ireland, where the great majority of the population is Roman Catholic, a marriage celebrated between a Catholic and a Protestant by a Catholic priest is invalid in law, and the priest himself is guilty of a felony. I really think that on this subject, at least, we should never again hear the Roman Catholic Church charged with intolerance.

§ II.—*Punishments of Heresy.*

Meaning of the word "heretic."

In order to understand this question it is absolutely necessary to explain what is meant by the word "heretic." I teach, in conformity with the belief of all Catholics, that the virtue of divine faith, which elevates the powers of the soul—the intellect and the will—to a supernatural order, and prepares the mind to assent always, and unhesitatingly, to whatever He, who is truth itself, hath revealed, is conferred upon us by God, along with the gift of sanctifying grace. It is always infused into the soul of the child along with the regenerating grace of baptism. This is called the habit of faith. It is quite distinct from an act of faith which consists in actual assent to some revealed truth on account of the supreme veracity of God who hath revealed it. We teach that the habit of faith is infused into the soul of every child who is validly baptized, whether in the Catholic Church or in any other. Nor is this divine habit ever lost except by an *act of infidelity*. This act consists in the disbelief of a revealed truth which has been *sufficiently proposed* to the person who rejects it. Sufficient proposition requires that the divine revelation be demonstrated to the person who rejects it, and, consequently, that he either formally, or, at least, virtually, and by implication denies the veracity of God, by denying the known truth, or by wilfully shutting his eyes against it, from passion, self interest, or some other vicious motive. Consequently a man may sin against

* Apud Carriere de Matrimonio, tom. ii., p. 427.

faith by culpably neglecting to learn the truth, and in various other ways, without being guilty of the sin of infidelity, which requires an actual or virtual rejection of the divine veracity. Nothing but an act of this kind deprives the soul of the divine virtue of faith. A Catholic or a Protestant may deny a revealed doctrine through neglect, want of inquiry, or ignorance, culpable or inculpable, and may, therefore, sin without depriving the soul of the habit of faith, and, consequently, without becoming an infidel or formal heretic. But if either the Protestant or the Catholic reject a sufficiently proposed revealed truth, he thereby loses the habit of faith, and is no longer one of the faithful, but an infidel; because, as all divine faith rests on the veracity of God, he who rejects this veracity in one instance, voluntarily casts from him the motive of all supernatural faith, and, consequently, is deprived of a virtue whose acts he is no longer capable of eliciting. If the person who denies a revealed truth, which has been sufficiently proposed to him, has never been baptized, he is called, simply, an infidel. The name of *positive* infidels is applied to such persons to distinguish them from those to whom the Gospel has never been preached, and who are, therefore, in a state of *negative* infidelity. The infidelity of the former is sinful, that of the latter is involuntary and inculpable. If those who reject a revealed truth, which has been sufficiently proposed to them, have been baptized, they also become infidels, and, generally speaking, heretics also. I say they generally become heretics, for a person who should, by his own private study of Scripture, make out a revealed truth which has neither been proposed as an article of faith by the Church, nor is received as such by the faithful, would, if he denied that truth, reject the divine veracity, and deprive his soul of the virtue of divine faith by committing the sin of infidelity, but he would not thereby be a heretic so long, at least, as he contented himself with denying the doctrine without saying that he believed it to be contained in the inspired volume. In order, therefore, that a person should be guilty of the sin of heresy according to our teaching, it is necessary that he should be first a Christian; second, that he should pertinaciously deny a revealed doctrine; third, that it should have been so proposed to him that his rejection of *the truth* is a voluntary act on his part; and fourth, that the rejected doctrine should have been defined to be an article of faith by the Roman Catholic Church, which we, of course, teach and believe to be the true Church of Christ, the "pillar and the ground of truth." The sin of heresy must, therefore, always include an act of infidelity, inasmuch as it must contain a formal or virtual denial of the divine veracity. But every sin of infidelity does not necessarily include heresy, because it might consist in the rejection of a proposition known by the individual who rejects it to be revealed, and, therefore, sufficiently proposed to him as an article of divine faith, though not being proposed by the Church it is not an article of *Catholic faith*, and, consequently, its rejection does not constitute the crime of heresy, but of infidelity.

The sin of positive infidelity or of heresy is not committed except by a wilful rejection of the veracity of God.

Difference between infidelity and heresy

We teach that the Church of Christ consists of an exterior visible part, which we call the body, and of an interior invisible part, which we call the soul. Because the Church, being a "moral body" or society of men, must, like every society, have certain external bonds by which its various members are united together, and an internal or vital principle by which it is guided and governed. The soul of the Church consists of sanctifying grace, the virtues of faith, hope, and charity, and the other supernatural gifts which God bestows upon the just, and by which they are intimately united with Him. The body of the Church is a society of Christians, the members of which are united with each other, and distinguished from the members of all other societies by the profession of the same faith, the communion of the same sacraments, and by submission to the government of pastors, of whom the Roman Pontiff is the chief and visible head upon earth. As in all other societies, a mutual intercourse exists between the soul and the body of the Church, but these parts are by no means co-extensive. All the just, and none but the just, belong *adequately* to the soul of the Church. As every grievous sin deprives the soul of sanctifying grace, so does it cut off the person who commits it from the soul of the Church so long as the sin remains unrepented of and unforgiven. But although every grievous sin robs the soul of sanctifying grace, it does not (unless it be a sin of infidelity) deprive the soul of the virtue of faith which remains, entitles the sinner to be still considered one of the faithful, and unites him, though imperfectly, with the soul of the Church. Hence,

The Church of Christ hath a body and soul

I.—All adults, who receive the sacrament of baptism with the proper dispositions, and all children, without exception, who are validly baptized, no matter in what communion, belong to the soul of the Church of Christ, because they are in the state of grace and sanctification.

Who belong to the soul of the Church?

II.—Not one of these, whether Catholic or Protestant, ceases to belong to the soul of the Church except by voluntarily and deliberately depriving himself of grace by the commission of mortal sin.

III.—Every person, Catholic, as well as Protestant, deprives himself of sanctifying grace by the commission of one mortal sin, and will not be saved, unless that sin be repented of and forgiven through the mercy and satisfaction of our sole Saviour, Jesus Christ.

IV.—No person loses the virtue of divine faith except by a sin of infidelity.

V.—As the body of the Church of Christ consists of all those who profess the same faith, are united in the same communion, and submit to the government which He hath established, it not only includes sinners, but heretics and infidels also, provided they have been baptized; because the Church, being a visible society, includes all those who are united by those external bonds by which she is constituted a society, one in itself and distinct from all others. Although, therefore, a Christian who rejects in his heart a revealed truth which hath been sufficiently proposed to him, loses at once the habit of faith, commits the sin of infidelity, and of heresy, also, if the proposition which he denies has been defined

Who belong to the body of the Church?

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to be of faith by the Church, and severs himself entirely from the soul of the Church, yet he does not cease to be a member of her body or visible part, so long as the heresy is confined to his mind, or is only uttered privately. But, if he utter the heresy, he will incur the penalty of excommunication, which will not be the case so long as he confines it to his own breast, because the Church judgeth not of internal things. The reason why a private infidel or heretic still belongs to the body of the Church, is, that so long as he neither lets his heresy become public, nor attaches himself to any sect whose doctrine is opposed to that of the Church, he does not break the bond of public faith by the profession of which the members of the Church are united with each other, and distinguished from the members of all other religious societies. The Church of Christ may, therefore, include in its body or visible part real formal infidels and heretics.

The Church of Christ includes occult heretics and baptized infidels.

vi.—On the contrary, a Christian society, not only distinct from, but antagonistic to the Roman Catholic Church, may contain many persons who are not formal, but only *material* heretics. By a material heretic I mean a person who, although he rejects a revealed truth which has been defined by the Church, yet does not commit the sin of heresy, and therefore does not lose the virtue of faith, because the doctrine has not been sufficiently proposed to him. The denial will be free from all sin, when the person is *invincibly* ignorant that the doctrine which he rejects has been revealed by God. I have already stated that in whatever society or sect a child be lawfully baptized, (and the same is true of an adult who approaches the sacrament with true sorrow for his sins, and hope of pardon through Jesus Christ), the virtue of faith is infused into his soul, along with sanctifying grace, and that the grace so conferred is never lost, but by mortal sin, nor the faith but by the special sin of infidelity. I need not say that we account no action grievously sinful which is not fully deliberate and voluntary on the part of him who commits it. The child, no matter in what communion he may have been baptized, belongs to both the body and soul of the Church of Christ until he separates himself from one or other or both by his own free act. He never ceases to belong to the soul of the Church except by grievous sin, but this is not the case with regard to the body.

Members of heretical societies may not be guilty of the sin of heresy, and, therefore, may not be real heretics.

To explain this, I shall quote the words of a Jesuit who was raised to the dignity of cardinal for the eminent services which he rendered to the Church of Rome by his theological writings, and whose treatise on faith is esteemed perhaps more highly in the Roman Catholic Church than that of any other author on the same subject. St. Alphonsus Liguori, whom I shall have occasion to quote presently, pronounces this author to be easily the prince of theologians after St. Thomas, "Doctissimus Lugo, post D. Thomam non temere inter alios theologos facile princeps dici potest." Operum Moralium l. iii., n. 552. "Heresy," says Cardinal de Lugo, "is usually divided into formal and objective. Formal is the actual sin by which a person is formally denominated a heretic: objective heresy is the thing which is falsely believed or asserted by a heretic. For instance, if a man were to assert that there are four persons in God; the formal heresy is the act by which he affirms that falsehood; the objective heresy is the object of this false affirmation. If ignorance or inadvertence excused the person from sin, these words, there are four persons in God, would not be *formal*, but only *material* heresy. But the object itself remains objective heresy, nor does this depend on the sinfulness of the affirmation, because the object is always opposed to revealed truth, which suffices to make it objective heresy; for, as the objects of faith are simply called faith, as when it is affirmed in the Athanasian Creed, 'This is Catholic faith,' so can it be said of objects contrary to faith, absolutely and simply, 'This is heresy.' I confess that this denomination always involves a relation to formal possible heresy; for to say of an object, 'That is heresy,' is to say that it is contrary to a truth revealed by God and sufficiently proposed by the Church, and hence it is of such a nature as to make the person who affirms it a formal heretic, unless ignorance or something else excuse him."*

Catholic doctrine respecting material and formal heresy.

Cardinal De Lugo

According to this doctrine, a Christian society which professes a faith opposed to that of the Catholic Church is called a heretical society, because it professes a faith which is objectively heretical. When Roman Catholic writers designate the members of such society as heretics, they simply mean that they are members of a heretical society—of a society which professes an objectively heretical faith. But they do not mean to affirm that each individual member of this society is a formal heretic, or that he is guilty of the *sin* of heresy On the contrary, it is admitted by De Lugo and the most eminent Catholic divines that there are many members of heretical societies who are not guilty of the sin of heresy, and who therefore are not, strictly speaking, heretics. I shall only quote on this point two eminent German theologians, La Croix and Layman. La Croix†, after having stated that there were persons who doubted whether there could be any purely material heretics in Germany, because they had the evidence of the truth of the Roman Catholic Church before their eyes, proceeds thus: "It appears more probable that, even in Germany, there are persons who are only material heretics, because there are persons there so simple or preoccupied by the doctrine of their ministers, that they firmly think they should not doubt about their faith; and, at the same time, they act so sincerely towards God in their own conscience, that, if they knew their own faith to be false, they would immediately embrace ours. Such persons are not formal, but only material heretics; and that there are many such is attested by a great number of confessors and by authors of the largest experi-

In what sense Christian societies, which are separated from the Roman Catholic Church, are called heretical.

* Cardinalis De Lugo de Virtute Fidei Divinæ, disputatio xx., sectio 1.

† De Fide cap. iv., Dubium iii., Quæstio 21, Nos. 93 and 94. He quotes, in support of his opinion, amongst many others, the canonist Reiffenstuel, who declares that material heretics, of whom there are many in heretical societies, are by no means to be reckoned among heretics.

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ence in Germany. Tales esse multos testantur confessarii plurimi in Germania authoresque experientissimi." Of Layman, Muzarelli, a celebrated Roman theologian of the present century, declares that he was second to scarcely any writer on Moral Theology, "Doctissimus theologus moralis, aut nulli aut fere nulli secundus."* Amongst other reasons for permitting Catholic priests to baptize the children of heretics, if their parents should voluntarily send them for that purpose, he says, "It may also be added, that though they may be taught false doctrines by their parents or heretical ministers, they sometimes labour under ignorance which is difficult to be overcome, and are not pertinacious heretics; and consequently, that they retain the gift of faith which they have received in baptism, and may be saved if they grieve with true contrition for the sins committed after baptism."† De Lugo also says that such persons may be excused for a long time by "invincible ignorance, because neither the Catholic doctrines opposed to their errors, nor the serious obligation of inquiring into and examining the motives of our religion are sufficiently proposed to them."‡

A member of a heretical society may be only a material heretic, and may be saved if he die either without having forfeited the grace of baptism by grievous sin or with true sorrow for the sins he has committed.

Nor do Catholic theologians—(and when I quote approved writers I wish to be understood to be confirming my own teaching by their authority)—propound the irrational opinion that every person who is not a member of the Roman Catholic Church is bound to rush into it without consideration or reflection. St. Alphonsus Liguori, who has been recently canonized—a process which proves that his writings do not lean too much towards heresy—has extracted, without correction, the following three propositions from Busembaum, whose work he has made the text-book of his Theology:

Persons who have been educated in societies separated from the Roman Catholic Church, cannot enter that Church so long as they believe her faith to be false.

"1. A heretic, so long as he judges his own sect to be more credible or equally credible (with the Catholic Church) is not bound to believe, because, as the faith is not proposed to him, he would act imprudently by doing so. 2. When those who are brought up in heresy are persuaded that we cast from us and persecute the Word of God, that we are idolaters, pestilent deceivers, and that we should therefore be avoided as a pestilence, they cannot, whilst this persuasion remains, hear us with a safe conscience, and they labour under *invincible ignorance*, since they do not doubt that they are in a good way. 3. If a doubt occurs to these persons about the truth of their own sect, they are obliged to make further inquiries, and to beg of God to enlighten them. And if our faith be then sufficiently proposed to them, they are obliged to embrace it."§ Nothing could be more reasonable than what is here stated.

Members of heretical societies, who are invincibly ignorant of the truth of the Roman Catholic Church, may inculpably reject her authority, and may, at the same time, make true acts of faith respecting other articles which are sufficiently proposed to them.

All those members, therefore, of a heretical society, who are invincibly ignorant, whilst professing objective heresy, that they are contradicting a revealed truth, are not only not guilty of the sin of heresy, but, so far as this denial is concerned, are not guilty of any sin whatever. "And indeed," says De Lugo,‖ "I frankly confess that he to whom the authority of the Church to define articles of faith is not sufficiently proposed, can inculpably deny her authority, and can still make acts of Christian faith in certain mysteries, (as the Trinity and Incarnation), for whose credibility other motives are sufficiently proposed to him."

Again, all those who deny the faith through ignorance, no matter how gross and culpable it may be, do indeed sin; as from sloth, negligence, worldliness, and other bad motives, they may transgress any other precept of the Gospel, but whether they be Protestants or Catholics, they do not commit the sin of heresy. With regard to Roman Catholics, this is admitted by all our writers, because, even whilst they deny some particular doctrine of the Church through sinful ignorance, they still virtually assent to it in their belief of all that the Church teaches; which must be a paramount belief; that is, their assent to all the Church teaches must be of such a nature that the moment they know any proposition to be defined by her, they are prepared to receive it without delay or hesitation. Some persons imagined that this doctrine ought not to be extended to heretics who reject the authority of the Roman Catholic Church through culpable ignorance, because their denial of a particular doctrine is not counteracted by any paramount general belief. De Lugo discusses this matter with his usual ability. Having stated the general doctrine, that ignorance excuses from heresy, he continues thus:¶ "There remain some difficulties. First, with regard to what we have just said; if the ignorance regard the very authority of the Church which a person wishes to be ignorant *of on purpose that he may retain his errors*, will this also excuse, so that not even he will be, properly speaking, a heretic? The reason

* De Regulis Moralium opiniorum. Muzarelli held the office of theologian to the penitentiary at Rome, which is equivalent to that of Pope's theologian, and his opinion may serve to show the estimation in which Layman's work is still held at Rome.

† Layman, lib. v., tract 2, cap. vi., No. 12. His words are: "Addi etiam potest, tametsi a parentibus et ministris suis hæreticis falsa dogmata edoceantur; interdum ignorantia difficulter vincibili laborare et pertinaces hæreticos non esse, ut proinde tales d mum fidei baptismalis retineant, et salvari possunt, si de peccatis post baptismum commissis, vera contritione doleant."

‡ Lugo De Fide disputatio xxi., sect. 1, No. 23, "Credo etiam," inquit, "non paucos ex iis (hæreticis) excusari per longum tempus a peccato infidelitatis," (et proinde hæresis) "ignorantia invincibili, quia nec iis sufficienter proponuntur Catholica dogmata suis erroribus contraria, nec obligatio gravis inquirendi et examinandi motiva nostra religionis."

§ S. Alphonsus de Præcepto Fidei cap. ii., No. 9.

‖ De Lugo De Fide, Disputatio xvii., sect. 6, No. 122.

¶ Ibid Disp. xx. sect. 6, No. 196, "An si ignorantia sit circa ipsam Ecclesiæ auctoritatem, quam aliquis *ex industria* vult ignorare, ut suos errores retineat, excuset etiam, nec ille sit proprie hæreticus. Ratio dubitandi est, quia si ita errat circa ipsam auctoritatem Ecclesiæ Catholicæ, non videtur posse esse Catholicus, nec habere actum, quo universaliter velit omnia credere, quæ Ecclesia Catholica proponit, et credit, cum ipsam Ecclesiæ Catholicæ auctoritatem infallibilem in proponendo neget; ergo ille error non est talis cum quo possit adhuc stare voluntas credendi in universum cum Ecclesia ratione cujus compossibilitatis dicebamus ignorantiam etiam affectatam non constituere hæreticum proprie et in rigore."

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A person may reject both the truth and authority of the Roman Catholic Church through ignorance, and may still be a Catholic.

for doubting is, that if he so errs about the very authority of the Catholic Church, it does not seem possible that he can *be a Catholic* nor make an act by which he wishes universally to believe all that the Catholic Church proposes and believes, since the infallibility of the Catholic Church herself in proposing articles of faith is denied by him. Therefore, this error is not one which can be reconciled with the will of believing universally with the Church, on account of which compatibility we said that even *affected* ignorance did not constitute a heretic in the proper and rigorous meaning of the term." He replies to this objection, first, by quoting the authority of another celebrated Roman Catholic theologian,* who maintains that, in order to constitute heretical pertinacity it is not enough for a person to know that the doctrine which he denies has been proposed by the Church, but that he must know, moreover, that the Church herself, which proposes the doctrine, is the *true Church*, and that the doctrine which *she teaches, ex cathedra, is true doctrine.* De Lugo then proceeds to explain and confirm this doctrine: "The reason is clear both from what we have said and from the doctrine of the authors whom we have cited; because, he who is ignorant of the definition and proposition of the Church is neither pertinacious nor a heretic, for he can still have the desire of firmly believing whatever the Church proposes; now, in the same manner, he who is ignorant of the authority of the Church, can still have the desire of captivating his intellect to the obedience of faith, and of believing firmly whatever shall have been *sufficiently proposed as revealed by God.* Therefore neither will he be an infidel. For, as he is not a heretic who receives all that the Church has sufficiently proposed, so neither will the man be an infidel who has the desire of firmly believing whatever faith proposes, or whatever shall have been sufficiently proposed as revealed by God. Nor indeed is faith lost except by a rejection of the formal object of faith, which is the veracity and testimony of God, as the same Suarez argues. But if he be not an infidel neither can he be a heretic, because heresy is a species of infidelity. Whether, therefore, he be ignorant of the proposition of the Church or of her authority, he can be not an infidel, and therefore not a heretic, if he can, at the same time, have the will of believing all that shall have been sufficiently proposed to him as revealed by God."

"To the reason for doubting this doctrine which we have just mentioned, it may be answered, that in this case such a *person may still be a Catholic*, because, along with his ignorance of the authority and truth of the Church, he can have the purpose and desire of believing all that some true Church shall define when the infallible authority of that Church shall have been sufficiently proposed to him, in which desire is included implicitly the disposition to believe all that this our Church shall have proposed, supposing a sufficient knowledge of the authority of this Church to have been obtained, which seems sufficient, formally speaking, to make him think, at least, in common with the Church, although, through ignorance, he dissents materially from her in matters of belief."†

He proceeds to consider whether a man be a heretic who, through culpable ignorance, not only takes his faith from a false Church, and rejects that which is proposed by the true Church, but who, moreover, thinks he should not receive his belief from any church, but should rely entirely on the private spirit. He even supposes him to imagine, through gross ignorance, that God could never speak through a Church, and, therefore, to have come to the absolute determination of rejecting all possible Church authority, in proposing matters of faith. This last case he thinks scarcely possible, because it is manifest that every one who can speak himself, can also manifest his will through the medium of others; "and, therefore, it is repugnant that any one should wish to believe God, and should not, at the same time, implicitly determine to believe the same God, speaking through the ministers of His Church, provided it should be sufficiently proved that they had authority to propose the word of God. Yet making this hypothesis, be it possible or impossible," he continues, "if that man should have the universal determination of believing God, whenever his revelation should be evidently credible, although, on account of that culpable ignorance, he should believe that God could never speak through a Church, and, therefore, should have formed an actual universal determination not to believe a Church, because, in fact, God will never speak by a Church; still that man would not be, properly, either an infidel or a heretic. And though he should not be called a Catholic, quite absolutely, yet he could *be called a Catholic* as it were conditionally. He could not be so called, quite absolutely, on account of his perfectly absolute determination never to believe a Church. But he could be called a Catholic conditionally; because in that efficacious desire of believing every thing revealed by God, as often as revelation should be sufficiently credible, is implicitly contained a conditional desire of believing the Church, if, be the thing possible or impossible, it should be sufficiently manifest that the revelation of God was proposed by the Church, which conditional desire would suffice to prevent pertinacity against the Church. For the determination to resist the authority of the Church, if it were sufficiently proposed, could not coexist

* Suarez de Fide, disputatio xix., sect. 3, No. 12. For heretical pertinacity he requires "cognitionem vel notitiam sufficientem auctoritatis Ecclesiæ et quod doceat seu proponat veritatem illam, contra quam aliquis errat. And No. 14, he defines the requisite knowledge of the Church to be that, per quam ita proponitur Ecclesiæ auctoritas, ut obliget hominum ad credendum, et ipsam esse veram Ecclesiam, et veram etiam doctrinam quæ ex cathedra docetur. Grotius, says Suarez, was so profound a philosopher and theologian that it was scarcely possible to find his equal. His treatise on laws is quoted as an authority by Burke.

† De Lugo, ibid. 196–199. I transcribe the orignal of the last paragraph quoted in the text; "Ad rationem ergo dubitandi responderi potest, hunc eo casu posse adhuc esse Catholicum, quia cum ignorantia de auctoritate et veritate Ecclesiæ, potest habere propositum, et voluntatem credendi omnia, quæ proponet aliqua vera Ecclesia, quoties sufficienter proposita fuerit, infallibilis auctoritas illius Ecclesiæ, in qua voluntate includitur implicite voluntas credendi omnia quæ hæc nostra Ecclesia proposuerit, posita notitia sufficienti de auctoritate hujus Ecclesiæ, quod sufficiens videtur formaliter loquendo, ad sentiendum saltem in communi cum Ecclesia Catholica, quamvis materialiter propter ignorantiam ab ea in rebus creditis dissentiat."

with that conditional desire, provided it were efficacious, as I suppose it to be; and it is this determination that constitutes the pertinacity required for heresy."*

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When, therefore, Catholic writers speak of an individual who has been baptized and educated outside of the communion of the Roman Catholic Church as a heretic, they do not mean to say that he is a real formal heretic—this is often a secret known to God alone—but simply that he belongs to a society which is separated from the Church, and which professes doctrine which she has pronounced to be false and heretical. Such a person, according to the doctrine of De Lugo, might possess the virtue of divine faith; and be a Catholic, even though he rejected the authority of the Roman Catholic Church, through culpable or inculpable ignorance. Without delaying to set down a summary of the doctrine which I have quoted from authors of the highest reputation in the Roman Catholic Church, and merely directing particular attention to their words, I proceed, at once, to consider the punishments of heretics.

Punishments of heresy of two kinds, spiritual and temporal.

The punishments of heresy are divided into spiritual and temporal. The principal spiritual punishment of heresy is excommunication, by which a person is deprived, not of divine grace, or of faith, hope, or charity, but of the use of certain public spiritual benefits, the administration of which Christ has left to his Church, such as the sacrifice of the Mass, the administration and receiving of the Sacraments, the public prayers of the Church, &c. Let us see what is necessary to incur these penalties. In the first place, it is necessary that the crime be committed with *full* deliberation. "*Full* deliberation is also," says De Lugo,† "necessary in order that any one be a heretic punishable by ecclesiastical penalties, because without that there is no mortal sin; and although, in this matter, the sin may be venial, from want of full deliberation: that, however, is not called *heresy* (the italics are De Lugo's) nor is it punished by the Church, which has applied this name to that heresy alone which is committed by a mortal sin, and with full deliberation."

Spiritual punishments of heresy.

Secondly, not only invincible ignorance, and that which is not mortally but only venially culpable, but every kind of ignorance, even gross and affected, whether it regards the truth and infallibility of the Church herself, or the fact of such a doctrine having been proposed by her, "excuses from heresy, *and the punishment of heretics*." That it excuses from the sin of heresy must be evident from the authorities I have already adduced, and whatever excuses from the sin *of heresy*, also excuses from the spiritual penalties which the Church has attached to that crime. This is expressly taught by Scavini, in his tract on Faith, which is at present the Maynooth class-book. "What," he asks, (tom ii., p. 450,) "ought to be the nature of the heresy on account of which an excommunication is incurred? I answer, it ought *to be formal and manifested externally by some morally bad action, and with the intention of asserting it;* for if it were otherwise, for instance, if it were *only material* heresy, or united with culpable ignorance, though little or no diligence had been employed in seeking the truth, nay, *more probably*, though the ignorance were expressly desired, the penalty would by no means be incurred."‡ De Lugo says, "It is a celebrated question whether it be necessary that a man should oppose himself knowingly (to the Church), so that any, even culpable ignorance, though it does not excuse from grievous sin, excuses, nevertheless, from heresy and *its punishments*. Concerning invincible ignorance, and that also which is not mortally but only venially culpable, there is no doubt but it excuses, since he can neither be a heretic, nor incur the punishments of heretics, without mortal sin. . . . . The more true and more common opinion declares, that ignorance, of whatever kind it be, even *gross and studied*, excuses from heresy, and from the *punishments of heretics*."§ From this doctrine of De Lugo, a professor of theology, in Prior Park, in England, who published, in 1841, a Compendium of Theology, for the use of that seminary, with the approbation of the Right Rev. Dr. Baines, then Vicar-Apostolic of the Western District, teaches, that amongst those who are born and educated in sects separated from the Catholic Church, there are few formal heretics, and, consequently, few who incur the penalty of excommunication. ‖

Not only inculpable ignorance of the Church herself, as well as of the doctrine which she proposes, but even that which is grievously sinful or expressly desired, excuses from the sin of heresy and from its penalties.

With regard to the infliction of "temporal punishments" on heretics, there can be no difficulty as far as the Church is concerned, for since she has no temporal power she cannot

* Si ille homo haberet voluntatem universalem credendi Deo, quoties ejus revelatio esset evidenter credibilis etiam si propter ignorantiam illam culpabilem crederet, Deum non posse unquam per Ecclesiam loqui, et ideo haberet voluntatem absolutam non credendi de facto Ecclesiæ, quia de facto Deus nunquam per Ecclesiam loquetur, adhuc homo ille non esset proprie infidelis atque adeo nec hæreticus. Catholicus autem non esset dicendus omnino absolute, posset tamen dici Catholicus quasi conditionate. Non quidem absolute omnino, quia haberet voluntatem omnino absolutam nunquam credendi Ecclesiæ. Conditionate vero posset dici Catholicus, quia in voluntate illa efficaci credendi Deo omne revelatum, quoties revelatio esset sufficienter credibilis, contineretur implicite conditionalis voluntas credendi Ecclesiæ si per possibile vel impossibile, constaret sufficienter, quod revelatio Dei per Ecclesiam proponeretur, quæ voluntas conditionata sufficeret ad impediendam pertinaciam contra Ecclesiam; nam cum illa voluntate conditionata, si efficax esset (ut suppono) non posset stare voluntas resistendi auctoritati Ecclesiæ sufficienter propositæ in qua voluntate consistit pertinacia ad hæresim requisita.—De Lugo, Ibid., No. 201.

† Disput. xx., Sect. iv., § 3, No. 153.

‡ Qualis esse debet hæresis ut excommunicatio incurratur?—R. Debet esse *formalis et exterius manifestata per aliquam actionem moraliter malam, et animo eam asserendi;* si enim aliter esset, v. g. si esset *mere materialis*, vel conjuncta cum ignorantia culpabili licet supina, imo *probabilius* licet affectata . . . pœna minime incurreretur. The italics are the author's. I have paraphrased rather than translated the words *supine* and *affected*, to render the author's meaning intelligible. The explanation which I have given of these technical terms is taken from the author himself.—Tom. i., p. 33.

§ Disput. xx., Sect. vi., No. 171 & 174.—I quote as much of these passages as is necessary for my purpose. "Quæstio celebris est, an requiratur quod se se *scienter* opponat, ita ut quælibet ignorantia etiam culpabilis licet non excuset a peccato gravi, excuset tamen ab hæresi et ejus pœnis. De ignorantia invincibili et de ea etiam quæ non est mortaliter culpabilis, sed solum venialiter, non est dubium quod excuset, cum non possit esse hæreticus, nec hæreticorum pœnas incurrere sine peccato mortali . . . . verior et communior sententia dicit, quamlibet ignorantiam, etiam crassam et affectatam, excusare ab hæresi et hæreticorum pœnis.

‖ Rey, Tractatus de Decalogo., No. 117.—His words are, "In communionibus a Catholica distinctis, paucos esse formales hæreticos . . . paucos inter sectas a nobis divisas esse excommunicationi obnoxios.

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The Church cannot inflict temporal punishments on heretics.

inflict temporal punishments. When speaking of the difference between "temporal and spiritual matters," I had occasion to explain the nature of the spiritual penalties by which alone she can punish transgressors. Nor can there be any doubt as to the power of the State, taking the question as it has been proposed, for it regards the employment of physical coercion, on account of the crime of heresy, "to Protestants incorporated into a nation, or forming a sect tolerated by the laws." It would, in fact, be a palpable contradiction in terms to say that a sect was tolerated by the civil law, and at the same time that the State could use compulsion towards it on account of its religious opinions.

Of the right of the State to inflict temporal punishments on heretics.

But, perhaps, it may not be amiss to add a few words upon this much agitated question.

If, in the Christian dispensation, the civil ruler were appointed the judge of religious controversies, or had received an express commission to punish heresy, the doctrine of state persecution (if, making this hypothesis, such a term could be used,) would be plain and obvious. But, in fact, the Christian revelation has conferred no such power on the civil ruler. That revelation was perfected whilst the rulers of the world were all Pagans; and it was towards these that Christ and His Apostles preached the duty of civil obedience. Their preaching did not contain any new positive doctrine on this head—it was simply a clear development of the principles of the natural law. The obedience due to Pagan princes was undoubtedly confined to temporal matters. In spirituals the early Christians showed by their conduct that they considered themselves bound to disobey the commands of temporal rulers, and that they ought to use the words of the blessed Apostle Peter, to obey God rather than men. For three hundred years after the preaching of the Gospel this state of things continued—princes persecuted religious belief *always unjustly*, and Christians always *justly* resisted, and yet, if it be true, that natural law gives to civil rulers power over their subjects in spiritual matters, these princes really possessed a power which they never exercised, but to thwart and oppose the will of God! I do not see how it is possible to give temporal rulers the power of punishing religious error without making them the judges of religious truth; for, as each of them will hold the faith professed by himself, no matter how absurd it may be, to be true, and that which is opposed to it to be false, his punishments will always fall on those who, however justly, dissent from himself. Practically it would lead to this, that the strong would persecute the weak. Nor is this a merely theoretical consequence, but a fact confirmed by woful experience. "The toleration of heresy," says Sir James Mackintosh,* "was deemed by men of all persuasions to be as unreasonable as it would now be thought to propose the impunity of murder. The open exercise of any worship except that established by law was considered a mutinous disregard of lawful authority, in which perseverance was accounted a very culpable contumacy." . . . "Wherever the Church was reformed by the government, as in all Lutheran, and in most Calvinistic countries, as well as in England, the received opinion was that this authority (to interpret Holy Writ,) belonged to the civil lawgivers of each country; a doctrine which, if understood, of the belief, the feelings, and the worship of religion, entirely overthrows its nature, but, if limited to its legal endowments and privileges, is no more than an identical proposition. All these Churches agreed in the grosser departure from their own principles, which led them to punish even with death, a dissent from the creeds, which they, by their dissent from human authority, had built on the ruins of a system adopted by all nations for many ages: they acted as if they were infallible, though they waged war against that proud word. In order to escape the visible necessity of granting that liberty of private judgment to all mankind, which could alone justify their own assaults on Popes and councils, they, in effect, vested a despotic power over the utterance of religious doctrines in lay sovereigns, who had not even the recommendation of professing to know the subject in dispute."† I do not allude to this subject for the purpose of recrimination, but simply to show that no matter how loudly a sect proclaimed liberty of conscience, it no sooner got the upper hand than it took up the weapons of persecution, the use of which it had violently deprecated whilst they were wielded by its adversary. I think this supplies a strong argument against the right of the State to punish religious opinions, simply because they are deemed to be false; because, although the abuse of a power does not disprove its existence, yet I cannot believe that God intended religious error to be arrested by the action of a power which he foresaw would be more frequently opposed to truth than to falsehood—a power which, for three hundred years after the preaching of His Gospel he commanded all Christians to disobey in spiritual matters—a power, against whose constant and wicked persecutions He forewarned His followers.

The extent of the civil authority over those who are subject to it.

The authority of the civil ruler does not extend directly to religion—he has an administrative power over the temporal property of his subjects, but not over their conscience. Faith, to be acceptable to God, must be the homage of the heart. Coercion can only make hypocrites. The civil magistrate can have no right to force his faith upon his subjects except it be true; if the subject believe it to be false it would be a crime to embrace it, and if he be punished for his refusal he will be punished for obeying God rather than man. Finally, even though the civil ruler should profess the true faith before punishing an individual for holding a different faith, he should be sure that he was really guilty of the crime of heresy—a thing which, generally speaking, is known to God alone. Persons might die from obstinacy, passion, or prejudice rather than embrace a faith, the truth of which is sufficiently proposed to them, but it must be obvious that the persons most likely to be subjected to these punishments are sincere believers, whilst they cannot at all reach the careless, the indifferent, or the unbelieving libertine.

* Hist. of England, vol. ii., p. 266. † Id. ibid, p. 254.

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It chiefly and primarily regards temporal matters.

It is a very gross error to imagine that the civil ruler can legislate upon, and punish every crime against the law of nature, or the positive law of God.* He can command nothing which is opposed to these laws, but beyond this his power is limited to those objects, the observance or avoidance of which is useful, and in some degree necessary to the temporal good of the society over which he presides. The observance of his laws must be morally possible on the part of the community, considering the ignorance and weakness of fallen man. Now, the crime of heresy is undoubtedly far more directly opposed to the supernatural than to the natural order, and not to repeat the reasons already given for excluding the crime of pure heresy from the jurisdiction of the civil magistrate, I think the punishment of opinions, simply because they were judged to be false, has been, on the whole, productive of infinitely more mischief than of advantage to civil society.

May punish those who publish opinions subversive of all religion and of social order.

I am very far from saying or teaching that the civil government has a right to be irreligious itself, or indifferent to the truth or falsehood of the creed embraced by the people over whom it has charge. Civil rulers do not cease to be Christians, and the more elevated their position, the more strongly are they bound to promote the truth of Christ by all *lawful* means, by word, example, protection, and encouragement. And although conscience be a sanctuary into which no human power has a right to enter, it does not follow that a man can publish what he pleases under this pretext, without the civil government having a right to take cognizance of his opinions. Even Aristotle and the Pagan philosophers taught that the civil power had a right to punish those who published opinions subversive of all religion and of social order. The eleventh article of the declaration of the "Rights of Man," published by the Constituent Assembly of France, declared: "That the free communication of thoughts and opinions is one of the most precious rights of man, and that every citizen can, therefore, speak and write, saying that he must answer for the abuse of this liberty in the cases determined by the law." But under this precious right of man, not only public speeches and writings, but even the most private conversations and suspected thoughts were punished with death. And indeed the free communication of thought is not a more sacred right than the free use of a man's hands, which, however, he may not use to kill his neighbour. The true policy of a wise government lies between the exercise of intolerance and the permission of licentiousness.

Declaration of the "Rights of Man" by the Constituent Assembly of France.

The State should have a religion as well as a public morality, compatible with a wise toleration.

The State has a right to assist, to cherish, and to support the true religion. It is a moral person, having necessities, interests, and dangers which constantly admonish it to have recourse to God. No State can long subsist without a public morality, the surest foundation of which is true religion. Religion is the cement of the social edifice: it impresses the seal of divine approval and protection on the social contract which binds the citizens to each other, and to the government. But the protection and support which the sovereign bestows on the religion of the State is by no means incompatible with a wise toleration, which respects liberty of conscience, and takes care not to punish, as crimes against the State, erroneous opinions which do not interfere with public order or with the legitimate action of the civil power.

Opinion of Fenelon.

Fenelon wrote, with his usual wisdom, to the Pretender—the son of James II.—"Above all things never force your subjects to change their religion. No human power can force the impenetrable intrenchment of the liberty of the heart. Force can never persuade men; it can only make hypocrites. When kings meddle with religion, instead of protecting it, they reduce it to servitude. Grant civil toleration to all, not by approving of all as equally good, but by suffering with patience all that God suffers, and by endeavouring to reclaim men by sweet persuasion."

I fear there are many persons to be found in all communions who believe themselves to be superexcellent Christians, who regard all those who presume to differ from them in any matter, however trifling, pretty much as the Pharisee regarded the sinful publican, who will not allow any thing even naturally good to exist outside of the little circle of intolerance in which they have inscribed themselves, and who, being secure of their own sanctity, seem to have nothing to do but to damn their neighbours. These excellent persons would do well to remember that the good Samaritan, whom our blessed Lord has set before all ages as an example of mercy, was a member of a society which did not belong to the true Church.

Opinion of Burke.

I hope I shall be pardoned for concluding this question by an extract from Burke, which, I fancy, is not altogether inapplicable at the present time, for it speaks of persons who raise a cry about persecution abroad for the purpose of being allowed to practise it at home, whose charity takes wing and flecth beyond the sea, whilst their bitterness remains and festers in their native land. "But I flatter myself," says Burke,† "that not a few will be found who do not think that the names of Protestant and Papist can make any change in the nature of essential justice. Such men will not allow that to be proper treatment to one of these denominations which would be cruelty to the other, and which converts its very crime into the instrument of its defence; they will hardly persuade themselves that what was bad policy in France can be good in Ireland; or that what was intolerable injustice in an arbitrary monarch becomes, only by being more extended and more violent, an equitable procedure in a country professing to be governed by law. It is, however, impossible not to observe with some concern that there are many also of a different disposition; a number of persons whose minds are so formed, that they find the communion of religion to be a close and an endearing tie, and their country to be no bond at all; to whom common altars are a better relation than common habitations, and a common civil interest; whose hearts are touched with the *distresses of foreigners*, and are abundantly awake to all the tendernesses of human feeling on such an occasion, even at the moment that they are inflicting the very

* On this point, which frequently recurs, I shall quote the authority of S. Thomas Aquinas in my answer to the next (3rd) question.

† Tracts on the Popery Laws, vol. vi., p. 21, 22, of Rivington's edition.

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same distresses, or worse, on their fellow-citizens without the least sting of compassion or remorse. To commiserate the distresses of all men suffering innocently, perhaps, meritoriously, is generous and very agreeable to the better part of our nature—a disposition that ought, by all means, to be cherished. But to transfer humanity from its natural basis, our legitimate and homebred connexions; to lose all feeling for those who have grown up by our sides, in our eyes, the benefit of whose cares and labours we have partaken from our birth, and meretriciously to hunt abroad after foreign affections, is such a disarrangement of the whole system of our duties, that I do not know whether benevolence, so displaced, is not almost the same thing as destroyed, or what effect bigotry could have produced that is more fatal to society. This no one could help observing who has seen our doors kindly and bountifully thrown open to foreign sufferers for conscience, whilst through the same ports were issuing fugitives of our own, driven from their country for a cause which, to an indifferent person, would seem to be exactly similar, whilst we stood by without any sense of the impropriety of this extraordinary scene, *accusing and practising injustice.* For my part, there is no circumstance in all the contradictions of our most mysterious nature that appears to be more humiliating than the use we are disposed to make of those sad examples which seem purposely marked for our correction and improvement. Every instance of fury and bigotry in other men, one should think, would naturally fill us with a horror of that disposition. The effect, however, is directly contrary. We are inspired, it is true, with a very sufficient hatred of *the party,* but with no detestation at all of the *proceeding.* Nay, we are apt to urge our dislike of such measures as a reason for imitating them; and by an almost incredible absurdity, because some powers have destroyed their country by their persecuting spirit, to argue that we ought to retaliate on them by destroying our own. Such are the effects, and such, I fear, have been the intention, of those numberless books which are daily printed and industriously spread, *of the persecutions in other countries and other religious persuasions.*"

3. What is the doctrine taught in Maynooth upon the question, whether the Pope can decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics?

Revolutionists do not trouble themselves about the Pope's opinion as to the right or duty of rebellion.

In the first place I beg to observe, that since the decline of the opinion which attributed direct or indirect temporal power to the Pope as head of the Church, this has become a purely speculative question. We have had abundant examples of revolutions in Roman Catholic countries, both in Europe and in America, within the memory of persons who are still living, and in no one instance has the sufficiency of the cause been submitted to the Pope for his decision. Nay, when revolutions became the rage in 1848, the revolutionists in France, Hungary, and Italy, were so far from consulting the Pope that the latter drove him out of his own temporal dominions. Not to speak of Protestant States, which would naturally object to allowing the Pope to interfere in their disputes with their Catholic subjects. It is not probable that even Austria, in the early part of the outbreak of 1848, would have submitted her claims to her Italian dominions to the decision of the Pope; and, I think, few persons will assert that he had authority from Christ to decide the question.

The Catholic Church never has decided, and never will decide, the question whether rebellion may sometimes be justifiable, or is always wrong.

Secondly, the decision of the lawfulness of revolt, in a particular case, supposes the decision of the general question, that it is sometimes lawful to revolt against legitimately constituted authority. Now this momentous question has never yet been, and I venture to predict that it never will be decided by the Catholic Church. Because Christ and the inspired Apostles contented themselves with teaching the duty of allegiance without saying any thing as to its limits. We learn from Josephus that at the period of the introduction of Christianity the Jews considered it to be unlawful to pay taxes to the Romans, because they considered that God was their only lawful temporal sovereign. He says, that in the time of Gessius Florus the "nation began to grow mad with this distemper," and that "it was infected with this doctrine to an incredible degree."* These passages explain the cause of the Jews putting the question to our Lord, "What dost thou think, is it lawful to give tribute to Cæsar or not?" and it is very probable that the prevalence of these opinions caused SS. Peter and Paul to impress so strongly upon Christians the duty of allegiance to the civil power; because many of them were converted Jews who would be likely to carry into the Church the sentiments prevalent amongst their countrymen. The Church, from the earliest times to the present day, has exactly followed the example of Christ and the Apostles in teaching the duty of obedience to the civil power, without prescribing any limits at which it ceased. The early fathers declared that though Christians could not violate the law of God at the bidding of princes, yet, would they rather suffer death than rebel, even when they might have done so with every prospect of success. This doctrine was repeated by the late Pope Gregory XVI. in 1832, and it is laid down thus in our class-book: "It is to be observed," says Scavini, "that it is not lawful to rebel against princes who command unjust things; for besides the hallucination which is to be dreaded, if this principle were once admitted, how many, and how great disturbances and evils would arise? Wherefore, all things are to be patiently borne after the example of the first Christians rather than rise in rebellion against such princes. Christ also *delivered himself to him that judged him unjustly.*"†

Doctrine of the Maynooth College class-book.

Thirdly. Whilst the consent of princes and of subjects, or the prevalent opinion of Christendom, invested the sovereign Pontiff with temporal authority, either direct or indirect, he

* Antiquities, Lib. xviii., chap. 1, Nos. 1 and 6, and Wars of the Jews, Lib. ii., chap. 8, No. 1, Whiston's Translation. See also Matt. xxii., 17, and Acts v., 36, 37. Indeed the revolt which took place so soon after the first preaching of the Gospel shows how strongly the Jews were impressed with the belief that the dominion of the Romans was an unjust usurpation.

† De Legibus, chap. vi., Art. ii., § 3.

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decided their temporal disputes, as an arbitrator to whom they were referred by common consent, or as the possessor of a power before which all temporal authority should bend, when the good of the Church required it. But it would be absurd to deny him indirect temporal power, as we do, and at the same time to hold that he was invested by Christ with authority to decide the temporal disputes which might arise between a sovereign and his subjects, so as to declare the latter absolved from their allegiance, and at liberty to rebel, provided a fitting opportunity presented itself. This would be, in effect, to assert the indirect temporal power; because at no time could the Pope expect that a temporal sovereign would obey his mere mandate, commanding him to divest himself of his authority. He could only effect this by declaring his subjects justified in depriving him of it; and he would in reality possess the same power if he were invested with divine authority to declare when subjects were freed from their allegiance, and might lawfully depose their sovereign.

The Pope, as head o the Church, has no a divine right to decide the temporal disputes which may arise between sovereigns and subjects.

Fourthly. The Church and Pope have a right to interpret the divine and natural law, and to make, as well as interpret, ecclesiastical laws; but they have received no power from Christ either to make or to interpret civil laws. With regard to the last, their office is confined to the teaching of the duty of obedience to the temporal ruler in all lawful things. The Pope can command his spiritual subjects to observe the laws of God, and of the Church, and can deprive them of her communion if they prove contumacious; but he cannot deprive them either of temporal property, or of temporal power. A prince does not cease to be a lawful ruler because he may be a sinner, a heretic, or an infidel. The contrary doctrine, which was taught by Wickliff and Huss,* was condemned in the Council of Constance. It is not for violating, in his own person, the natural, divine, or ecclesiastical laws, that a civil ruler can be deposed. He is bound not to enact iniquitous laws; and if he does enact such laws, his subjects are bound not to obey them; but it does not follow that he therefore loses his authority. SS. Peter and Paul, who taught the duty of obedience to persecuting princes in temporal matters, did not think so. Experience proves that very holy persons are sometimes very unfit to be temporal rulers; and *vice versa*. The reason of this is, that although the civil ruler cannot ordain any thing contrary to God's law, yet, as the objects of his law should be temporal things, so should his legislation be ordained to the end of promoting the temporal happiness of the community over which he presides, by providing, as far as possible, for its individual members, peace and competency, and the practice of those virtues which are necessary for the tranquillity and happiness of civil society Hence, according to St. Thomas Aquinas, as a human law should be ordained for the good of the civil republic,† it should not prohibit all vices, but only the more grievous, and chiefly those, without the prevention of which human society cannot be preserved, as homicide, theft, and the like.‡ He adds, that as the divine law principally regards the duties of men to God, or to each other as children of God, and human law their duties to each other, as members of society, so the latter has not enacted any thing respecting the divine worship, except inasmuch as it regarded the common (temporal) good of mankind.§ Suarez also maintains that the civil power regards not future but present—not spiritual but temporal felicity, because the power of Christian princes is neither greater, nor different in nature, from that which was possessed by pagan rulers. It is quite clear, therefore, that the prince cannot be deposed for the violation of the natural, divine, or ecclesiastical law, but for the violation of the laws of society, and of the civil contract existing between himself and his subjects. In fact, he may govern exceedingly ill—he may invade the dearest privileges of his subjects without committing any sin at all, because he may sincerely believe that he is only doing his duty. Nor do subjects view the question with relation to the moral guilt or innocence of the ruler. Certainly no one ever thought of deposing, for their personal vices, or for their want of religion, Charles I., Louis XVI., Charles X., Louis Philippe, or the Popes, against whose temporal rule their subjects often rebelled. The best Pope may be a very poor temporal ruler; he is not divinely preserved from invading the temporal rights of other princes, or from violating the civil contract in his own dominions, and I therefore cannot see how he can be said, as head of the Church, to be the judge of temporal disputes in countries over which he has no temporal jurisdiction whatever. He can command subjects to obey their rulers; not to act from bad motives—not to violate God's law; but he has not been appointed by Christ the interpreter of civil law, or of civil contracts. Now, as rebellion is only justifiable when the prince violates the civil temporal rights of his subjects, the Pope has not only not been constituted *jure divino* judge of this matter, but he might not even make a good arbitrator; for these temporal rights are not only various in various countries, but are modified by the temper and dispositions of the people, and by the institutions to which they have been accustomed. For instance, Englishmen would doubtless consider themselves fully justified in rebelling, if the sovereign were to attempt to set up a form of government which is perfectly legitimate in Russia, and in many other countries.

Office of the Pope and of the Church in relation to natural, divine, and civil laws.

It is not for the vi lation of the natura divine, or ecclesias tical laws that a prince may be deposed, but for the violation of the la of society and of t civil contract between himself and his subjects.

I will not surrender one atom of the spiritual rights of the Pope, as supreme head of the Church upon earth, nor of the temporal rights of the Queen, as sovereign of these realms. The relation between the sovereign power and the subjects of a state is not only temporal in its nature, and in the end of its institution, but it is, moreover, the very foundation on which the entire superstructure of civil government rests. To invest the ecclesiastical authority with power to declare that the tie which binds sovereign and subjects together has been broken, and that allegiance is no longer a duty, would be, in effect, to destroy the independence of civil government. A sovereign may sin by misgoverning; and if he be a

The relation betwee sovereign and subjects.

* One of the condemned propositions was, "Nullus est Dominus civilis, nullus prælatus, nullus episcopus dum est in peccato læthali.

† S. Thos., 1, 2 quæst. xcv., Art. 4. ‡ Id. Ibid., q. xcvi., Art. 2. § Id. Ibid., q. xcix, Art. 3.

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subject of the Church, she may correct him spiritually, but she cannot deprive him of his power. Subjects may, and I have no doubt but that they almost always do, sin most grievously by rebelling. The leaders of rebellion are generally actuated by envy, selfishness, or ambition. The Church is bound to teach the duty of allegiance—that it is a most grievous sin to engage in an unjust or unnecessary rebellion; but beyond this she has not been appointed the judge of the temporal disputes which may arise between a sovereign and his subjects, any more than she has been appointed to decide the causes in the Court of Chancery, in the prosecution of which there is often a great deal of perjury, injustice, and immorality, which she is certainly bound to reprobate. Will any one, who denies the temporal power of the Pope, affirm that he was appointed by Christ, as head of the Church, to decide on the legality or illegality of ship money; or on the right of England to tax her American colonies; or on the ordinances of Charles the Tenth, of France, against the liberty of the press; or on the prohibition of a political banquet by Louis Philippe? Yet these things were the chief causes of four successful revolutions.

The Church was not appointed to interpret temporal contracts, or to make or unmake civil governments. She accepts the government which she finds constituted *de facto*, and endeavours to make princes just, and subjects loyal.

4. Do you teach, or how do you deal with those chapters in the course of moral theology, which treat of the duties of the married state? What is the class-book or house treatise in use in Maynooth College on these subjects?

Doctrine taught in Maynooth respecting the duties of the married state.

There is no part of our teaching more misunderstood than that which relates to this subject. The tracts in which this matter is treated of, are those on the sacraments of matrimony and penance. The treatise on matrimony forms no part of our course during the present academical year, nor have we at present any class-book on this subject. But for reasons which I shall mention hereafter, I consider it most probable, that Scavini's treatise will be adopted, and he prefaces what he has written on this subject as follows: "But if the requirements of their office excuses students (tyrones) from all blame in applying themselves to such studies, the consideration of the danger imperatively obliges them not to make the slightest approach to such subjects, without fortifying themselves beforehand by the most sure means of avoiding sin. Else, they who study to save others by sound doctrine, may themselves become reprobates on account of evil works! But what are these means? They are the following, by which students, with the aid of God's grace, will be able entirely to drive away all sinful emotions, whilst applying themselves to these matters. 1. That they place themselves specially in the presence of God, and fortify themselves by the sign of the cross, before applying themselves to the study of such matters. 2. That they strengthen themselves, as much as possible, with the blessed eucharist; and very often during study, invoke, by an ejaculatory prayer, the most holy name of Jesus Christ, and salute, mentally, his most blessed mother, who remained always a most pure virgin, keeping their images before his eyes. 3. That they *never, on any account, peruse this matter, unless compelled by necessity;* and, as far as possible, they should make use of the Latin language, avoiding all, even the slightest unseasonable curiosity, . . . knowing that it is not necessary to acquire this whole matter at once, with such great danger. 4. Finally, that they earnestly recommend themselves to St. Aloysius, a most eminent model of chastity, and to our St. Alphonsus, a most powerful patron with God, that what he wrote for our utility, without any injury to himself, we may learn for the advantage of others, without any injury to ourselves."* Now, I think greater care or caution could not be taken to guard the mind of a student from receiving any evil effects from a study which certainly does not occupy eight days out of the whole four years of his theological course. I wish to God as much care were taken to preserve the purity of the lay student's mind, whilst acquiring the knowledge necessary for other professions, which almost constantly fix his attention on delicate and dangerous matters.

Delicate subjects form a very small portion of the Maynooth course; and every precaution is used to prevent them from producing the slightest evil influence on the mind of the student.

The caution which the ecclesiastical student receives, never to study such matters himself, except when it is imperatively necessary, and then, as far as possible, under the veil of a dead language, must teach him never to allude to them in the course of his ministry, except he be certain that it is his duty to do so, in order to save a soul. I shall transcribe the instruction which our class-book on penance gives to a priest, as to the mode of using this knowledge in the confessional.

Mode of interrogating in the confessional.

In that part of the treatise on penance which refers to confession, speaking of useful or necessary interrogatories, on the part of the confessor, Dr. Delahogue says; "1. The confessor should ask nothing from mere curiosity, but only that which is either necessary or useful to him, to know the state of his penitent's conscience, or to give him those salutary admonitions of which he stands in need; otherwise the burden of confession, already heavy in itself, would appear intolerable to the faithful, and a handle would also be given to the calumnies of heretics, who call it the *torture of consciences*, and a means employed by priests to find out the secrets of families. 2. The minister of penance, in his interrogations, is bound to consult for the integrity of the confession of his penitents, and to attend to the particular condition of each in making them; for he should proceed in quite a different way with regard to well-educated and learned penitents, who are fatigued and offended by inconsiderate questions, and with regard to rude and illiterate persons, who should be frequently interrogated about the more common kinds of sin against the commandments of God—against faith, hope, charity, and justice, and sometimes concerning the chief mysteries of the Christian religion.

"The interrogatories should also be different according to the different age and sex of penitents, especially with regard to the manner in which they should be made. Above

* De Matrimonio Disputatio, v. cap. unium tom iii., p. 457.

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With regard to sins against the sixth precept in particular.

all, the greatest prudence is necessary when there is question of sin against the sixth precept of the decalogue; both that young penitents may not acquire a knowledge of things, their ignorance of which is the greatest safeguard of their innocence, and that even married persons may not blush to hear what never even entered into their thoughts. In these things it is certainly far more expedient to stop within bounds, than to go beyond them, by indiscriminately proposing interrogatories which may be necessary in some cases." . . . . After stating that, in order to justify the confessor in proposing any such question, he must have a *well-founded presumption* that the penitent has been guilty of the sin—ad hoc requiritur bene fundata *præsumptio* quæ poenitenti sit *quasi intrinseca* quaterms confessarius illam merito conciperet ex auditis in ejus confessione—he adds, that he should not even then ask the question coarsely and nakedly, but hint at it in a way which will be intelligible to him if he has really committed it. "Wherefore," he continues, "whatever evils may happen to them from affected dissimulation, they can impute only to themselves; whilst, on the contrary, the confessor should blame himself for all the mischief that would follow, if, by questioning a penitent about crimes which were unknown to him before, he should impart to him the knowledge, and supply him with the occasion of sinning; or if he should diminish, in the estimation of chaste spouses, both the dignity of the sacred tribunal, and the reputation of that decency which is suitable to the minister of the sacrament."*

Dr. Delahogue's Treatise on Penance is the class-book on this subject, and was, moreover, expressly compiled for the use of the students of Maynooth. There is at present no fixed class-book on matrimony. The professors of theology recommended on this subject a treatise written by Carriere, a French author, which is much referred to, and with copies of which many of the students were already supplied. But the Board of Trustees rejected the *compendium* of this treatise, which was recommended by the professors, because, in his larger work on the same subject, Carriere taught that a temporal prince could institute impediments which would annul both the contract and sacrament of marriage. "If," says he,† "the prince should institute a diriment impediment, the sacrament will be void. . . . . But there is this difference between the two powers (civil and ecclesiastical) that the prince can give civil effects to a marriage rendered null by the Church, but the Church cannot give the consideration of a sacrament—that is, the spiritual effect to a sacrament—rendered null by the prince." This doctrine is not in the compendium. Had Carriere's Treatise on Matrimony been set aside before we laid our recommendation before the Board, we would certainly have selected Scavini on this, at the same time that we recommended his treatises on other parts of moral theology; and now that the students are supplied with complete copies of this author, there can be no doubt that his matrimony tract will be the class-book until such time (if it should ever arrive, which, as matters stand at present, is not very probable,) as the professors shall be allowed an opportunity of compiling treatises of their own. There is no tract actually in use on matrimony, as this subject forms no part of the studies of any of the students during the present academical year.

General doctrine of modern approved Catholic writers on this subject.

But, with regard to the question which I have been asked, there is no dispute amongst Catholic moralists; for they unanimously teach, as a fundamental principle, that delicate subjects are only to be alluded to when it is absolutely necessary for the salvation of souls; that even then they are to be approached with the greatest caution in speech, and with the greatest purity of intention, and that it is better to say too little than too much regarding such matters. St. Alphonsus Liguori declares, that it grieves him to be forced to speak of filthy matters; and produces in his own defence the words of a distinguished writer regarding Sanchez' Treatise on Matrimony: "Although this author toucheth some things respecting the nature of filthy actions, yet hell is still more foul; and if the language be filthy, it is still more filthy, to rot in sin. He mooteth some nastinesses but for the cure of the diseased. If men were angels they would not need such things."‡ And regarding interrogating in the confessional, St. Alphonsus lays down this rule, even with regard to illiterate persons. "Nevertheless, let the confessor remember, that he is not bound to interrogate these so minutely. Let him only interrogate them concerning the sins into which they may easily fall, considering their condition and capacity. Nay, more, when the penitent, *though ignorant*, appears to be sufficiently instructed, and diligent in confessing his sins, and their circumstances, according to his state of life and capability (for the examination required on the part of an ignorant penitent is different from that which is necessary when he is well educated,) then *the confessor is bound to ask nothing farther.*"§ And, speaking of young persons, he cautions confessors to take care how they put questions to them. "For, with regard to these, it is better that the material integrity of confession should be wanting, than that the confessor *should teach them what they do not know, or excite their curiosity to learn such things.*"‖ Now, the ignorant and the young are the persons whom it is most necessary to interrogate; and, indeed, all Catholic theologians teach, that it would be an intolerable abuse to scandalize the penitent by unnecessarily proposing filthy questions, and by thus turning the very means instituted by Christ, at the price of His precious blood, for the purification of the sinner, into the instrument of his defilement. Such a system could only be invented by the devil, and practised by his angels.

I can say from my own experience, both as a student of Maynooth College, and as a

* Delahogue Tractatus De Sacramento Pœnitentiæ, Quæstio vii., De Interrogationibus ex parte Confessarii necessariis aut convenientibus, p. 175–6.
† De Matrimonio, par. iii. sectio ii., cap. ii., No. 563.
‡ Ludovicus Bail. tom. ii. conc. p. 811.
§ Praxis Confessarii, § iv., No. 20, p. 29.
‖ Ibid, p. 127, Ed. Lugduni, 1832.

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professor of theology of more than ten years' standing, that the teaching in this establishment is characterized by the greatest purity, and that all grossness, even in language, is carefully avoided. I have always impressed upon the students, 1. That casuistry, like all other human pursuits, was liable to be pushed beyond due limits; and 2. That the immorality which might be prevalent at one time, or in one country, might be utterly unknown at another time, and in another country. It would, therefore, be no excuse for an Irish priest to question a penitent about a sin, because he saw it in a book, or because its frequency was attested by an author. I especially referred to the spotless purity and fidelity observed by both husband and wife in the married state in this country; and consequently taught, that no matter what foreign authors might say to the contrary, no questions should be proposed to them on these subjects. But certainly, if a tree be known by its fruits, teaching will be known by its results. I, therefore, fearlessly appeal to the results of the teaching in Maynooth, as far as morality is concerned. Surely, if the class-books and lectures in Maynooth were immoral—if the eyes and ears of the students were familiarized with such topics, the results of this training would be manifested in their lives. Yet I venture to assert that there is not in the whole world a more moral body of young men than the students of Maynooth. And, although I am not blind to the intemperate zeal of some of the Irish priests in temporal matters, or to the lamentable fall of a few, yet I think that, as a body, the priests educated in Maynooth need not fear a comparison, in the point of morality, of which I am now speaking, with any other body, lay or clerical, in the world.

My own teaching on this subject.

Effects of the Maynooth teaching on the morality of the priests,

And, going beyond the priesthood, I think I can confidently appeal to the morality of that portion of the Irish people which frequents the confessional. If I did not wish to avoid invidious comparisons, I might quote the unimpeachable testimony of the Earl of Carlisle, to prove that Irish maids and matrons are more modest than the English. I might even allude to the fact, that shortly after the abolition of the confessional, as a divine institution, in some parts of the Continent, Protestant ministers sought its re-establishment as a means of checking sin, and that the Liturgy of the Church of England still recommends it to the sinner on his death-bed, when it surely would not countenance a practice which it suspected of an immoral tendency. But a retort, which is generally resorted to in the absence of argument, in the present instance is utterly unnecessary. The only fair way to test the results of an institution on the morality of a people is to see what effects it produces on those who practically adhere to it. Now, apply this test to the confessional. I defy any one to show me a cruel husband, an unfaithful wife, a dishonest servant, amongst those who regularly approach this sacred tribunal. I do not deny that an individual may so act, that he may make a trade of going to confession, as he may turn to a base purpose any other religious duty, however sacred. But I speak of the general, and, indeed, of the universal rule. A Catholic no sooner abandons himself to sin, than he abandons the confessional. This fact I assert, because it is notorious; and if he did not feel the confessional to be the greatest restraint upon his evil passions he would not act in this manner.

And of the people who frequent the confessional.

5. In what manner do the professors who lecture in dogmatic theology, execute the provision of the Statutes, c. v., s. 3:—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" In what way is this doctrine specifically inculcated?

How the duty of allegiance is inculcated.

At the time when the Statutes were drawn up there were distinct professors of dogmatic and of moral theology. The same students attended the lectures of the Professor of Dogmatic Theology in the morning, and those of the Professor of Moral Theology at 2 p.m. This arrangement has been entirely changed without any alteration having been made in the Statute. There are at present no separate professorships, of dogmatic and moral theology. An entirely distinct class of students is assigned to each of the professors, which he instructs in both dogmatic and moral theology. It is quite clear, therefore, that the letter of the Statute cannot be observed whilst the present arrangement continues; but the duty of allegiance is certainly inculcated by the professors of theology in various parts of the course. The duty of allegiance, or of obedience to the civil ruler, is inculcated in the Treatise on Laws, no part of which is ever omitted from the College course. The following doctrine is laid down by Scavini, in his Treatise on Law, which is the text-book of my own lectures at present. "It is certain," he says,* "that secular princes have power to make laws, properly so called with regard to *temporal and civil matters* . . . because, as the Church *cannot make civil laws*, so neither can the secular prince make ecclesiastical laws; because no one can make laws except about matters subject to his authority." . . After stating that human laws—civil as well as ecclesiastical—bind in conscience, he proposes the question, "Whether laws made by wicked rulers, and especially by tyrants, are binding on the conscience, I answer, the tyrant is either such on account of his *administration*, because he governs the state badly, and does not advance the public good, or on account of his title, because he is not the lawful ruler. In *the first* case, he is certainly to be obeyed, for St. Peter tells us to be subject not only to the good, but also to the froward.—(1 Peter, ii., 18.) This, indeed, is to be understood, that the things commanded be not such as cannot be virtuously performed; otherwise we are bound to imitate the martyrs who died rather than obey the iniquitous commands of tyrants. In *the second* case, if the tyrant be in peaceful possession of his usurped dominion, we are bound to obey his laws, which promote the public good, in order to avoid the inconveniences and most grievous evils which would otherwise arise; for society cannot long stand without laws . . . but if he be not in *peaceful* possession

* De Legibus, cap. iv., Art. 2, p. 122. † Ibid., cap. vi., pp. 138-9.

there is no obligation of obeying, since he is not yet a real superior."† He declares that it is not lawful to rebel against princes whose commands are unjust, but that all things are to be patiently borne, after the example of the first Christians.* Finally, he inquires, "what should be done if the civil and ecclesiastical law should come into collision? I answer," he says, "that since each of these powers is supreme in its *own order*, and one is not at all dependent on the other in the exercise of its right, according to that which Pope Gelasius said to the Emperor Anastasius, 'There are two things by which this world is governed, the sacred authority of pontiffs and the kingly power;' it cannot happen that the ecclesiastical and civil law should come into collision, unless either power should exceed its proper limits in making laws; and when that should happen, we should, in the first place, see whether the disputed matter be religious or temporal. In the first case, the ecclesiastical law prevails, and in the latter, the civil."† It will not be necessary to enter at greater length, in this place, into the distinction between matters spiritual and matters temporal, or to repeat the arguments which I have adduced on a former occasion, to prove that the ecclesiastical and civil powers are supreme and independent each in its own order. I consider it sufficient to state here, that it immediately and manifestly follows from these principles, that "the allegiance which subjects owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatever." Because, if the Pope can relax or annul the allegiance of subjects to their sovereign, it must be either, because as head of the Church, he possesses supreme temporal power over all the world, or over all Christian countries, or because the temporal is subject to the spiritual power, which it can, therefore, when necessary for the attainment of its ends, alter and fashion to suit its own purposes. Now, the first of these suppositions is so untenable, that it has been refuted by Bellarmine, himself, and has never been revived since his time; and the second destroys the independence of the civil power. In fact the two propositions—the civil power is supreme and independent, and no other power can relax or annul the allegiance due to it—are identical.

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The manner of acting when civil and ecclesiastical laws come into collision.

Civil allegiance cannot be relaxed or annulled by any power or authority whatever.

I, and I dare say, the other professors of theology also, teach this doctrine when explaining the nature and obligation of oaths. Because, as neither the Pope nor the Church can relax or annul the simple duty of allegiance, *a fortiori*, neither the one nor the other can dispense in the oath of allegiance. The oath does not in any thing change the duty of allegiance, but binds the subject not to violate it by the new tie of religious reverence. When I was a student, this subject was explained to the freshmen, previously to their taking the oath of allegiance, by the late Dr. Crotty, then President of the College. I cannot say whether this is done at present or not, but, I think, a change could be very advantageously made, both in the plan and time of taking the oath. I think, that instead of a junior dean marching the students out to town, the oath should be administered in the common hall of the College, in presence of the heads of the College, and of the Visitors; and that the time for administering it could be very properly deferred until the students should have commenced their divinity course, when they would be better able to understand the instructions which *should* be given on this subject, either by the President or by one of the senior professors, in presence of both superiors and students.‡

Neither the Pope nor the Church can relax or dispense in the oath of allegiance.

6. In what manner are the provisions of the Statute, c. v., s. 2, carried into effect:—"Let the course of theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, counsel being previously entered into, scil. the heads of sacred science to be explained, the authors to be used, the books to be consulted; but if the professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and a decision be waited for?" Is it the practice for the professors to submit treatises of their own

* De Legibus, p. 148. I have quoted the words of this passage in answer to the third question.

† Ibid., cap. vii., pp. 157–8.

‡ I have not considered myself justified in entering into any lengthened arguments on this matter, which was authoritatively settled, in 1789, by the decisions of the Universities of Louvain, Douay, Paris, Salamanca, Alcala, and Valladolid. The questions proposed were: I.—Has the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England? II.—Can the Pope, or Cardinals, or any body of men, or any individual of the Church of Rome, absolve or dispense with his Majesty's subjects from their oath of allegiance upon any pretext whatsoever? III.—Is there any principle in the tenets of the Catholic faith by which Catholics are justified in not keeping faith with heretics, or other persons differing from them in religious opinions, in any transactions, either of a public or private nature? The aforesaid universities unanimously replied to these questions in the negative. I make a few extracts from the reply of the university which was the first to answer these three interrogatories. The Faculty of Divinity at Louvain having been assembled, "It was agreed, with the unanimous assent of all the voices, to answer the *first and second queries* in the *negative*. . . The Faculty considers the following propositions to be beyond controversy:—1. That God is the author of the sovereign power of the *State* in civil matters. 2. That the sovereign power of the State is in civil matters subordinate to God alone. 3. It follows that the sovereign power of the State is in nowise (not even indirectly, as it is termed), subject to, or dependent upon, any other power, though it be a spiritual power, or even though it be instituted for eternal salvation. 4. It follows that no power whatever, even a spiritual power, or a power instituted for eternal salvation, not even a cardinal, or a pope, or the whole body of the Church, though assembled in general council, can deprive the sovereign power of the State of its temporal rights, possessions, government, jurisdiction, or pre-eminence; nor subject it to any restraints or modifications. 5. That no man, nor the whole body of the Church, can, upon any ground or pretence whatever, weaken the bond of union between the sovereign and the people; still less can they absolve or free the subjects from their oath of allegiance. 6. The Faculty of Divinity of Louvain has no hesitation in applying these principles, in their fullest extent, to the kingdom, and the sovereign power of the kingdom, of England. . . . Proceeding to the third question (in perfect wonder that such a question should be proposed), the faculty most positively and unequivocally answers, "That there is not, and that there never has been, among Catholics, or in the doctrines of the Church of Rome, any law or principle which makes it lawful for Catholics to break their faith with heretics, or others of a different persuasion from themselves, in matters of religion, either in public or in private concerns. The Faculty declares the doctrine of Catholics to be, That the divine and natural laws which make it a duty to keep faith and promises is neither shaken nor diminished, if those with whom the engagement is made hold erroneous opinions in matters of religion." The Faculty declares, that these are the principles of all Catholics, and this declaration was borne out by the concurrent testimony of the other universities already mentioned, which returned similar answers to the same three interrogatories in the following year, 1789. The University of Louvain had answered in 1788.

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compilation to such a Council, and how is the decision given? Are there any house treatises in moral as in dogmatic theology? and if not, why not?

Mode of arranging the theological lectures for each academical year.

As far as I remember, there has been just one meeting during the last ten years to arrange the course of theology. Why no other meeting has been called I do not know; but I think it quite essential that this Statute should not be neglected. According to the present system, there is scarcely any control over a professor, either as to the subject or the manner of his teaching. Important matters may, therefore, be entirely omitted from the course, which certainly should not be permitted. That part of the Statute which directs that the books to be consulted shall be determined by the Council, clearly supposes that such books shall be procured by the College, and that they shall be accessible to the professors. Now, such is not the case in any degree whatever. To confine myself to my own department, it is not likely that any person will obtain a Theology Chair who has not made himself tolerably familiar with the writings of the old scholastics and commentators on the Bible. But certainly no person is fit to be a Professor of Theology who is not acquainted with the prevalent religious and anti-religious opinions—with the arguments by which religion is assailed, as well as with those by which it is defended. As there is scarcely a single discovery in science which, in its infancy, at least, is not attempted to be brought into hostile collision with revealed truth, it is the duty of a professor to study these matters, so far, at least, as to be able to understand them clearly, and to reconcile them with his teaching. Astronomy, geology, the different races of men, their languages, comparative anatomy, &c., have all been called as witnesses against Moses. I know some persons still think they can cut the Gordian knot, by boldly asserting that the earth is the centre not only of the solar system, but of the entire universe, and that God created the world about six thousand years ago, fossils and all, exactly as it appears at present. Few persons, I think, would have the hardihood to advance the first of these assertions at the present time, but it is not at all unusual to meet with the second. And yet I am sure that any person who has studied the subject, even a little, will be inclined to think the assertion that God created the fossil remains of animals as they are found at present in the bowels of the earth about as rational as it would be to solve the dispute about the origin of the Irish round towers, by asserting that they were built by the Almighty. God *could* do both these things; that he *did* do either is equally improbable. A person who has not taken the trouble of studying such matters, may be quite sincere in calling them absurd, and in saying that Moses has settled them long ago; but those who have studied them will be apt to give him credit for little more than ignorant dogmatism, and he may even bring the sacred writer into contempt, by attributing to him opinions which he never dreamed of. I think it should be the object of all sincere friends of revelation to protect it from such indiscreet advocates, who, with the best intentions, do it more injury than its worst enemies. I think there should be such a control exercised over every professor, and indeed over every individual in the College, as to insure the proper discharge of his duties. He should certainly be obliged to study such subjects as would enable him to do this efficiently, but the College library should, at least in a great measure, supply him with books. Now, this is not the case at all. Neither on science, nor on languages, nor on theology and Scripture, are modern books procured or rendered accessible to professors. Even the leading reviews are not placed at our disposal, and every one knows that some of these are conducted by the most eminent literary and scientific men, and that sometimes a single article contains an amount of knowledge which, half a century ago, would have been published in an expensive quarto. The fact is, that if a professor wishes to keep himself *au courant* with the progress of knowledge, he must incur a very heavy expense; and, if he should be indolent, he will find it his interest to indulge his easy disposition. It is obvious that a fixed sum should be allocated each year for the purchase of *new* books, and that, in selecting these, some of the professors, with whom the entire body should be in communication, should be associated with the President and Librarian. By the present arrangement, no professor can get a book out of the library without obtaining *the leave* of both the President and Librarian—a leave which might be refused, even if he asked it. But the truth is, I have never known such leave to be asked, nor have I ever known a professor to get a single book out of the library. Instead of this absurd arrangement, every professor should have a right to take a book out of the library for a short time, by giving previous notice to the librarian, unless it should be necessary, at the same time, to keep the book in the library for general use.

Connexion between science and religion.

Compilation of treatises by the professors.

No professor has submitted any treatise of his own compilation to the Council since I became a member of it. I have stated, on a former occasion, that the Professors of Theology are anxious to undertake a work of this kind, provided they be not required to lecture more than once in the day. I should say that the state of the library is also an obstacle to the compilation of tracts, which I think would be very useful, were it only to expunge from the treatises which are put into the hands of the students many interrogatories which, however useful they may have been at other times, or in other countries, could be most advantageously dispensed with at present in Ireland.

There are house treatises in both moral and dogmatic theology. They consist of the treatises compiled by Dr. Delahogue, the rest of the course being made up out of Scavini, with the exception of a small tract on Grace by Perroni and the treatise on matrimony, which, I dare say, will, as I have already stated, be taken from Scavini These tracts, with the exception of Dr. Delahogue's, have been only adopted for the present academical year, the subject of allowing the professors an opportunity of composing treatises being still under the consideration of the Board.

7. In what manner are the provisions of the Statute, c. v., s. 4, carried into effect:—

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"All the Masters being convened by the President, and the Council being unanimous, let tablets be drawn up, setting forth the subject-matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies?" Is it the practice for the authors required and adapted to the several classes to be submitted to the Council of the President and Masters, and their unanimous approval to be taken before the tablets are drawn up and adopted as formularies?

Defects in the management of the junior departments.

No meeting of the masters, to arrange the matter, the order of instruction, and the authors adapted to the several classes, has been convened during the last ten years. Indeed I am not aware that any such meeting was ever held. I am sure, however, that the defects in the management of the junior departments of the College could not be remedied by any modification suggested by the masters. The whole system is radically and essentially vicious. I have heard that the want of a Professor of Sacred Rhetoric has been looked upon as a grave defect. Now a new appointment of this kind is, in my opinion, the very opposite of what is really required, and, instead of remedying, a Professor of Sacred Rhetoric would aggravate the defects of the present system. The fact is, that the English department enjoys the singular advantage of having over it not only a professor, but a gentleman who acts in a great measure as a tutor, and that the defects of this department are not to be attributed to the want of instructors, but to the students not being allowed either time or opportunity to improve themselves in these essential matters. None but the mere juniors, who are incapable of appreciating the niceties of style or of language, are permitted to attend the Belles Lettres Class. The professor of this department is, I believe, anxious to extend his instructions to the senior students. It is not, therefore, a new professor that is required, but an arrangement by which the students may be permitted to avail themselves of the means of improvement in the English department which are already in existence.

Students are not allowed an opportunity of attending the lectures of the Professor of Elocution.

The arrangement for attendance on the second teacher in the English department is still more faulty. He is a layman, Mr. Moore Stack, and is as well qualified as any clergyman with whom I am acquainted to impart to the students a correct literary taste, and far more capable of teaching them the graces of elocution. I shall certainly not be a party to the transferring of this department to a clergyman, which would inevitably be the effect of establishing a chair of sacred rhetoric. When are the students allowed to attend Mr Stack's lectures? Simply, during the vacations! During two of these vacations, which, taken together, amount to *one fortnight*, no student is permitted to leave the College, except on account of delicacy of health, or for some other special cause. But, during the summer vacation, the great mass of the students do always leave the College; and this relaxation is absolutely necessary for most of them, after the labours of the academical year. When Mr. Stack first became connected with the College, his lectures occupied a portion of the ordinary time of business; and had this arrangement been continued, every student would have enjoyed the advantage of attending them. It was alleged, however, that they interfered with the theological studies of the students, and they were then transferred to the summer vacation alone. This being the case when I was a student, I, in common with a great many others, never had the advantage of Mr. Stack's instructions. The two isolated weeks, during which students necessarily attend his lectures at present, are of little or no use, not only because the time is too short, and the attendance too numerous, but because this period was always set apart for necessary relaxation after hard and continuous study. There is, moreover, no reward for proficiency, and no punishment for neglect in this department; so that these lectures are looked upon by superiors and students as mere vacation amusements. Now, if there be time during the ordinary course to allow the students to pay proper attention to Mr. Stack's lectures, this should be arranged in the first instance; and if there be not, it would be a ridiculous attempt at a remedy to establish a new professorship of sacred eloquence.

Admission of laymen as teachers in the classical and other literary departments.

I am so far from thinking that it would be an advantage to get rid of the only layman connected with the professorial department in the College, that I think a large number of such persons might be very usefully employed in that part of the College course which is devoted to secular education. I may entertain peculiar views on this as well as on other matters of detail; but I certainly have no other motive than the good of the College in putting them forward, nor do I expect them to receive any greater consideration than is due to their own intrinsic merits. I am convinced that the disposal of chairs by public concursus has been the great means of procuring for the College whatever good it possesses. It was not only the best, but the only effectual check which could have been devised to exclude incompetent persons. If this ordeal were dispensed with, chairs would be filled, not by accomplished scholars, but by expert canvassers. It would not be difficult to confirm this by referring to facts; but, considering that the appointments are made by a Board which, generally speaking, has no knowledge of the candidates, it is quite sufficient to refer to human nature. I would not, therefore, infringe on the principle of disposing of chairs only after a public concursus, on any account whatever. That principle consists essentially of these two parts: 1. That no chair shall be disposed of except by concursus; and 2. That no junior professor shall advance to a senior chair except in the same way. I do sincerely believe that any change which would prevent a *bona fide* concursus from being required on both those occasions would be fatal to the College as a literary establishment. I think the provision of the statutes, by which no person is allowed to vote at the concursus for a chair for which he might himself become a candidate, is both wise and salutary; because a contrary arrangement would inevitably result in the practical abrogation of the concursus for

The advantage of disposing of chairs by public concursus.

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Election of professors.

the higher chairs. I do not know what may be the sentiments of the present members of the Board on this subject; but I do know that it rejected, on a former occasion, an application to allow the junior professors to ascend, without a concursus, to the senior chairs. Personally it is a matter of complete indifference to me whether the election of professors shall remain with the deans, as at present, or shall be transferred to the junior professors. I told the Commissioners, on a former occasion, that I thought the senior professors should have a preponderating voice at the concursus. Others, no doubt, think differently; and if their views should be carried out, or the present system should be continued, I shall be glad to feel myself relieved from the irksome duty of giving a useless vote at a concursus.

Indeed I think that to make the junior professors judges at the concursus for the higher chairs—though this would be an improvement on the present system—would render impossible a reformation which I consider essentially necessary in order to render the College as efficient as it ought to be. I do not consider myself justified in entering into the details of this reformation just now, because, whatever might be thought of its merits I fear it would not be considered practicable at the present time. I may say, however, that, I think, there is quite too much theology in the junior department of the College. I cannot see why theology should form one of the subjects *of the concursus* for a chair of mathematics, of Greek and Latin, of English, of Irish, or of modern languages. In fact I consider this, for many reasons, most pernicious. In the first place it excludes all laymen from the scientific and literary departments of the College, which I regard as a great evil. In the second place it diverts the attention of the candidates from the studies which would fit them for the chair for which they are contending to those of another department which have no connexion with it. In the third place it impairs, in their own department, the legitimate influence of those whose business it is to teach theology by making every professor in the College believe that he is as good a theologian as the Professor of Theology. In the fourth place it produces this great evil, that it makes the junior professors despise their own departments. They are theologians—have stood a concursus in theology—and are only waiting for a vacancy to be candidates for a divinity chair. This feeling is known to the students, and necessarily makes them regard their early and most necessary studies as matters of little or no importance. I would cut the head off this Goliah at once by confining the matter of the concursus to the subject to be taught by the successful candidate. If I wanted a Professor of Classics I would not examine him on theology and philosophy, but on Latin and Greek. In the same way I would hold the concursus for English in English grammar, composition, and literature, for Irish in the Irish language, for modern languages, in French, Italian, and German, for logic in logics, metaphysics, and ethics, for mathematics in mathematics, natural and experimental philosophy, for theology and Sacred Scripture in theology, Sacred Scripture, Hebrew, Greek, mathematics, and logics. I would thus oblige the Professors of Theology and Sacred Scripture to be thoroughly acquainted with every department taught in the College, not merely to qualify them to be the judges at the various concursus, (although for this purpose it would also be requisite), but chiefly because I believe this varied knowledge to be absolutely necessary to make them competent professors in their own department. From the other professors I would only require a thorough knowledge of the subjects which they would be required to teach, and thus I would secure to each department the services of the candidate best qualified to discharge its duties.

Too much theology in the junior departments.

Employment of lay tutors.

I would not, of course, interfere in the slightest degree with vested rights, but as the present professors fell off, I think, by adopting the system of concursus, which I have recommended, that a staff might be introduced which would be able to impart a solid English and classical education to such students as should not have acquired, before entering, more than the common rudiments. For this purpose it would be necessary to have three tutors, not professors, in Latin and Greek. Two in the English department, as at present, but without putting on either of them the burden of teaching French, one in modern languages, French, Italian, and German, and one in mathematics as an assistant to the professor, which would enable the latter to devote himself more exclusively to experimental philosophy, and would afford an opportunity of instructing the students in chemistry, and the popular branches of physics. I should not be sorry if many of these tutors should be laymen, who would probably be less reluctant than priests, to act as mere teachers, and who would have applied themselves to the matters they would have to teach instead of the study of theology. The arrangement which I am merely glancing at could be introduced, gradually, without any additional expense to the College, and beside the subjects already mentioned it should embrace geography, and ancient and modern history. If the reformation which I have suggested in the senior as well as the junior departments were carried into effect, and the same encouragement for publishing new works, which is not unfrequently extended to strangers, and to works utterly unconnected with the College course, were given to the professors, I am convinced that before long, not only theological, but classical, scientific, and literary publications would issue from Maynooth.

8. In what manner do the professors mingle with the students out of lecture? Do they exercise any formal authority over them? In what mode are they enabled to secure that their pupils shall be modest and docile? Have they any opportunities of directing their conduct by their example in the refectory, the prayer-halls, the public walks, and during the hours of recreation? and if not, might such opportunities be afforded with advantage to the students, and without inconvenience to the professors?

The professors never mingle with the students out of lecture, they exercise no authority over them, nor are they invested with any power which they could use to render them

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modest and docile even during the time of lecture. As far as my experience goes, the students are most industrious and attentive at the lecture, almost every individual amongst them being laboriously engaged in taking notes during the entire time. But this is in no degree due to any authority I have over them, for, in fact, I have no more authority over the students of my own class, even during the hours of lecture, than one student has over another. Indeed I have not one-hundredth part of the authority which a student, who is a monitor, exercises over his fellow-students. If I wished to correct a student I should complain him to a dean exactly as the last student in College might complain him. This evil can never be remedied so long as the power of conferring or refusing orders shall be vested exclusively in the President, Vice-President, and deans. This is a most dangerous power for any one of those who are called masters—may ruin a student for life by excluding him from orders at the end of his course. I am sure none of them would do such a thing unless he believed it to be right; but his judgment might be wrong, and whilst the late Dr. Montague was President, he asked me to intercede with a bishop to get a student ordained, because, as he authorized me to state, he had been excluded from orders at the end of his collegiate course without any sufficient cause whatever. Every professor should be invested with the authority of a dean, and the list of students to be promoted to orders at the end of the academical year should be submitted to a council composed of superiors and professors, at least one week before it would be read in the common hall. I would give a preponderating, but not an exclusive voice to the masters in this council, as I would give the professors a preponderating, but not an exclusive voice at the concursus.

No friendly intercourse between superiors and students.

Arbitrary power of excluding from orders.

If this arrangement were made I think the masters and professors should dine with the students, should mingle with them in the hours of recreation, and that the professors, as well as the deans, should visit the study-halls and take part in conveying religious instructions. In order to allow the heads of the College to associate on friendly terms with the students it would be absolutely necessary *utterly* to abolish the barbarous custom of saluting which exists in our College. Every time a student meets any of the professors or masters he is obliged to take off his cap, and they must raise their hats in return. This practice is so annoying to both professors and students that they cannot walk at the same time, in any place, where they must frequently meet. I have, in fact, often remained in my rooms rather than go through the ordeal of passing large bodies of students.

Superiors and students should dine together and meet in friendly intercourse during the hours of recreation.

The times at which religious instructions should be given, and the persons by whom they would be given should be determined at the commencement of the academical year, and these instructions should be attended by all the masters and professors.

There are also, occasionally, public exhibitions in experimental philosophy, to which strangers are invited from a distance, and from which most of the students and professors of the College are excluded! I know the excuse is, that there is not room for all. But there should be room, for there are a whole series of halls appropriated to the natural philosophy department, and by simply removing a partition there would be abundant room for every one. I know from my experience, both as a student and as a professor, that an occasional relaxation of this kind is so far from impairing the general studies that it advances them very materially, in addition to the discontent which it allays, and the kindly feeling which it spreads through the entire community.

Students excluded from public exhibitions.

It would, in my opinion, promote the friendly intercourse between students and professors, and would, at the same time, be very serviceable to both if arrangements were made each year for the delivery of a short course of lectures—say five or six—by one of the professors upon subjects connected with the studies of the College, but which do not form a distinct portion of the course. The subject of the lectures, the time of their delivery, and the professor by whom they would be delivered should be arranged by the Council and approved by the Board of Trustees at the end of each academical year. This would allow time to prepare them carefully, and they should be published by the College press (for we should have a press of our own). The subjects of these lectures should be neither controversial nor purely theological, but such as Scriptural geology, natural theology, Biblical archæology, the natural history of man, the comparative study of languages, &c. I would, moreover, require the new Professor of Sacred Scripture to carry out the plan for teaching Biblical Greek, suggested by the late Mr. Gillic, and, thus, instead of confining the advanced students to the study of Scripture and theology, I would not only preserve the knowledge of their early studies but even make them improve and enlarge it until the very last day of their course.

Course of public lectures.

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Answers of the Rev. Henry Neville to Questions proposed in Paper K.

Rev. H. Neville.

1. What doctrine is taught by you on the subject of an oath pledged to, or a contract made with a heretic by a Roman Catholic; whether it is of equal validity and equal obligation with an oath pledged to, or a contract made with a Roman Catholic in the same matter?

A contract or oath entered into between a Roman Catholic and a heretic is fully as valid and binding as would be the same oath or contract entered into between two Roman Catholic parties. The obligation of oath or contract is exactly the same in both cases. That is, the circumstance of heresy in the party in whose favour the oath is made, or in the

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"alter contrahens" (the second contracting party), will in no way vitiate an oath or contract in itself just and lawful.

Validity of oath and contract made to heretics, and obligation of them, same as if made in favour of Catholic party.

We lay down three conditions as required for the licitness of any oath—truth, justness, and judgment—the same that are set forth in Jeremias 4,—"Thou shalt swear as the Lord liveth, in truth and in justice and in judgment." We teach, moreover, that there are certain circumstances in which a promissory oath is invalid, *ipso facto;* and others in which, though originally valid, it loses its binding power. These, however, are not arbitrarily assumed, but arise from the nature of the promissory oath, and must be admitted by every one clearly apprehending the same. They are briefly as follow: of the first class—absence of free use of reason, error in the substance of the thing sworn to (as, for instance, to swear to make a present of a vessel which you think brass, but which is really gold), and limitation of the intention to certain cases or conditions, out of which the oath has, of course, no binding power. These are circumstances invalidating an oath on the part of the swearer. On the part of the thing sworn to, there are—its illicitness, its impossibility, its being under every respect futile and ridiculous (for instance, an oath to bend a straw), and its being calculated to impede some greater good (as, for instance, an oath to observe the precepts of Christ, exclusive of his counsels). Of the second class—a substantial change in the matter of the oath, the non-fulfilment of his condition or his part by the person with whom or in whose favour the oath has been made, the irritation of the oath by some person with whose previous right it interferes, and dispensation of the superior—but this last does not hold in the case of an oath made in favour of a third party and accepted by him.

Now, neither those circumstances nor the conditions mentioned above involve any imperfectness in the oath made to a heretic; neither do they supply any grounds for distinguishing between it and the oath made to the most orthodox Catholic, and yet, we recognise no other principles, whereon the validity or licitness of oaths are to be decided.

With respect to contracts, we require that the contracting parties be "tum naturaliter, tum civiliter habiles ad contrahendum," (qualified to contract by possessing the conditions naturally and civilly required); secondly, that the matter of contract be in itself "contrahibilis" (capable of being contracted for); and thirdly, that such right or rights as ought to be transferred by the special contract which they engage in, be really transferable by the parties. This is the summary of our doctrine on contracts. By the presence of these three requisites, a contract is valid and binding according to us, and therefore heresy or orthodoxy in the contrahents has no more to do with the validity of their engagements than has the colour of their skin or the fashion of their beard.

Thus Catholic Theology, recognises no difference between the oath or contract made by a Catholic to a heretic and those concluded between Catholics themselves.

2. Whether the doctrine is still taught in Maynooth College which is found in a note appended to the evidence of Rev. Dr. Slevin, in the Appendix to the Eighth Report of the Commissioners of Irish Education Enquiry, p. 222, to wit:—"The spiritual compulsion of which the Pope speaks, and the physical coercion employed by the laws in some countries against heretics, both regard a state of things when one or more would attempt to introduce heresy, and form a sect in a purely Catholic country. This appears evidently from the Pope's words quoted above (in his Bull '*Ad tuas manus*,' dated August 8th, 1748, and addressed to the Primate, Archbishops, and Bishops of Poland), in which he distinctly states, that *compulsion of any sort cannot be employed*, when they are tolerated by the laws. It is not fair, therefore, to wrest a law, or an observation, that regards only heretics who are disturbers of social order, and endeavour to apply it to Protestants incorporated into a nation, or forming a sect tolerated by the laws?"

Physical coercion of heretics not inculcated at Maynooth at present.

The doctrine advanced by Dr. Slevin, in the evidence given by him before the Commissioners of Irish Education Enquiry, and supported by the words cited from the bull "Ad manus tuas," is still inculcated at Maynooth in both its points. The first point forms a necessary portion of the teaching of Ecclesiastical Censures. They are declared to be of their very essence, medicinal punishments, to be inflicted only where they are expected to result usefully, and therefore never to be inflicted where the only consequence should be certain contempt for both the penalty and him from whom it proceeded, as would be the case invariably, were the members of an established heretical community made their object. Indeed, there can be no variety of teaching on the matter, as the doctrine of Theologians regarding it is fixed, and the practice of the Church uniform.

The second point we treat as a historical fact merely, for, as I have stated in my oral evidence, the doctrine which it supposes is held by no theological professor in Maynooth. As a matter of fact, however, it is shown that those civil punishments were inflicted only on the innovators and propagators of heresy, and never even on them unless when their doctrine, either from *itself* or *from their manner* of propagating it, was attended with danger to the tranquillity of the state. We point out that the opinions of the theologians of the time did not warrant the enforcement of those penalties, except in the circumstances described. The subject is thus treated in Maynooth at present, but probably it would be best treated by being passed over in silence by all parties. Silence with regard to a charge to which all are equally obnoxious, would be best becoming all. Nor is this the less true, because a few fanatics may be still found amongst Catholics, who would resuscitate the exploded opinion—as fanatics, and of the very same spirit, may be found amongst Protestants themselves, and are found by those who look equally coolly and unbiassedly at the faults or deficiencies of all.

3. What is the doctrine taught in Maynooth upon the question, whether the Pope can

decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics ? Rev. H. Neville.

The Pope cannot decide as to the right or duty of revolt against the civil power, so as to bind the consciences of Roman Catholics. The duties of allegiance both negative and positive are from the natural law, and consequently the Pope being the teacher of the Church, has a right to teach concerning them as points of morality, but no right to sit as judge of the dispute between a prince and his people, and decide practically that he should be no longer tolerated as their prince. It belongs to him to define and inculcate the general duties of allegiance as contained in the natural or divine law, that is, to teach, the monarch and people being given, what they should do for one another, just as it belongs to him to inculcate the mutual obligations of parent and child. He can furthermore, in particular cases submitted to him, pronounce whether or not certain acts of a prince are sinful, even whether they are opposed to the obligations of a prince towards his people, simply because such are merely moral decisions derived from principles of the natural law; and it is to be set down as a rule, that whenever the question is purely one of the divine or natural law, the Pope always has a right to decide. Such right, however, though it may be most advantageously exercised to the prince himself, if he be a Catholic, by admonishing and reprehending him, should never be exercised directly for the subject against their prince—to do so, would be to give a sanction to insubordination, and virtually, if not expressly, to relax the duty of allegiance.

The Pope cannot decide in particular the right and duty of revolt, though it belongs to his office to declare the duties of allegiance in general.

The authority of the Pope with regard to allegiance being exactly this, it is evident that he can pronounce on the duty and right of revolt only on two conditions: first, that there is found in the divine or natural law, a warranty for revolt; and secondly, that it can be in practice a question purely moral—not partly moral, partly civil. The existence of the first condition is denied by our theologians generally, and their opinion has received the express approval of the Holy See itself.* The second is absolutely impossible, for as the relation between prince and people is not merely a moral but also a social relation, and as its conditions are not defined by the natural or divine law, but are rather of conventional arrangement, its dissolution cannot be a question exclusively moral, nor even mainly such.

4 Do you teach, or how do you deal with those chapters in the course of moral theology, which treat of the duties of the married state ? What is the class-book or house treatise in use in Maynooth College on those subjects ?

I never interrogate the students on, nor in any form introduce to them those delicate questions that regard certain duties of the married state. It is, of course, necessary that they should be instructed on the obligation of conjugal fidelity, that they may be able afterwards to instruct and admonish their people, should they find them ignorant of their duty, or sinning against it, but this is done as briefly as possible, and the students are referred to private study for any further information that peculiar cases may require for their decision.

Mode of treating subjects relating to married state.

The class-book in Maynooth on the subject of matrimony, is the short Treatise of Carriere.†

5. In what manner do the professors who lecture in dogmatic theology, execute the provision of the Statutes, c. v., s. 3 :—"Let the Professor of Dogmatic Theology strenuously exert himself to impress on his class, that the allegiance which they owe to the Royal Majesty cannot be relaxed or annulled by any power or authority whatsoever?" In what way is this doctrine specifically inculcated ?

Duty of loyalty—how inculcated.

The provision of this Statute is executed by the Professors of Theology—in the explanation of our fourth commandment of the Decalogue, or in the treatise "de obligatione statuum," where the relation of prince and subject is treated of, in the treatise on oaths, where, amongst the examples of oaths that cannot be dispensed, is enumerated the oath of allegiance—in the Church treatise, in the question of the Pope's temporal power, and occasionally in the treatise on laws.

6. In what manner are the provisions of the Statute, c. v., s. 2, carried into effect :— "Let the course of theology for the year be arranged at a previous deliberation by the President, Vice-President, Theological Professors, Counsel being previously entered into, scil the heads of sacred science to be explained, the authors to be used, the books to be consulted ; but if the professor shall, by his own industry, have compiled any portion of this course of instruction, we order that such should be submitted to the same Council, and a decision be waited for?" Is it the practice for the professors to submit treatises of their

Provisions of statutes with regard to class-books and subjects of study—how carried out.

* In a Compendium of Theology published within the last few years, by J. P. Gury, S. J., and Professor of Theology in the Roman College, the question is answered as follows :—"Is it ever lawful to refuse obedience to the temporal power, and can it be ever lawful to revolt? R.—The doctrine of Scripture, Fathers, Councils, and Sovereign Pontiffs, also of the Catechism of the Council of Trent, and of St. Liguori, and of the Encyclical of Gregory XVI. of August 15th, 1832, which expresses the sense of all Catholic tradition, can be thus briefly recapitulated on this question. To the first point. As it is evident that we should never obey human authority in things clearly opposed to the divine law, so is it necessary to obey Princes, even those who are ill-disposed and abuse their power, in matters of themselves lawful. From these most pure sources (that is, Scripture and Tradition, thus speaks Gregory XVI. in his Brief of June 9th, 1832,) we are clearly instructed that the obedience which men are bound to render to the powers constituted by God, is a precept absolute in its nature, which no one can justly oppose.

To the second point. It is never lawful to rebel. St. Liguori says, "That the principle of John Gerson, to the effect that the monarch can be lawfully judged by the whole nation, if he rule unjustly, is exceedingly pernicious—not only false, but most pernicious. Yet, what remedy is to be adopted in case the rule of the prince be exceedingly oppressive? Our remedy, according to St. Thomas, is to have recourse to God that he may assist us."

See particularly the Encyclical letter of Gregory XVI., 15th August, 1832.

† The treatise of Scavini has been temporarily substituted by a regulation made since the writing of the above answer.

Rev. H. Neville.

own compilation to such a Council, and how is the decision given? Are there any house treatises in moral as in dogmatic theology? and if not, why not?

The Statute in question seems to regard the time when there was only one course of dogmatic theology, and one of moral, read annually. At present there are four of each distinctly defined as to matter, and rotating amongst the four Professors of Theology, the Professor of First Year's Theology teaching this year what the Professor of Second Year's Theology taught last year, and so throughout. Hence the assembling of the Council for the purpose specified in the Statute has become unnecessary. The books for class are fixed by the Board of Trustees, and the authors to consult are, of course, at the selection of each professor, for himself, and for his present class.

The professors have compiled no treatises of their own. The reason is, that their time is too much occupied in the present system of two theological classes each day, to allow them to engage in the very arduous and engrossing task of compiling theological treatises. If this difficulty were removed, the professors would gladly undertake to repair the deficiency. It should be remarked, that since the present arrangement has been introduced, now more than twenty years, no Professor of Maynooth has compiled a single Treatise of Theology—it was not so under the former system of one class a day.

7. In what manner are the provisions of the Statute, c. 5, s. 4, carried into effect:—"All the Masters being convened by the President, and the Council being unanimous, let tablets be drawn up, setting forth the subject matter and order of instruction, the authors required and adapted to the several classes; and let these tablets, unless changed by the Trustees, serve as received formularies?" Is it the practice for the authors required and adapted to the several classes to be submitted to the Council of the President and Masters, and their unanimous approval to be taken before the tablets are drawn up and adopted as formularies?

For the reasons given in the previous answer, it is found unnecessary to carry out the provisions of the Statute referred to.

Intercourse of professors and students confined to class halls chiefly.

8. In what manner do the Professors mingle with the students out of lecture? Do they exercise any formal authority over them? In what mode are they enabled to secure that their pupils shall be modest and docile? Have they any opportunities of directing their conduct by their example in the refectory, the prayer-halls, the public walks, and during the hours of recreation? and if not, might such opportunities be afforded with advantage to the students, and without inconvenience to the Professors?

There is no intercourse between students and Professors outside the class-halls. During the hours of business, the Professors find no difficulty in securing modest demeanour and docility on the part of the students. They scarcely ever find it necessary to reprove a student publicly in class; but should it ever become necessary, the verbal reproof of the Professor is regarded as a most severe punishment.

An extension of the intercourse of the students and Professors should be attended with advantage to the students, and I do not think it could materially inconvenience the Professors; but as I had answered on a former occasion, I think that the advantage derived should be inconsiderable, taking into account the vast number of the students compared with that of the Professors.

Henry Neville.

Answers to Questions on Matrimony.

Answers of the Rev. Henry Neville to the Questions on Matrimony.

1. State the reasons, as you believe, why the Treatise of Bailly on Moral Theology in use at Maynooth, in 1826, has been placed on the Index, and subsequently discontinued by the Trustees as a house treatise?

Before proceeding to answer the direct inquiry of this question, it is necessary to remove a misapprehension of some consequence which is implied in its wording. It supposes that the Moral Theology of Bailly formally has been placed upon the Index: such is not the fact. The work prohibited is thus described—"Bailly, Theologia Dogmatica et Moralis. Paris. *Donec corrigatur.*" This does not at all imply that objectionable propositions are contained in the moral as well as in the dogmatic treatises: it merely declares that errors are contained in the *work*, as above described, on account of which its use is forbidden. In truth, I have heard no conjecture made as to the parts with which the authorities at Rome have been dissatisfied that did not point out dogmatic propositions exclusively. Some have ascribed the prohibition of Bailly's work to his strong assertion of Gallican principles in his Church treatise. This I deem improbable. Those principles have, indeed, been always discountenanced; in no instance, however, positively reprobated by the Holy See, although occasions have existed, far more likely than any arising out of present circumstances, to call forth such reprobation. Moreover, I have heard it stated, on competent authority, that the Pope himself denies this to have been the cause of the condemnation. I would not, however, wonder if the vehemence with which he asserts the certainty of his own position, and the utter falsity of the opposite, as instanced in the following expression, "Theologi Ultramontenses sicut in presenti materia veritatem abjecirunt, sic et concordiacie,"* had at least a secondary influence in provoking the censure. The more common opinion is, that the doctrine of Bailly which is chiefly found fault with at Rome is that which claims for temporal princes the power to institute diriment impedi-

* Tract. de Eccles. cap. xiv. art. v.

ments of marriage. This opinion does not rest on mere conjecture; for a modern French writer on matrimony, Carrière, having, in the first issue of his work, asserted this proposition to be the more probable, was rather harshly criticised at Rome; and, it is generally thought, commanded to retract. At all events, this assertion does not appear in a second publication, where he merely says, it does not belong to him to decide such a controversy. The recent agitation of this very question in the dominions of the King of Sardinia renders the supposition I have adopted still more probable, and, at the same time, explains how the Holy See came now to condemn a writer so long tolerated. It was discontinued in Maynooth in conformity with a rule of the Board of Trustees made at their last January meeting.

2. If the treatise of Bailly have been so discontinued by reason of any doctrine upon the subject of marriage, among other reasons, state if such doctrine was taught at Maynooth, and if the discontinuance of the treatises will affect the teaching at Maynooth, on the subject of marriage?

The proposition which, in my answer to the former question I have supposed to be the cause of Bailly's condemnation, was never, to my knowledge, taught at Maynooth. It has been always admitted that the civil power can annex just civil impediments, but not voiding the natural contract, or rendering the sacrament null. Hence, our teaching is nowise affected by the discontinuance of these treatises.

3. It has been stated to the Commissioners that Bailly's doctrine on the separability of the contract from the sacrament in marriage has been disapproved of by the authorities at Rome who take cognizance of such subjects; and for that, among other reasons, has been placed in the Index. If such should be the case, does Bailly, in making such distinction between the contract and the sacrament in marriage, allude to a civil contract, or to a spiritual contract, as distinguished from the grace of the sacrament?

The opinion of the separability of the contract and sacrament does not seem to be at present in favour at Rome. His Holiness, in a private letter to the King of Sardinia, of September 19, 1852, and in an allocution of the same date, declares the contract to be never valid amongst Christians without the presence of the sacrament. I think it, however, highly improbable that Bailly has been placed on the Index for this opinion, which is not peculiar to him, but is defended by numberless theologians beside, and is an immediate consectary of the opinion at one time supported by very respectable authors, and still held by many, that the priest is the minister of the sacrament of matrimony. As to the second part of the question—the contract spoken of in this opinion is not the *civil* contract—all admit that there can be a contract *civilly* valid without the sacrament—but the natural or ecclesiastical contract.

4. Is it taught at Maynooth, that a marriage celebrated according to the forms of the municipal law, between a Roman Catholic man and a Protestant woman, but not according to the forms of the Roman Catholic church, is valid, so as to preclude the Roman Catholic man from contracting, during the lifetime of the woman, a marriage according to the forms of the Roman Catholic church, with a third party?

It is taught at Maynooth that such marriage is valid, understanding by the "forms of the Roman Catholic Church" spoken of in the question, the presence of the parish priest and witnesses. The impediment of clandestinity does not reach the Protestant party, who, to use a theological phrase, "communicates his freedom (from that law) to the other," since marriage could not be valid for one of the contractents, and invalid for the other.

5. Is it taught at Maynooth that a marriage celebrated in Ireland between two Roman Catholics, by a Roman Catholic clergyman, but not in conformity with the decrees of the Council of Trent, in respect of clandestinity, is a marriage valid, so as to preclude the parties, during the lifetime of each other, from contracting a marriage according to the forms of the Roman Catholic Church with other parties?

The marriage here described is taught to be invalid, the decrees of the Council of Trent relating to clandestinity being now promulgated in every part of Ireland.

6. Is it taught at Maynooth that a man who enters into a marriage contract which is valid by the law of the land, but invalid by the law of the Roman Catholic Church, may, on that account, without sin, abandon the woman, and contract marriage with another woman?

The man, in the case proposed, is free to abandon the woman and contract marriage with another, as far as any obligation from the ecclesiastical contract is regarded. The existence of the civil contract will, however, ordinarily entail many inconveniences on both—viz., exclusion from all civil privileges, and liability to prosecution in case of second marriage; so that he will be bound to contract again with the same party, in accordance with the essential forms of the Roman Catholic Church. This is the teaching of Maynooth on this question.

Henry Neville.

Rev. P. Murray, D.D.

Brief Statement of the Theological Course of Maynooth College.

Office of Maynooth Commission,
3rd April, 1854.

Rev. Sir,

Will you be good enough to furnish to us, for the information of Her Majesty's Maynooth Commissioners, a brief statement of the entire course of Divinity (Moral and Dogmatic), taught in the College, mentioning the names and subjects of the several treatises, and the divisions into the portions each of which constitutes one year's course.

We have the honour to remain, your obedient Servants,

Henry West, }
John O'Hagan, } Secretaries.

Rev. P. Murray, &c.

College, Maynooth,
April 9th, 1854.

Gentlemen,

I have already, in the early portion of my oral evidence, given a summary description of one year's course. I shall here set down the different treatises, generally in the order in which they would more naturally follow each other, and then group them together into the four divisions of the entire theological course, as those divisions now stand. The first six treatises and the thirteenth, in the following list, are Dogmatic: of the rest some are Moral, some partly Dogmatic and partly Moral.

1. De Religione. *Delahogue.* The general subject of this Treatise is stated in my oral evidence. Dr. Delahogue belonged to the last century, and his treatise is mainly directed against infidelity, under the form which it assumed in his own time and his own country. The book abounds in useful matter. But, considering diversities of time and place, I think a good deal of it might be usefully condensed, a good deal cancelled altogether, and perhaps not a little might be added to it.

2. De Ecclesia. *Delahogue.* This Treatise comprises the great fundamental questions disputed between us and the various classes of Protestants on the institution of the Church as a distinct society—its attributes or properties, Unity, Catholicity, Infallibility, &c.—the extent of its authority in teaching, legislating, &c.—its organization, which involves the Divine institution of the episcopate and of a supreme central power vested immediately in St. Peter and his successors—the Rule of Faith, Tradition, &c. Protestant readers who are acquainted with Mr. Palmer's volumes on the Church, will have a tolerably good idea of the topics and the method of our ordinary treatises *de Ecclesia*—his work being indeed, as to both, generally copied from them.

3. De Trinitate. *Delahogue.* This Treatise is chiefly occupied in expositions and proofs of the several defined doctrines regarding the mystery of the Blessed Trinity—the existence of the Mystery itself—the Divinity of the Son and of the Holy Spirit, &c. It also contains, concurrently with the preceding, refutations of the numerous and subtle objections drawn from Scripture and (so called) reason against those doctrines, in ancient and modern times, by Arians, Socinians, Greek Schismatics, &c.

4. De Incarnatione. *Delahogue.* This Treatise, after demonstrating the sophistry of the Rationalist arguments against the possibility of the Divine Incarnation, sets forth and establishes in order a series of propositions on the nature of the Mystery and on the great end of it. The reality of the human nature assumed by our Lord, is proved against the Docetæ, and other ancient heretics. His unity of person, and the consequent justice of the title of Θεοτόκος given to the Blessed Virgin, are proved against the Nestorians. The duality of natures and of wills is proved against the Eutychians and Monathelites. The necessity, the all-sufficiency, and the universality of the atonement are established and vindicated at great length. Several interesting questions, some scholastic, others appertaining to defined doctrine, are introduced regarding the human nature of our Lord, both as to his body and his soul.

In the two preceding treatises—as well as in other parts of the theological course—questions are discussed quite unconnected with the controversies of modern times. It would be a great mistake to suppose that we should consider those questions as possessing but slight interest, and claiming but a hurried and superficial attention. The great and essential end of Dogmatic Theology is to acquire the *knowledge* of heavenly truth. In learning how to defend it, whether by evolving its positive specific grounds or by refuting the objections levelled against it, we at the same time make our conceptions of the truth itself more vivid and precise, and we also acquire a facility of explaining, and a power of enforcing it. But so far as this discipline is directed to a purely polemical end, it is, though important, yet plainly of incidental and secondary importance. As there must be heresies, so there must be controversies. But if there existed neither the one nor the other, the importance of the primary end of the sacred science would remain the same. For what is Theology but a collection—arranged, harmonized, and adapted—of the eternal truths communicated to us from heaven, to attract and enlighten us on our way thitherward; and of those conclusions which reason evolves with clear certainty, or with more or less approach to clear certainty, from the same eternal truths? The essential happiness of the Blessed consists in knowing and loving God. The knowledge is a clear seeing of those very things which we now believe but see not, or only "see through a glass in a dark manner."* Hence the beautiful division of some of our theologians:—"Theologia, ex parte subjecti, dividitur in theologiam beatorum

* "We have but faith: we cannot know;
For knowledge is of things we see."—*In Memoriam.*

Suarez has not expressed the idea with more precision in his own scholastic prose, than our Protestant Poet Laureate has expressed it in his English Iambics.

et theologiam viatorum."* What constitutes the happiness of the next life ought surely to be the highest object of our mental pursuit in this. "The proper study of mankind is" *not* "man," or man's works, but God, and what appertains to him. There is, it is true, a knowledge expressly hidden, a curiosity expressly prohibited. A sober and devout mind will not seek after the one, or indulge in the other. But what we may know is worth knowing, and knowing fully, and hoarding up and spending a life in contemplating—more than all other knowledge together.

In short, there is much the same difference between theology as mere controversy and theology as a simple vehicle of sacred truth, as between medicine and food. The one, in itself not agreeable, is necessary to prevent or cure disease: the other, the daily support of life, pleasant in itself and the bringer of many enjoyments, happy thoughts and happy feelings.

5. De Cultu Sanctorum. *Delahogue.* This Treatise (which is in the form of an appendix to the preceding,) discusses the questions on which we are at issue with Protestants, regarding the veneration and invocation of Saints, the respect paid to their relics and images, &c. The ordinary objections, that our doctrine is opposed to the one Mediatorship of Christ, &c., that our practices are idolatrous or lead to idolatry, &c., are refuted in this Treatise.

6. De Gratia. *Perrone.* Owing to the previously limited period of our ordinary theological course, this abstruse but important and interesting Treatise did not form a part thereof, until after the establishment of the additional chair of theology in 1845. The Treatise is divided into three parts. In the first part (on Actual Grace), after the preliminary explanation of terms, various questions are discussed on the necessity of grace in reference to the errors of the Pelagians and Semipelagians, on one hand, and of the Jansenists and certain classes of Protestants on the other. Secondly, the gratuitousness of grace, or, in other words, our utter inability to merit grace by any mere natural efforts of our own. Thirdly, the relations between grace and free-will. Lastly, the distribution of grace, *i.e.* the affording of sufficient grace not only to the just and to believers, but to sinners and unbelievers, and to all of them. The second part (on Habitual or Sanctifying Grace,) treats of the nature and effects of justification, the dispositions necessary to attain it, the kind and degree of certainty each individual may or may not have of his own personal justification, the amissability of this grace, &c. The third part treats of the merit of good works, and the conditions necessary thereto, which according to our defined doctrine, is *entirely* derived from the merits of Christ.

This treatise of Perrone is one of his very best: but is perhaps too long and learned for a mere text-book.

7. De Sacramentis in Genere. *Delahogue.* In this Treatise, as the title implies, are handled a number of *general* questions regarding the Sacraments. The definition of a sacrament. The number and divine institution of the Christian sacraments. The sacramental effects. The Minister of the sacraments, and the conditions required on his part for the lawful and valid administration of them. The recipient and the dispositions required on his part for the lawful and valid reception of them. In this treatise are incorporated the questions debated between us and Protestants on the utility of the Church ceremonies, and their harmony with the spirit of the Christian religion, and on the use of the Latin language in the liturgy.

8. De Baptismo. 9. De Confirmatione. 10. De Extrema Unctione. Most of the leading questions discussed in these three treatises resemble each other in their general expression. The nature and definition of each sacrament—its institution—its matter and form †—its necessity—its effects—its proper minister and fit recipient or subject. In the treatise of Baptism the question of infant baptism is, of course, discussed.

11. De Eucharistia. *Delahogue.* The titles of the great dogmatical questions contained in this treatise are well known to all intelligent Protestants as well as Catholics—the Real Presence—Transubstantiation—Communion under one or under two species—the Sacrifice of the Mass, &c. It embraces also several moral and ritual questions.

12. De Pœnitentia. *Delahogue.* The principal dogmatic questions in this Treatise are those on the power given by our Lord to the Church, of forgiving sins, and of forgiving all sins whatsoever, the proper dispositions being of course supposed—on the divine institution and obligation of Confession—on the temporal punishment which generally remains due after the sacramental remission of mortal sin. But the treatise is mainly occupied in moral questions. Such are the nature and conditions of the contrition and confession required on the part of every penitent in order to receive valid absolution—the jurisdiction required in confessors—the various duties of confessors—the seal of confession, &c.

13. De Purgatorio. *Delahogue.* In this Treatise (which with the following constitute *Appendices* to the preceding,) we confine ourselves almost exclusively to the simple proof

* Billuart. *Dissertat. Procem.* vol. 1. p. 8.

† These terms, *Matter* and *Form*, which occur in the treatises on the sacraments, are borrowed by analogy from very familiar objects, or at least may be made plain by illustrations drawn from those objects. Thus the table on which I am writing consists of matter and form—the matter being the wood, the form being the particular shape, viz: of table, into which the wood has been wrought. If the wood had been made into a chair, a pulpit, &c., it would, with those different forms, have constituted material objects of a different sort in reference to human use. It is determined or shaped by the *form* to one object or the other. So ablution by water is what we call the proximate or immediate matter of the sacrament of Baptism. It may be used for the purpose of cleanliness, health, &c., (as the wood may be made into a table, a pulpit, &c.); but it is determined, as we say, *ad esse sacramentale* by the union of the form—"I baptize thee in the name of the Father, &c," just as the wood is determined *ad esse tabulæ* by receiving the form of a table. It is hardly necessary to add that such analogies or the language founded on them are not to be urged too rigorously in every case, or indeed in any case beyond what doctrinal accuracy may admit, or clearness and convenience of expression may require.

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and vindication of the doctrine laid down in the Creed of Pius IV.:—"Constanter teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis juvari."

14. De Indulgentiis. *Delahogue.* The chief dogmatical proposition in this Treatise is that a power of granting indulgences has been given by Christ to the Church. By an indulgence we understand a remission, before God, in whole or in part, of the temporal punishment due to sin after the remission of the sin itself. Indulgences therefore, 1°, are not a remission of sin committed: they suppose the sin already forgiven. 2°, Still less are they a licence to commit sin. Neither the Church nor any body or individual in it has power of granting any such licence, in any circumstances, under any pretext, for any end whatsoever. If I claimed such power for the Church, I would be guilty not only of a horrible slander against her, but of a grievous opposition to her fixed doctrine and uniform teaching. It is melancholy and to our common reason humiliating to see (as I have seen in recent publications,) the revival of an imputation so absurd, so self-contradictory, so often denied and refuted. Nay, the remission of temporal punishment by Indulgences, not only does not relieve the penitent from the performance of pious works, but, in every case, and as a condition absolutely necessary, presupposes them.

15. De Ordine. In this Treatise various questions regarding the different orders of the Hierarchy are discussed—the divine institution of the Priesthood—the superiority *jure divino* of Bishops over Priests, &c. The lawfulness and expediency of the obligation of clerical celibacy are also treated here.

16 De Matrimonio. In this Treatise are explained the necessity and conditions of the consent of the contracting parties—the nature of marriages contracted *sub conditione* and *per procuratorem*, or by proxy, &c. The sacrament of marriage is also established, its sanctity, its indissolubility, the superior excellence of celibacy, the unlawfulness of polygamy, &c. The various impediments and the principles and forms by which the granting of dispensations is regulated, make up the longest and most intricate section of the moral division of the Treatise; and, being almost entirely based on positive law, have supplied an ample and far from neglected field for ingenuity of reasoning and diversity of opinion among theologians and canonists.

17. De Actibus Humanis. 18. De Conscientia. 19. De Legibus. 20. De Jure et Justitia. 21. De Contractibus. Of the general subjects of these very important treatises I have, if I remember well, said quite enough in my oral evidence.

22. De Peccatis. Of this Treatise (parts of which are anticipated in the treatises *de Actibus Humanis*, &c.), the sections chiefly read are those on the numerical and specific distinctions of sin*—the distinction between mortal and venial sin—original sin and its punishment, &c.

23. De Decalogo. Under the first commandment we treat of the theological virtues of Faith, Hope, and Charity, and what we call the *Virtus Religionis* which regards the various modes of worshipping God, as by prayer, &c., and the sins opposed thereto, as superstition, sacrilege, &c. Only the moral questions regarding faith are generally introduced here; the dogmatic and scholastic being reserved as preliminaries to the treatise *de Ecclesia*. Under the head of charity are introduced the external works thereof, as alms-deeds, fraternal correction, &c., and the sins opposed thereto, as scandal, &c. Under the remaining commandments we treat of oaths and vows; the obligation and mode of hearing Mass on Sundays and holydays of obligation, the servile works to be abstained from on those days; the mutual duties of parents and children, masters and servants, &c.; the various injuries that may be inflicted on person or property; lying, equivocation, detraction, rash judgment, &c., &c.

24. De Præceptis Ecclesiæ. In this Treatise are explained the laws of fasting and abstinence; a very interesting subject—to discourse of. The other precepts of the Church are anticipated in other parts of the course.

25. De Obligationibus Statuum. Treats of the specific moral obligations of the Clergy, of Religious, of Judges, of Lawyers, of Witnesses, &c.

26. De Beneficiis. Very slightly touched on.

27. De Simonia. This Treatise, like the two following, is almost entirely made up of positive law. It is full of legal distinctions and cramp definitions not easy to fix in the mind, and equally difficult to keep there.

28. De Censuris. Treats first of Censures in general—the nature of—the sort of sins for which they may be inflicted—the formalities to be observed in the infliction of, &c. Then follows the explanation of the three censures of Excommunication, Suspension, and Interdict —their respective effects, &c.

29. De Irregularitatibus. Treats of the canonical impediments to ordination or to the exercise of orders already received, whether proceeding from criminal conduct (*ex delicto,*) or from inculpable defect of body or mind (*ex defectu*), as confirmed epilepsy, illegitimacy, &c.

On this list, which comprises our entire theological course, I have to observe, 1°, that there are several treatises not included in it, *e. g. De Deo et Divinis Attributis, De Angelis, De Creatione Mundi, &c.* But the more important parts of some of these treatises come into other parts of the course. Thus the greater portion of the treatise *De Deo*, &c., is anticipated in Special Metaphysics, that division of it which is popularly called Natural Theology: another section of it is introduced partly into the treatise *de Gratia*, partly into the treatise *de Incarnatione.* There are other treatises, the more essential parts of which are introduced into the Scripture course: and others, like that *de Angelis*, filled indeed with speculations

* If a man commits two murders he is guilty of two sins numerically but not specifically distinct. If he commits one murder and one robbery he is guilty of two sins specifically as well as numerically distinct. To ascertain the numerical and specific distinction of sins in all cases is by no means an easy matter.

(to a theologian at least) of a most interesting description, but on topics about which the Church has defined but little. The small amount of dogma contained in those treatises is easily communicated by the Professor as occasion offers—and such occasions frequently offer—in going through the ordinary course. Then the better class of students—by whom alone most of the questions excluded from the ordinary course and not a few included in it, can be read with profit—have abundant opportunities of reading more extensively when they come to the Dunboyne class.

I have to observe, 2°, that it sometimes happens that, owing to pressure of time or of more important matter, some of the minor treatises, or those that may be easily read by ordinary students as a private study, are omitted or taught in a more abridged form.

The following are the four divisions of the entire course, each of which forms the matter of one year's study. Though I mark them 1, 2, &c., the Commissioners are already aware that no one Professor is confined to any one division, but that each goes through the whole four, one di ision after the other.

I.—1. De Religione. 2. De Trinitate. 3. De Actibus, Humanis. 4. De Conscientia. 5. De Legibus. 6. De Jure et Justitia. 7. De Contractibus.

II.—1. De Ecclesia. 2. De Matrimonio. 3. De primo, secundo et tertio Præcepto Decalogi. 4. De Peccatis.

III.—1. De Sacramentis in Genere. 2. De Eucharistia. 3. De Pœnitentia. 4. De Purgatorio. 5. De Indulgentiis. 6. De Incarnatione. 7. De Cultu Sanctorum. 8. De Simonia. 9. De Censuris. 10. De Irregularitatibus.

IV.—1. De Gratia. 2. De Baptismo. 3. De Confirmatione. 4. De Ordine. 5. De Extrema Unctione. 6. De quarto, quinto, septimo et octavo Præcepto Decalogi. 7. De Obligationibus Statuum. 8. De Beneficiis.*

The treatises newly introduced into the course on the establishment of the new theological chair in 1845, or, though nominally in the course before, yet from pressure of time not generally read, and at that period made a *bona fide* portion of the course, were, 1. De Gratia. 2. De Confirmatione. 3. De Ordine. 4. De 4°, 5°, 7°, 8°, Præcept. Decal. 5. De Obligationibus Statuum. 6. De Beneficiis. 7. De Purgatorio. 8. De Peccatis. 9. De Indulgentiis. 10. De Irregularitatibus. 11. De Extrema Unctione. The four last were always a part of the course, but not always read.

*** On each of the preceding treatises to which no author's name is subjoined, our present text-book is Scavini. Having as yet taught but a portion of one half-year's course out of this work, I have given the above summary acording to the old text-books. The treatises I have taught out of Scavini are those *de Actibus Humanis*, *de Conscientia*, and a part of *de Legibus*. The work is, I hear, unobjectionable on the score of doctrine: but the treatises just named are but poorly executed; they are greatly deficient in clearness, arrangement, and, above all, in solidity. I have looked into some of the mixed treatises, *i. e.*, those that are partly dogmatic and partly moral, and I find that important dogmatic questions are either omitted altogether, or treated in a merely catechetical form. In truth, the work professes to be but a moral course.† Thus, then, on all the dogmatic questions that come into the last fifteen treatises in the preceding list we have in reality no text-books, save in name! The students are now compelled to purchase, beside the old house tracts still retained, the full course of Perrone's dogmatic, and the full course of Scavini's moral theology (neither being sold in odd volumes) and yet they have not a complete set of dogmatic and moral text-books!!‡ Then Scavini, like Bailly, bristles all over with foreign civil law—one main difference being, that we now have the modern code of Sardinia instead of the old laws of France; Charles Albert instead of the *Grand Monarque*. I sometimes dream that this new state of things is not the most perfect imaginable. How we shall be able to work with it I am utterly at a loss to know.

I have the honour to be, Gentlemen, your obedient Servant,

P. Murray.

* These divisions are arbitrary and by no means well arranged. How this has happened it would be idle to inform the Commissioners. There is no *practical* inconvenience in the present arrangement, and indeed could not be in almost any arrangment.

† The title of the work is:—"Theologia Moralis Universa, in usum Clericorum diœcesis Novariensis. Prolatis proprio loco tam Concordatorum et *Synodi Diœcesani* quam codicis *Albertini* cum codice *Austriaco* generali collati Constitutionibus. Auctore Petro Scavini, &c."

‡ I announced, at the commencement of the present academical year, that Scavini had been substituted for Bailly; and I requested the students to provide themselves each with a copy of the work. It was replied to me that the College had compelled them to purchase the old course—part of the entrance fees are for this purpose—and that having been partially set aside, they should not be compelled to purchase a new and complete course of Moral Theology. Nevertheless I repeatedly urged them to do so; but without success. I am informed that there are but five or six copies of Scavini among the students of my class!

Rev. P. Murray, D.D.

Outlines (referred to in the Evidence of Dr. Murray, Q. 55) of a Plan for the Employment of the Dunboyne Scholars as Lecturers in the Divinity Classes.*

As only a small portion of the Dunboyne scholars would be *qualified* to lecture in theology, it happens fortunately that only a small portion of them would be *required* for that purpose. The majority of them do not, either in capacity or acquirements, come up to the standard necessary for the respectability and effectiveness of such a function. An unfit person set to preside over the theological exercises would excite only the contempt and laughter of the students.

The abolition of provincial distinctions, as suggested above, would tend to bring about *some* improvement on the present state of things. The ridiculous spectacle of a person promoted to the Dunboyne, on the very lowest distinction, while another, who obtained premiums during the whole or the greater part of his theological course, is excluded, would be witnessed no longer.

The following is a brief exposition of the plan I would beg to propose. It resembles, in all essential points, the system, as it has been described to me, of "circles" which prevail in Rome and elsewhere:

I. I would have the hour from seven till eight of each Monday, Tuesday, Thursday, and Friday evening devoted to the exercise of what I shall henceforth call *circles*. This is the hour during which the class of English Rhetoric in the junior, and that of Irish in the senior division of the College is held. The hour from five to six might answer, but the former appears to me more convenient.

II. According to our proposed plan of amalgamating the four classes into two, there should be four lecturers, *i.e.*, one in dogmatic and one in moral for each of the two classes. Or if it should appear to those who will have the final establishment of this plan in their hands (if it ever be established), that it will be quite enough to have circles in but one department, *e.g.*, in Moral Theology only, then two lecturers will suffice.

III. The matter of exercise in the circles should be the same as that of the professors' classes for the time being. Thus, *e.g.*, suppose a class now reading the treatise *de Religione* under the Professor of Dogma, and that *de Legibus* under the Professor of Moral, the portions of those treatises just now being read, or rather just now concluded, should form the matter of the exercises of the circle—the treatise *de Religione* for one evening, that *de Legibus* for another.

IV. The exercises should be carried on entirely by the students with each other, very much as it is (or at least used to be) on certain fixed days in the Logic Class, and has always been (for theology) on every day in the Dunboyne Class. Four students are this evening named by the lecturer to interrogate on the next evening. The interrogators thus get previous notice and time to prepare their questions or objections. When the next evening arrives, the questioner first in order takes his place, and the lecturer calls on some student (*pro libitu* and without previous notice), to answer the questions or objections to be proposed. This continues for one quarter. Then the next questioner takes his place, and another student is called to answer—and so on. Thus, during each hour, *eight* students would be exercised—four in interrogating or objecting, four in answering.

V. The lecturer should simply preside to keep order; to see that the disputation is carried on according to the laws of such exercises; to throw in such brief corrections or other observations as he may deem fit, &c., &c.

VI. The professors should have the absolute appointment of the lecturers, as, according to Statute, the Deans have of the monitors; and as, indeed, we had until lately, with regard to lecturers in case of sickness or absence.

Students are appointed to the Dunboyne Establishment at the close of their course. Not only their literary standing, but their whole conduct is taken into account. Besides, the President has the sole right of proposing, and has therefore an *absolute* veto on *every* appointment. There can be, therefore, no fair ground for rejection on the score of conduct. The only thing then to be considered are their literary qualifications, of which the professors are the only competent judges. Then, the lecturers should necessarily have frequent intercourse with the professors under whom they are respectively lecturing; consequently they should be persons who have the confidence of the professors, and are likely to pull with them. Of course, in a case of serious neglect of duty, or violation of such rules as the lecturers would be subjected to, a power of removing from office, or otherwise punishing, should be vested in a fixed tribunal, constituted for the purpose—not, however, in any individual.

VII. In case of a concursus for a vacant chair, I am decidedly of opinion that lecturers should have no claim to preference on the score of their lectureship. On such occasions nothing but superior fitness and merit (all things considered) should be allowed to enter, in the least degree, among the grounds of adjudication; otherwise an opening would be made to endless manœuvring and intrigue.

VIII. I think the present tenure of places and scale of salaries in the Dunboyne Class objectionable. A student who has obtained the first premium, perhaps the first place in the first premium, through his whole theological course, in all the departments of Theology, Scripture, and Ecclesiastical History, is appointed. Another who has obtained the *very* lowest place, and that perhaps only once or twice (and such cases have happened often

* This Paper arrived too late to be inserted as a Note to Dr. Murray's evidence.

enough), is appointed on the same day. Both receive exactly the same salary, and have a right to occupy their places for exactly the same period.

IX. I would have no one appointed lecturer who had not studied at least one year in the Dunboyne Class. I would require two years, unless in the case where there was no fit person among those who had already passed two years on the establishment. I would have some fixed standard for such fitness, *e.g.*, that no one should be qualified to be appointed lecturer who had not obtained such or such distinctions or premiums during his theological course, or during a determined part of it. The lecturers should be allowed to remain a year or two, or perhaps longer, beyond the present term of three years. This would be an additional help to keeping the Dunboyne stocked, as far as possible, *only* with the cleverer men. There should be some varying scale in the Dunboyne salaries—regulated partially, at least, by the standard of past and present literary merit; partially also, perhaps, by standing. Of course the lecturers should receive more than others—at least *cæteris paribus*.

X. The professor should have a *right* to visit the lecture halls at any time during the hour of circles. He might be *recommended* to visit them once a week, and *bound* to visit them once a fortnight. As there would be two professors over each class, each class would be sure of a visit from either professor once in the week; and, as the time of the visit would be, of course, left to the discretion of the professor, they would not know what evening he might select in any week, and would thus be always prepared for his coming. To bind the professors to more than this would be to defeat, in a great degree, one main object of the proposed change.

XI. The exercises might be carried on from time to time in English, especially in those departments of theology that would be more likely to form the subjects of pastoral instruction to the people.

XII. The lecturer should correspond with the professor at stated times, to report on the state of the circles, &c. He should also report, at the close of the year, on the relative merits of the students; such reports to be taken into account by the professor in forming his list of premiums and distinctions.

XIII. The preceding outline no doubt may admit additional details, and improvements in the details given; but the plan taken substantially is recommended by the following considerations, which, viewed collectively, appear to me to possess irresistible weight. 1°. It would give abundant exercise to the students, far more than they have or could have under the present system. 2°. The exercises would be peculiarly improving, as being in the same matter just gone over by the professor. They would be a rehearsal, a clinching and driving home of what had been already learned. 3°. They would be very much easier on the students than the present calls under the professor. 4°. The students would be accustomed to the expression and exposition of theological ideas more nearly in the form in which they would afterwards have to communicate them to the people—a great advantage. 5°. The plan carries out (what has never yet been done) the spirit and letter of the Statute, chap. 7, n. 9. 6°. Independently of the existence of such a Statute, the improvement to the clever men on the Dunboyne would be very considerable. After their four years' ordinary course, they study two more as Dunboyne students, and then teach for a couple more. If any thing could tend to make them perfect scholars in every way, this should. 7°. *The plan fully meets, and more than meets, the only reasonable objection to the proposed amalgamation of the four divinity classes into two.* 8°. With all these advantages it can be attended with no inconvenience whatever.

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